206.6
C4629
V.103

Digitized by the Internet Archive
in 2014

https://archive.org/details/christiansun103gene

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.
Elon College Library

1844 - Over a Century of Service to the Denomination - 1951

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES
In Essentials Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME CIII RICHMOND, VA., THURSDAY, JANUARY 4, 1951 NUMBER 1

Elon College Library X

A New Year Package

By DUANE N. VORE

I watched a little girl, the other day, tear bright wrappings off packages and listen to her "oh" and "ah" over the things she found inside. Each new package was a new adventure, and when her own were finished she wasn't satisfied until she had helped everyone else open theirs, too.

I have been thinking about the expectation and joy a child finds in opening packages and I wonder if this new year would be better for us adults if we could catch some of that childish enthusiasm about each new day. You know you and I have gotten to the place where the new year doesn't hold much anticipation for us. We are pretty much convinced that it will be only a repetition of the good and bad we have known for the past 365 days. But did you ever stop to think that each new day could be like a brightly wrapped package with a promise of something good within its 24 hours? It would be a lot more fun in life, a lot more satisfaction, a great deal more accomplishment, if we could approach each new day with eagerness to find its challenge and discover its strength.

I offer you 365 packages of 24 hours duration each. It is to be granted that some of them will be a little disappointing, some of them will be a little painful, some of them will be a little drab. But let us make this resolution: We will open each new day with eagerness, secure in our faith that God will guide us to use it to the best of his ability, and we, in turn, will submit to his guidance and his will to the best of our understanding and ability.

I believe such a resolution, lived up to, will make a fine new year for each of us.

News Flashes

Yes, we know that Christmas is over! But we are giving those of you who were too busy to read or heed the "Christmas Gift" subscription blank on this page, just one more opportunity make some home brighter with THE SUN'S *shining rays, and its staff happier for your cooperation. Won't you please use the blank!*

Rev. J. L. Neese sends his greetings from sunny Florida. His health is much improved.

Rev. Earl Weed, pastor of our Asheville Church, is feeling much better now and is able to be active in the work of the church again. Last summer he had a kidney removed. His church reports progress and shows signs of growth.

The Burlington church regrets the necessity of Dr. Layman's resignation as choir director, due to her husband's return to duty in the Armed Forces. She has been an inspiration to the music department as well as a leader in Sunday school activity.

Most church reports, as reported to the North Carolina and Virginia Conference, show far too small value of church buildings and parsonages and consequently too little amount of insurance carried. Church secretaries and ministers should check on this for buildings are very hard to replace if a fire should occur. This is probably also true of the other conferences.

Congratulations to Rev. Percy H. Ricketts, pastor of Kallam Grove, Mt. Bethel and New Lebanon, on the splendid progress being made in that parish. Kallam Grove has installed new pews at a cost of approximately $1,500. The church installed modern heating equipment last year. New Lebanon has just installed a new oil furnace at a cost of $2,000. This church was dedicated last summer. Mt. Bethel is making plans for redecorating the church building on the exterior and interior. In addition to serving these churches, Mr. Ricketts is the pastor of the Community Christian Church on Highway 58, five miles east of Danville. On Sunday, November 19, a first unit of the new church plant was officially opened in connection with the first anniversary of the church.

FLAGS PRESENTED RICHMOND CHURCH.

We quote the following from *The Bulletin,* the weekly news-letter of our Richmond Church:

"OUR FLAGS. The beautiful new silk flags in the sanctuary and the S. S. auditorium are the gracious gifts of Mr. and Mrs. Walter C. Rawls, former members and now faithful church people of the middle west, in appreciation of the *forward look* of our church and *in recollection* of their older son, Thompson, having attended his first Sunday school in our church. Thompson Rawls graduated *Magna Cum Laude* from the Medical School of Harvard University two years ago, and has recently been appointed to the staff of the Mayo Foundation, Rochester, Minnesota. While at Harvard University, he was elected to the highest honor association in Harvard Medical School and was a member of the *Alpha Omega Alpha* Fraternity, an honorary fraternity which corresponds to *Phi Beta Kappa* in the Liberal Arts schools."

NEW FROM CHAPEL HILL.

When Mr. and Mrs. J. Earl Danielly joined the United Church Chapel Hill last fall, they were well received. However, we did not realize what a fortunate day that was for the United Church. Mr. Danielly teaches the student class, and serves as supply pastor of the church. Mrs. Daniely teaches a class and is active in the Women's Fellowship. Such leaders are always in demand, but not all respond so willingly and ably as these new members of the United Church.

* * *

The Women's Fellowship has accepted its share of responsibility during these months. Food sales prior to the home football games have provided sufficient funds for complete

(Continued on page 10.)

Christmas Gift Subscription

The Christian Sun

Dr. Wm. T. Scott, Superintendent
Convention Office, Elon College, N. C.

Enclosed is $.................., for which please enter Christmas Gift subscriptions for THE CHRISTIAN SUN, to go each of the following:

Name ....
Length of Sub. ...., Street or R.F.D. ....
Town ...., Zone, ..., State ....

Name ....
Length of Sub. ...., Street or R.F.D. ....
Town ...., Zone, ..., State ....

Name ....
Length of Sub. ...., Street or R.F.D. ....
Town ...., Zone, ..., State ....

Name ....
Length of Sub. ...., Street or R.F.D. ....
Town ...., Zone, ..., State ....

CHRISTMAS GIFT PRICES The price of THE CHRISTIAN SUN is: One year, $3.00; two years, $5.00. If you send as many as two Gift Subscriptions, you may split a subscription. That is you may send a two-year subscription to one person for two years, or to two persons for one year for the sum of $5.00; or to four persons for $10.00, and your renewal may be counted in this number. If you so request, the Convention Office will notify the the recipient of your gift.

Southern Convention Office

Wm. T. Scott, *Supt.*, Elon College, N. C.

DR. WARREN H. DENISON.

Dr. Warren H. Denison, apostle of Christian Stewardship and one of the Christian Church's fine contributions to our united Church, is still going strong. Fifty-nine years ago Dr. Denison preached his first sermon. Since that time he has been active in the life and work of our Church. For many years he was General Secretary of the Christian Convention and following the merger he has been one of the "grand old men" of our fellowship. Dr. Denison's unique and lasting contribution has doubtless been in the field of Christian Stewardship, and through "eighty years young" he still keeps the pace of "a youngster." He has just completed six weeks on the West Coast in Christian Stewardship programs. Early in January he will go to Florida for three months work. Dr. Denison is in great demand throughout our entire fellowship. We are proud of this "son of the Christian Church" and pray that from the inspiration of his great ministry in Christian Stewardship others will arise to leadership in this application of the gospel of our Lord. Dr. Denison has been a subscriber of The Christian Sun for many years.

W. T. S.

D. WILLIAM M. JAY.

Dr. Jay was for several years pastor of Holy Neck, Holland, Winston-Salem and other churches of the Convention. He now lives in Bendersville, Penn. Dr. Jay has many warm and personal friends in the Southern Convention, and he continues to read The Christian Sun weekly. In a recent letter he writes:

"It is time to renew The Sun and I enclose check for $5.00 for two years. I just can't do without The Christian Sun. We are hardly able to take The Christian Sun, *Advance*, and *The Christian Century* but they have been a part of my life so long I just feel I must have them for the information and inspiration I get from them.

"Hail! and success to the new work in Burlington, and the other work in the Convention."

It is a privilege to be included among the friends of Dr. Jay, and this testimony of his continued love and fellowship for the brethren of this area gives growing strength to that bond of Christian love formed only through the Church of our Lord.

Dr. Jay would be happy to hear from his host of friends in the Convention, we are sure.

W. T. S.

THE O'KELLY CEMETERY FUND.

The last report from treasurer Basnight is that thirty five organizations and seventeen individuals have responded to appeals for money to improve O'Kelly cemetary that has been neglected by the church for ninety-six years. One aged minister in sending his check for $10.00 says "It is a shame that the church has neglected this important duty for so long."

There is nearly $600.00 in the treasury. This amount will make considerable improvements, but it will take at least three hundred more to rebuild the rock wall, clear away the briers and bushes, and give an attractive appearance to the one-half acre, including the rock wall enclosure, now owned by the church.

During the month of January, 1951 appeals will be made to active lay workers, who have not contributed. The ministers in many instances have done valuable service in endorsing the campaign and by personal contributions. With their further assistance I am confident that in January and February the campaign drive can be completed with the money needed in the treasury to begin work on the improvements in the early Spring.

C. E. Newman,
Secretary.

STOP! LOOK! LISTEN!

In the closing hours of the Western North Carolina Conference a fund was started to build a church somewhere within the conference. $130 was paid on this fund and many pledges were given for later payment.

Since we are approaching the birthday of our Lord and many of us are thinking about making gifts to our friends and loved ones, perhaps there are many Christians who would like to make a birthday gift to their Lord by sending an offering to the building fund for this new church.

I am treasurer of the Conference and have the fund which has been paid in. I shall be happy to receive offerings from churches, church schools, societies and individuals, and I will send receipt for all offerings received.

W. H. Freeman,
Box 42, Ether, N. C.

The Christian Sun
Established 1844 by Rev. Daniel W. Kerr

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

Editor..................Robert Lee House
Managing Editor.........John T. Kernodle

Departmental Editors—Convention, Wm. T. Scott; Missions, F. C. Lester; Women's Work, Mrs. F. C. Lester; Young People's Work, Miss Pattie Lee Coghill; Children, Mrs. R. L. House; Sunday School Lesson, H. S. Hardcastle.

Institutional Representatives—Elon College, L. E. Smith; The Christian Orphanage, John G. Truitt.

Area Reporters—M. W. Andes, W. J. Andes, J. Frank Apple, H. G. Councill, Jr., Clyde Fields, Stanley C. Harrell, I. W. Johnson, S. E. Madren, Will B. O'Neill, Fred Register, P. H. Ricketts, Guy H. Veazey, R. A. Whitten.

Board of Publications—Duane Vore, Chairman, S. T. Holland, Secretary; R. C. Helfenstein, S. E. Madren, P. H. Ricketts, G. D. Colclough, Treasurer, ex officio.

SUBSCRIPTION RATES

One Year	$3.00
Two Years	5.00

Published by the Board of Publications, agent for the Southern Convention of Congregational Christian Churches, and printed every Thursday except the last in June and December by the Central Publishing Co., Inc., Richmond, Va.

Entered as second-class matter at the Post Office at Richmond, Va., July 25, 1922, under Act of March 3, 1879.

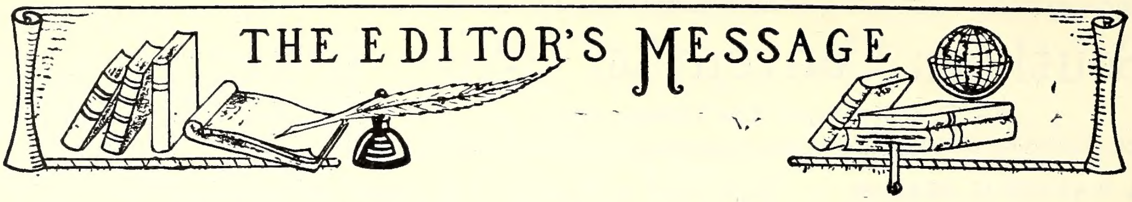
Remittances for subscriptions and notices of change in address should be sent to the Convention Office, Elon College, N. C.

All other matters of business should be addressed to The Christian Sun, 1536 East Broad Street, Richmond 19, Va.

General contributions should be addressed to the editor at Southern Pines, N. C., and should reach him not later than Wednesday of the week preceding date of publication.

Departmental material should be sent to the proper departmental editor, at the address shown on their page, and as early as possible.

Miss Jonie (Better known as Aunt Jonie) Marshall, a member of Salem Chapel and an associate member of Winston-Salem Church, died December 21. Funeral services were conducted by Rev. Allan Hurdle and Rev. W. J. Andes at the Salem Chapel Church December 23.



THE EDITOR'S MESSAGE

CHRISTMAS at HOME

Some of our pastors think of ye lonely editor, way down in Southern Pines, and forward their Christmas programs for his perusal and enjoyment. It is not difficult to visualize these fine services and sense something of the warmth and glow of Christian experience enjoyed by those who participated. One of the fine things about the Christmas observance is the way in which it widens and intensifies the ratio of lay participation in the services of the Church. How can one enact the part of Mary or Joseph without thereby becoming a better Christian?

Our people in Southern Pines, pastmasters in the art of generosity, instructed Santa Claus to install a new, automatic Maytag washer in the parsonage. The festive spirit was manifest in our Sanford Church. New cross, candelabra and offering plates were dedicated on December 17. Open house at the new parsonage was held on the evening of Friday, December 29. Members and friends came to greet Dr. and Mrs. W. B. O'Neill, and to rejoice with them in this fine achievement of the church. The spirit of festivity and Christian comradery abounded.

The "Hanging of the Greens" is a memorable service in many churches. The Revs. W. J. Andes at Winston-Salem, and Henry E. Robinson at Burlington, reported interesting observances. Young people and adults are utilized. The activity is given the content of worship as the group moves from the decking of the doorways to the pulpit, organ, communion tabel and choir loft. The offering at Winston-Salem will be used to help bring the student from the Philippines to study in America. Why not plan a service of this kind in your church next year?

The Christmas pageant and the Christmas cantata are unfailing sources of joy and inspiration. "The Messiah" was given at the Elon Community Church and at First Church, Burlington. Many people are used in a pageant such as "The Holy Nativity," which was presented at Rosemont, Norfolk. White Gift services and the Christmas Fund offering give tangible expression to the Spirit of Christmas.

CHRISTMAS ABROAD

While we in favored America celebrated Christmas with a slight case of jitters, lest our luxuries be curtailed, many people in foreign lands experienced a frugal Christmas. South India, for instance, suffered a famine, the fourth year in succession, caused by the failure of the monsoon rains. This report came from Bishop Leslie Newbigin of the United Church of South India: "I find that the inland villages are getting only two, or sometimes three ounces of grain a week as their total ration. There is increasing despair among the village people." In response to this report, the Congregational Christian Service Committee has sent two shipments of powdered milk totaling 40 tons and 100 CARE packages to the famine area in India.

Lloyd L. Lorbeer, a lay Congregational Christian missionary of the American Board from California, writes that he has visited families where there have been from two to six deaths in one home and where babies have been so thin that their bones showed through the taut skin. Yet, under these circumstances, reports Mr. Lorbeer, "These village people have not lost their faith in God." In one such village the hungry people begged him to come to their little church for a service.

"These starving people sang the 23rd Psalm: 'I shall not want . . . though I walk through the valley of the shadow of death.' After this, they sang the Lord's Prayer: 'Give us this day our daily bread . . . ' We marvel at their faith, trust and patience," Mr. Lorbeer adds.

Ours is a great gospel. It is ours to proclaim and propagate. Christmas in America should have far-reaching implications. Our giving to a needy world has been at a minimum rather than at the maximum. Our task is to make this a Christmas world.

THE LIVING CHRIST

"Wherever Christianity has struck out a new path in her journey, it has been because the personality of Jesus had again become living and a ray from its Being had once more illumined the world."

The anonymous author of this timeless truth has gathered into a mighty sentence the contemporary meaning of the incarnation. The post-Christmas season is the time to re-evaluate the influence of Jesus in modern society. Christianity has been guilty of marking time, but there have been conspicuous exceptions to this prevalent rule. The extension of the incarnation is manifested in unexpected and countless ways.

The renewed emphasis of the spirit and teachings of Christ during Advent and Christmas should have a salutary influence. For the first time in some lives, the personality of Jesus is living. Christianity has struck out a new path in her journey. New light illumines the world. The music of the Kingdom is still that of a processional, not a recessional.

THE YEAR AHEAD

Thank God for a new year. We need it. There were so many things in the past year to which we could not point with satisfaction or pride.

The outlook for 1951 is by no means reassuring. We wrestle not alone with flesh and blood, but with principalities, with powers, with the rulers of darkness in high places. We deal with sinister forces far beyond our individual power to control.

What should be our spiritual strategy for 1951?

What should be our point of departure, our line of attack?

We can begin within. We can concentrate first of all upon our own spiritual development. John Sutherland Bonnell suggests a few resolutions in which all of us could heartily and profitably join:

Resolve to commit last year with its mistakes and failures to God's mercy;

Resolve to cultivate a character too noble to cherish petty sentiments and grudges;

Resolve to deepen inner spiritual resources to that happiness and peace will not be at the mercy of every chance intruder;

Resolve to make specific contributions to human happiness and well being, so that it can never be said that you lived in vain.

This is the formula, is it not, for a great and grand new year? We have a collective as well as individual witness. This should be a great year for our churches. Evangelism and stewardship open new doors for our collective witness. This is a year of unparalled opportunity for home missions. Will we rise to the challenge? We must study anew our entire foreign mission program in the light of what is now happening throughout the world and must be prepared to revise some of our thinking.

Consecrated living, creative thinking, sacrificial giving and cooperative endeavor, can strengthen most mightily the foundations of the Kingdom of God in a shaky civilization.

Work and pray without ceasing, that this may be a glorious year of our Lord.

The Complete Layman

By RONALD BRIDGES

THE ORIGINAL MEANING of "lay" is still the standard meaning—of or from the people. The laity are the people led by, ministered unto or governed by the clergy. By extension, "laymen" are the people, as distinguished from the professions of law and medicine. And by further extension, a "layman" is a person not expert in any special craft or field of knowledge in comparison with one who is—or is supposed to be—expert. Viewed broadly, it may be seen that we are laymen in every direction save that one specialty in which we have been trained or, more rarely, the two or three special fields in which we make our living or could make it. Thus, it appears that out of working hours we are all laymen; with shorter schedules and more leisure we are spending our time increasingly as laymen.

This may seem to say merely that we are all consumers as well as producers; and, in a way, "consumer" may be taken as a fairly good synonym for "laymen." If so, it may be more evident why the layman so generally gives a poor account of himself. Consumer-consciousness is very difficult for most people to achieve and producer-consciousness very easy. While people complain endlessly of the cost of goods and services, they complain as individuals and then, dynamically, act cooperatively as producers.

What Makes Life Rich

Now I am going to give a formula or an axiom that, as far as I know, has never before been stated. A man's life is rich in proportion to his capacity to bring specialist elements into his lay life—the dynamic of production into the static business of consumption. Apart from breathing, the basic form of consumption is eating. In fact, when not otherwise defined "to consume" means, for most people, to eat. For a great many human beings, the whole process consists of these and no more: getting, masticating, swallowing, with some awareness of digestion, metabolism and elimination to follow. The paramecium, the hen and the hippopotamus do all that, too. With how much awareness we do not know, but they do it all quite as well as we do. But man can create—by recipe, by seed planting, by selective breeding. The business of eating is made vastly more interesting by adding the dynamics of production.

The world makes progress and civilization marches on—so the books say—as man penetrates farther and farther into the mysteries of producing, extending his mastery of mind and matter. But what does it profit a man to live with the sons of God in just one particular, in doing creatively just one thing, the specialty, if he spends the rest of his time on the level of the housefly?

From time to time a cry goes up from the laity for representation in the councils of the mighty, and that cry is a hopeful sign. It should be listened to and encouraged. But a layman, static and sterile, has no more right to sit in the high council than a hog has to sit on the board of the Corn Exchange. In fact, after the novelty had worn off, the hog would do rather better in the assignment, being quite as representative but not disposed to ask foolish questions or go home complaining that he got nothing out of the meeting.

It has often irritated me to be obliged to sit quiet and listen to eloquent imbeciles proclaim that you get out of life, marriage, football, religion, Rotary, only what you put into it. That is about as inorganic, arithmetical, neuter a view of things as can be imagined, although in a confused way it does suggest one valid piece of low-grade wisdom; to wit, You can't get something out of nothing. But the whole glory of life comes in the eternal suprise that so little can produce so much.

Unto what is the Kingdom of God like? And whereunto shall I resemble it? It is like a grain of mustard seed, which indeed is the least of all seeds, and becometh a tree, so that the birds of the air come and lodge in the branches thereof. Only a mustard seed, no more, and the miracle is yours to work; and you shall see a great herb rise before you, take shelter and sustenance from it, and hear the songs of birds. The layman should sit in the councils of the mighty and be given a place of honor and be listened to and share with the wise and the great—if he can, in his own way, in season work his miracle of the mustard seed. And he will be richer and happier the more miracles he can produce in the more areas of his life.

Political democracy is the crowning achievement of intelligent laity in the field of government. The Constitution of the United States is a great dynamic document, not in and of itself, but because it was accepted, corrected and used by millions of lay citizens who were far more than passive steril laymen. . . . It makes a terrible difference what kind of layman you are—a difference to you, your country, and to civilization.

Experts Resent the Layman

But that expert is a liberal soul indeed who doesn't resent and resist the activity of the layman, and strive in devious ways to circumvent him. The agenda is always disposed of faster and more directly by the experts in politics, business and the church. For all his faith in democracy as testified to in many a speech and party platform, the politician likes to do business in the smoke-filled room, as his antecedents did in the privy council and the star chamber. The corporation executives invite all stockholders to be present at the annual meeting, but fervently hope that none but the elect will show up. The injured dignity of the chairman of the board dealing with an impertinent question from a five-share stockholder is really something to see in this democratic world; or a word of censure offered to a U. M. W. official by a mere coal digger; or a suggestion on the practice of medicine from a mere patient to the executive committee of the A. M. A.

A little reflection may lead one to the conclusion that the laity have really done better in politics and education and the church than they have in industry, labor, law and medicine.

A passive laity produces priestcraft. Priestcraft, in its bad sense, means the practicing upon and the exploitation of the peoples by the priests, the employment of fraud and magic rites to serve selfish ends of personal and class gain. In this sense, I certainly do not mean the priests of any one church but of all churches and the pagan religions. And priestcraft is as good a word as any for the selfish practices of any specialized group, in any profession or trade or business. The failure of an active, intelligent laity to develop or the decline in competence of one already developed results in corruption. This is universally true.

Priestcraft in the Arts

Even in the arts there is priestcraft. I always tremble a little to hear the phrase "a poet's poet" or "an artist for other artists." The description is usually meant as a compliment, and sometimes it may be. There are those recondite spirits whose work can be interpreted only by experts. But the failure to be intelligible is more often an unwillingness to communicate directly to the laity and is the sign of a priesthood getting corrupt. If it went no further than the disputations of theologians and the limited conversations of Lowells and Cabots, it would be relatively harmless, possibly amusing. But monopoly and exploitation may follow with the creative becoming ritual, knowledge becoming magic. And then tyranny lays its hold again on the spirit of man.

What then of the layman in the church today? In this country the pressures of democracy are felt in even the most highly organized systems of church government. I am going to make a generalization which is dangerous by its very nature, but important in its implications: The tightly organized churches—that is, those with explicit rule and discipline—have a more productive laity than the less tightly organized. By rule, the layman has his place and may not exceed his prerogatives, but he does know where he stands, he is aware of his responsibility and he discharges it fairly well. In the freer, more democratic churches—as they usually call themselves—the layman does not do as well. Let me name names: Episcopal, Methodist, Lutheran, Presbyterian laymen are more potent generally than are Congregational, Disciples and Baptist laymen. Among the latter, all doors are open to a layman, and he hangs back uncertain and confused. Among the former, fewer doors are open, but the layman goes through where he may and occupies.

An Untaught Laity

The freer churches have lost terribly in the loss of the teaching ministry, and the seeds of priestcraft are being sown. Unless the old emphasis on teaching is restored, our laity, untutored and uninterested, will revert to a passive mob, a far cry from the militant evangelism of their forefathers, and our ministry will degenerate into a craft disputing, and managing, things by themselves. When someone like myself comes along possessed of the rudiments of churchmanship, the astonishment is unparalleled. For knowing that Ezekiel follows Lamentations, I am accounted a scholar; for tithing of my time and money, I am elected moderator; for believing, really believing, in Jesus Christ and sensing the possibility of the redemption of mankind, I am considered a ranking statesman of the faith. I do not mean to be sarcastic, but I do mean to be startling if I can.

There are many signs of discontent in the land. In the organizational churches, laymen and especially laywomen are demanding more of a say in the high councils, and they are going to get it. In the freer churches laymen are organizing in various and sometimes strange ways. An old minister said recently: "The world needs the prophetic message, and I like to think I have proclaimed it truly and fearlessly; it always will need the prophetic; but if I were to have my ministry over again I would teach and teach and teach."

"The priesthood of all believers" is a noble idea; but such a priesthood, ignorant and indifferent, believers of anything, everything and nothing, is a travesty. Our ministry must then reclaim its teaching function, re-establish its position as leader of a healthy, vigorous, informed laity. That way lies little danger from priestcraft but abundant living for all churchmen living richly in their several roles, productive and dynamic.

(Please turn to page 13.)

News of Elon College

President L. E. Smith, Elon College, N. C.

SUSTAINING FUND TIME AGAIN.

January and February, by action of the Southern Convention, mark the first college emphasis period for the year. This means that many of our churches will wish to give renewed attention to the attainment of their goals for the Elon College Sustaining Fund for 1951. Practically every church in the Southern Convention has accepted a goal of $1.00 per member or better as requested by the Convention and the various Conferences during the past few months. In order to reach the goal of an average of $1.00 *per member for Elon,* it will be necessary for our pastors and lay leaders to do their utmost during the months of January and February.

The present world situation must not be allowed to divert our attention from the affairs of the Kingdom. Rather should we resolve to give added emphasis to our moral and religious life as the surest means of giving us that "spiritual rearmament," which is so badly needed today. The implementation of our church and its institutions (including, of course, Elon College—our college) is one of the surest ways to provide an impregnable defense against the forces of evil, which are making themselves so widely and terribly manifest at the present time.

To date approximately twenty churches and half a dozen individuals have sent contributions to the Sustaining Fund office. But no church has as yet reached its objective of $1.00 *per member for Elon.* This means, that no church has earned the scholarship award, which has been offered by the college to each church reaching its goal before September 1, 1951. *Now* is the time to put forth the special effort necessary to attain that goal.

Many pastors have promised that their special effort for the Sustaining Fund will be put forth in January or February. We are counting on them to redeem these promises. Remember, that February is a "short month" and that January will pass all too quickly. During this period the expenses of the college for faculty, heat, lights, supplies of all kinds will continue just as they have been in the past. Plans for the addition of buildings and equipment will need to be held in abeyance until the people of our church rise up and say, that they will perform their obligations to their college. By February 28th a large proportion of the amount expected from the Sustaining Fund this year should be in the hands of the Treasurer of the Southern Convention. Your contribution withheld will mean that we shall fall short of our total goal of $35,000. Your dollar given *Now* will not only be another step in the achievement of this goal but will also serve as an example to others to "go and do likewise."

Our hearty thanks go to our friends, who have already sent in their contributions to this important objective. Next week we expect to publish a list of those churches, from which payments to the Sustaining Fund have been received thus far. We are certain that this "Roll of Honor" will be greatly augmented in the next six weeks. The assistance of the college administration, faculty, and student body is yours for the asking. Let us hear from you. A happy New Year to every friend of Elon and especially to every Sustaining Fund contributor.

W. M. B.

CARD OF THANKS.

Most unfortunately, it would seem, both Mrs. Smith and I were in the hospital just prior to the Christmas season, the time when we usually send cards and remembrances to many friends. Prior to Mrs. Smith's accident she had purchased and addressed a number of cards. They were mailed, but it was physically impossible for her to send cards to our usual mailing list.

We received such an abundance of cards, and beautiful ones they were, and so many gracious remembrances, that it is hardly possible to acknowledge all direct. We wish to take this opportunity to express our sincere appreciation to all our friends for their remembrances and many courtesies during the holidays.

Dr. and Mrs. L. E. Smith.

APPORTIONMENT GIVING.

Today is January 1. We begin a new year. Some years ago it was voted by the Executive Board of the Convention and later approved by the Southern Convention of Congregational Christian Churches in biennial session that the college year would be the same as the calendar year; that is, all money received from the churches and Sunday Schools on apportionment for the college in any one given calendar year would be credited on that year unless otherwise requested by the contributing church or Sunday School.

This report includes all money received during 1950, and includes a special offering for Elon College by Mr. and Mrs. J. D. Strader of our Burlington church. This makes a total, not including the special offering, of $13,479.66 received to date, leaving a balance of $1,520.34 due on 1950 apportionment.

Some days ago I addressed a letter to the pastors and Sunday-School superintendents of our churches and Sunday Schools, asking if they would please receive an offering on the fifth Sunday in December, and even if they had paid their 1950 apportionments in full, allow this fifth-Sunday offering to count on 1950 apportionment in an effort to raise the entire apportionment for the college for 1950. This request was made in the face of dire need. I hope that all churches and Sunday Schools in the Convention received the offering and will direct that it be applied to the 1950 account for the college.

The college wishes to express hearty and sincere appreciation to every Sunday School, every church and every individual for their contributions to the college during the past year.

Previously reported		$ 13,373.36
Eastern North Carolina Conference:		
Raleigh	$ 73.00	
Eastern Virginia Conference:		
Shelton Memorial	15.00	
North Carolina & Virginia Conference:		
Asheville	9.61	
Monticello	5.00	
Virginia Valley Conference:		
Mt. Olivet (G)	3.60	
		106.30
Grand total		$ 13,479.66
Special:		
Mr. & Mrs. J. D. Strader, Burlington, N. C.		$ 50.00

Seven churches in the North Carolina and Virginia Conference revised their church rolls this past year. Their combined loss was about 250 members removed. Thus the Conference as a whole will show only a very small net gain. Add to this the Conference records show two churches inactive and possibly these should be dropped from the Conference roll.

Christian Missions

At Home and Abroad

MISSIONARY OFFERINGS.

AUGUST 18-NOVEMBER 30.

Home Missions.

Eastern N. C. Conference:

Amelia	$ 12.11
Auburn	13.78
Beulah	26.30
Damascus	15.00
Henderson	63.00
Liberty (Vance)	99.00
Martha's Chapel	6.50
Moore Union	3.00
Morrisville	13.20
Mt. Auburn	2.50
Mt. Carmel	27.00
Mt. Gilead	5.00
New Elam	33.38
Niagara	2.00
Oak Level	18.00
O'Kelley's Chapel	8.00
Pleasant Hill	15.50
Plymouth	35.66
Pope's Chapel	16.00
Sanford	63.00
Wake Chapel C. M. A.	19.24
Wake Chapel Sunday School	58.31
Wake Chapel	18.90
Youngsville S. S.	2.50

Eastern Va. Conference:

Berea (Nans.) Carroll County	$ 5.00
Berea, Norfolk	130.00
Bethlehem (Nans.) S. S.	3.49
Bethlehem (Nans.)	74.69
Bethlehem (Nans.) Carroll Co.	47.20
Burton's Grove	4.00
Cypress Chapel	95.00
Dendron	8.78
Eure	41.25
Franklin	269.15
Hopewell	14.38
Isle of Wight	15.00
Liberty Spring	34.38
Liberty Spring S. S.	10.00
Mt. Carmel	100.16
Mt. Carmel S. S.	10.66
New Lebanon	21.25
Newport News, Cent-a-Meal	131.53
Newport News, Easter	47.68
Newport News S. S.	22.10
Newport News	369.71
Norfolk:	
Bay View, Carroll County	5.00
Christian Temple	940.00
First	40.00
Rosemont	110.00
Second	12.00
Oak Grove	23.50
Oakland	72.39
Portsmouth:	
Elm Ave. S. S.	86.10
First S. S.	2.96
First	163.00
Shelton Memorial	45.00
Richmond, First	45.00
South Norfolk	237.50
Spring Hill S. S.	3.73
Spring Hill	32.00
Suffolk S. S.	37.50
Suffolk	283.75
Union (So.)	35.00
Wakefield	27.09
Waverly	81.50

N. C. & Va. Conference:

Apple's Chapel	$ 73.77
Apple's Chapel S. S.	5.00
Apple's Chapel, Carroll County	5.00
Asheville	37.00
Belew Creek	64.00
Berea	31.60
Bethel	13.60
Bethlehem	113.09
Bethlehem, Cent-a-Meal	12.79
Burlington S. S.	29.69
Burlington	88.26
Concord	15.00
Durham	590.51
Durham S. S.	22.21
Elk Spur	15.97
Greensboro, First	311.86
Happy Home	23.79
Haw River	47.94
Hebron	67.00
Hines Chapel S. S.	1.50
Hines Chapel	78.00
Hopedale, Cent-a-Meal	5.00
Hopedale	42.00
Ingram S. S.	17.08
Ingram	103.40
Kallam Grove	47.00
Lebanon	26.59
Liberty	8.55
Lynchburg	91.00
Mebane	3.00
Mt. Bethel	74.00
Mt. Zion	60.95
New Lebanon S. S.	3.55
New Lebanon	76.95
Pfafftown	3.00
Pleasant Grove	54.22
Pleasant Ridge	53.42
Reidsville	47.00
Reidsville S. S.	24.00
Rocky Ford	11.06
Shallow Ford	89.26
Union (N. C.)	72.85
Union (Va.)	103.00

Western N. C. Conference:

Bennett	$ 2.00
Brown's Chapel	17.36
Flint Hill (M)	14.39
Needham's Grove	.79
New Center	30.00
Providence Chapel	1.50
Ramseur	10.00
Randleman	50.00
Shady Grove	22.50
Smithwood	30.00
Sophia	25.00
Zion	7.00

Valley Va. Conference:

Antioch S. S.	$ 14.22
Bethel S. S.	8.00
Bethel	10.00
Bethlehem	20.00
Dry Run	7.40
Linville	21.87
Mt. Olivet (G) S. S.	9.66
Mt. Olivet (R)	7.50
New Hope S. S.	15.00
Newport	12.93
Newport	28.27
Winchester	41.76
Wood's Chapel S. S.	17.00

Woman's Missionary Convention:

General	$ 1,581.00
Young People	145.41
Cent-a-Meal	26.41
Carroll County	62.50
Friendly Service	188.14

Miscellaneous:

N. C. & Va. C. M. A.	1,000.00
King Brick and Pipe Co.	9.63
Total for Home Missions	$10,417.01

Foreign Missions.

Eastern N. C. Conference:

Amelia	$ 3.86
Auburn	13.78
Bethlehem	13.00
Beulah, Morning Star	10.00
Beulah	30.00
Damascus	15.00
Henderson	63.00
Liberty (Vance)	99.00
Martha's Chapel	16.25
Moore Union	3.00
Morrisville	13.20
Mt. Auburn	2.50
Mt. Carmel	14.00
Mt. Gilead	5.00
Mt. Herman	15.00
New Elam	6.87
Niagara	13.00
O'Kelley's Chapel	8.00
Plymouth	35.65
Pope's Chapel	16.00
Sanford	63.00
Wake Chapel C. M. A.	19.23
Wake Chapel	77.21

Eastern Va. Conference:

Berea, Norfolk	156.00
Bethlehem (Disp.) Morning Star	6.08
Bethlehem (Nans.)	76.74
Bethlehem (Nans.) S. S.	3.49
Bethlehem (Nans.) Cent-a Meal	12.79
Burton's Grove	4.38
Cypress Chapel	106.00
Dendron	8.77
Eure	41.25
Holland	250.00
Liberty Spring	32.37
Liberty Spring S. S.	10.00
Mt. Carmel S. S.	7.65
Mt. Carmel	100.21
New Lebanon	40.50
Newport News, Easter	47.67
Newport News, Cent-a-Meal	131.54
Newport News	521.34
Norfolk:	
Christian Temple	940.00
First	5.00
Rosemont	140.00
Second	12.00
Oak Grove	20.50
Oakland	70.39
Portsmouth:	
Elm Ave.	77.10
First S. S.	2.95
First	162.06
Shelton Memorial	43.00
Richmond, First	142.00
South Norfolk	230.00
Spring Hill	35.75
Suffolk S. S.	25.00
Suffolk	296.25
Union (So.)	35.00
Wakefield	24.09
Waverly	81.50

N. C. & Va. Conference:

Apple's Chapel	$ 48.77
Apple's Chapel S. S.	5.00
Asheville	52.00
Belew Creek	43.00
Berea	10.60
Bethel	13.60

(Continued on page 15.)

Church Women at Work

With Emphasis on Missions

Mrs. F. C. Lester, *Editor*
840 Sunset Avenue, Asheboro, N. C.

PRAY FOR PEACE.

As you are probably aware, the United Council of Church Women has become a department of the new National Council of the Churches of Christ in the U. S. A. One of this department's first actions was a call for people everywhere to offer up a daily prayer for peace.

They have called on both men and women to stop for a minute at noontime to think about the world in which we live, and to pray for peace. The suggested prayer to be used, written by Mrs. Harper Sibley, Episcopalian and world church leader of Rochester, New York, is found in the center of this page. Why not clip it out and use it: If you are a housewife, then thumbtack it above the kitchen sink and use it as you wash dishes; if you work in a mill, put it in your purse and read it during your lunch hour; somehow find a moment to pause and think of and pray for peace.

Remember—"More things are wrought by prayer than this world dreams of." Make this daily prayer one of your New Year's resolutions. And then remember, as Mrs. J. D. Wyker president of the new department of United Church Women reminds us, that "peace will also require work, sacrifice, patience and learning to understand other people."

* * * * *

A GREAT ORGANIZATION.

The United Council of Church Women, in its brief history, has been a great organization, representing Protestant women of some seventy denominations. It is not always easy for a successful organization to "give way," to vote to let itself be "swallowed up," so to speak, in a larger group. Yet that is what has happened. Mrs. W. J. Andes, delegate from North Carolina from our churches, to the last meeting of the United Council of Church Women, as such, is reporting that meeting elsewhere on this page.

Now the United Council of Church Women has become the General Department of the United Church Women of the new National Council of the Churches of Christ in the U. S. A. Quite a title! The first chairman of the new Department is Mrs. James D. Wyker of Mount Vernon, Ohio.

Mrs. Wyker is an ordained minister of the Disciples of Christ, is now vice-president of its International Convention, and is the immediate past president of the Ohio Council of Church Women.

Miss Luella Reckmeyer of New York City has been appointed official United Nations observer for the new Department. She will serve as a reporter of the 1,700 affiliated councils of church women on developments of concern to women. She served overseas with the Red Cross in World War II, as Chicago director for Church World Service, and as secretary for the Department of Christian World Relations for the United Council of Church Women. She succeeds Miss Mabel Head as U. N. observer for Protestant women.

DAILY PRAYER FOR PEACE.

O God, who hast put into the hearts of men a great longing for peace, but hast also given to man the power to choose, grant us the will to make our choices in accordance with Thy will. Bind the world together, O God, in fellowship, service and love, and grant that we may take our part in the fulfillment of Thy purpose. Through Jesus Christ our Lord. Amen.

(Prepared by Mrs. Harper Sibley, for six years president of the United Council of Church Women, for use as a daily noon-time prayer.)

We shall all watch with interest the progress of the National Council, and especially of its women's department. Let us be intelligent Christian women, keenly aware of world events and our share in them.

* * * * *

A THRILLING EXPERIENCE!

By Mrs. W. J. Andes.

When the United Council of Church Women met in Cincinnati, Ohio, November 13-16, I had the privilege of attending. It was a thrilling experience to see about 2,000 church women —mothers, housewives, and others— who were willing to make the sacrifices necessary to attend. There were many busy people there, and they came to find "Thy Will on Earth," as our theme stated it.

It was a joy to see the way our Congregational Christian Church has been taking leadership along with other denominations in united Church action. Appearing on various programs were: Mrs. Douglas Horton, Ronald Bridges, Truman Douglas, Mrs. E. E. McClintock, Dr. Frank Laubach, Mrs. Hachiro Yuasa, Dean Faulkner of Fisk, and others.

We were all especially anxious to know what we as women can do for peace. I was impressed by the many fine resolutions passed in regard to working for peace. A very practical one was in protest of hoarding food by housewives. Very great emphasis was given to support of the United Nations, and the various aspects of its work. All church women should know about their work and what the delegates think and do. (Subscribe to *United Nations World*, 319 E. 44th Street, New York 17, N. Y., $4.00 Yearly.)

One of the most impressive services was held on Wednesday evening, when about 100 nationals and missionaries from various countries sat on the platform and were dressed in all their colorful costumes. Two inspiring addresses moved us all, and then followed the service of dedication, led by Margaret Flory. By her reading, and Rosa Paige Welch's singing of "We Are Climbing Jacob's Ladder," we were reminded — "Sinner — do you love my Jesus?" and "If you love Him, why not serve Him?" Then Miss Flory said—"How can we serve Him?" Several missionaries and nationals from various countries told how many people are "serving Him." Perhaps the most outstanding was a woman from Korea. She had just that week received the message that her husband had been killed in Korean fiighting, but she bravely stood up and gave her testimony something like this: "I am so glad I can be a Christian and I can serve this Jesus. It is a joy and a privilege to serve Him. I pray for your sons, fathers, and brothers in Korea, and hope that they may not be killed. I hope they may come home to you soon." It was a magnificent testimony, and it left tears in our eyes.

* * * * *

SOME SIGNIFICANT STATEMENTS MADE CONCERNING PEACE.

Dr. Clark G. Kuebler, President Ripon College, Ripon, Wis.: "If Christianity had resolved itself into social action, Nazism and Communism would never have reared their heads. In the last analysis, the problem is one of

(Continued on page 15.)

FOR THE CHILDREN

MRS. R. L. HOUSE, *Editor, Southern Pines, N. C.*

A Happy New Year to all. If you make resolutions I hope that you will be able to keep them!

The year 1951 will mark the 50th. anniversary of the first Daily Vacation Bible School. Resolve to hold one if you never have. Resolve to improve yours if you do hold one.

January is a good month to feed the birds who remain in our part of the South. You may see Mr. and Mrs. Robin Redbreast and they will repay your care with a "Cheerio, Cheerio, Cheerio." A few naughty Blue Jays may be around. They are naughty because they do not follow the Golden Rule. Jays are fond of taking and hiding shiny objects. They will steal eggs or nest material from younger birds, but they are very pretty! And there are the sparrows. English Sparrows are ugly and cannot sing (just chirp) but they are ever with us and should not starve. Scatter bread crumbs or finely rolled cereal. Suet hung in a tree is a treat. Some birds like dried apple and cantelope seeds. We always put out squash seeds for the birds and squirrels. A small tin can (such as tuna fish comes in) with holes punched in either side, string run through and tied between two trees is a safe feeder and may also provide water. Cats cannot reach the birds or their food when arranged in this fashion. Patient care in feeding birds will bring many happy rewards. Do you know the birds that are mentioned in the Bible? Look and see how many you can find.

DISCIPLINE AND SECURITY.

By BERTHA YOUNKIN.

Issued by the National Kindergarten Association.

It had always seemed strange to us that little Carol Anne Sloan, a next-door neighbor of ours, was not one of the happiest children in town.

"It's just that Carol has an unhappy disposition," her mother would say in explanation. We were inclined to agree, because certainly Carol received everything her heart desired. A few tears from those big blue eyes and Carol obtained exactly the doll she wanted, the extra slice of rich chocolate cake, or another hour or so of television long after she should have been in bed. Her father and mother loved her most dearly, and the routine of their lives circled about Carol.

"It's odd," I heard the nursery-school teacher tell Mrs. Sloan one day, "but Carol has a deeply rooted feeling of insecurity. She wants everything the other children play with, and no matter what is given to her she is still unhappy."

"I know," sighed Mrs. Sloan, "and we've done everything for her. We give her so much and love her so much, but she always wants something she doesn't have."

The following summer Mrs. Sloan was stricken with a serious illness, and Grandma Gillan stepped into the picture. The day Mrs. Sloan was taken away to the city hospital Grandma Gillan drove in from the country, bundled the frightened child into her high old-fashioned car and disappeared with her down the highway leading to the Gillan farm.

Something happened to Carol that summer. I didn't notice it until long after Mrs. Sloan had returned home and Grandma Gillan had come to take charge while Carol's mother was regaining her health.

Carol heard me send my youngest to her room for riding her tricycle in the busy street. I felt the need to explain to her. "I had to send her to her room, Carol, because I have told her never to play in the street; she must learn not to do so. You see, we love her dearly and wouldn't want anything to happen to her."

"Oh, I know," said Carol calmly. "Grandma takes good care of me always. She won't let me eat too much candy, and she makes me go to bed at seven because it's good for me. Grandma won't let me do anything that might hurt me."

Carol had found security at last.

I wondered how often the demands of children are tests of adult strength. Certainly, when a child knows something is bad for him and still begs for it, he must get a bewildered feeling when the parent, who is supposed to love him, weakly gives permission. There is security in proper restraint, and it is frightening to a small child to find that his mother or father seems smaller and weaker than himself. Of course, there should be no doubt in the child's mind that his parents love him; however, it is equally important that he should feel he can depend upon them.

Last week Carol was sixteen, and she is now in the throes of her first love. The boy is not suitable for Carol, but, unfortunately, not having previously known any boys intimately she lacks standards for judging them, and her parents do not seem to know how to handle the situation. There have been some ugly stories going around about this boy, and he has been taking Carol to places to which she should not go.

But today I saw Grandma Gillan's old car drive up in front of the Sloans,' and I saw Carol race out and greet the beloved lady with an enormous hug. The two left soon after for the young girl's vacation out on the farm.

They won't have to worry about Carol now, I thought with relief. Grandma Gillan will straighten out this affair somehow. She won't say much, but Carol is going to listen and Carol is going to have a chance to learn.

NEWS FROM CHAPEL HILL

(Continued from page 2.)

renovation of the parsonage while vacant. Again this year, useful articles of clothing and toys have been assembled for migrants. Students and young married groups have enjoyed fellowship suppers served by these energetic ladies. Parents feel free to leave their offspring in the nursery during church hour, knowing that capable persons are there each Sunday to care for them. The church is made more beautiful by flowers on all occasions, and illness and trouble are eased by cheerful visitors. Best of all, fellowship and friendliness and general good will prevail everywhere. The spirit of God is its leader.

* * *

When Rev. Bernard Munger resigned as pastor of the United Church of Chapel Hill last September, a wave of the "jitters" swept the church and its affiliated organizations. A church without a pastor, if for only a few months, is in danger of back-sliding, and it was feared that the improvement in attendance, moral support and general interest which characterized Mr. Munger's pastorate here

(Continued on page 11.)

Youth at Work in the Church

MAX VESTAL, Box 792, Elon College, N. C.
MISS ANN TRUITT, *Associate*

RELAX WITH MAX.

After repeated telephone calls, I finally pinned Harpo Marx down to a promise to appear in a benefit performance at one of the hospitals. To make sure he kept the appointment, I went to his apartment to fetch him. As he closed the door, the phone rang. Should he go back again to see who it was "No," said Harpo, "I'm not going back. It's probably you again."

* * *

One of the Indians of Albequerque, N. M., has made many acquaintances as he offers native jewelry and blankets for sale in cafes and other places frequented by tourists. One of them gave him an electric blanket as a Christmas gift. The donor may have considered it a joke, but not the Indian. He now makes his usual rounds wearing the blanket. At regular intervals he hunts up an electric outlet in a shop, plugs in his blanket, heats it sufficiently, then goes his way on the cold streets, warm and cozy.

* * *

Little girl: If I was a teacher, I'd make everybody behave.

Aunty: How?

Little girl: Real easy. When girls was bad I'd tell them they didn't look pretty. And when little boys was bad, I'd make them sit with the girls. And when big boys was bad, I wouldn't let them sit with the girls.

* * *

Life for some folks is to sow wild oats during the week and then go to church on Sunday and pray for a crop failure.

WHAT NEXT?

Dear Friends:

I'm writting this not as an editor, but as a friend. I'm wondering what is next for all of us. Charles Franklin Kettering wrote; "My interest is in the future because I am going to spend the rest of my life there." What does the future hold for us? If we are to live there, perhaps we should take some interest in it.

Here at the beginning of a new year we can look back and guess as to what the future holds. One thing we all want to do is to make this year better than the last one. What have we done as individuals to make our little corner of the world a better place in which to live? Have we made new friends? "Ye are the salt of the earth." What have we done to preserve brotherhood, love, and understanding? "Ye are the light of the world." What have we done to spread the truths of Christ to others? Have we the courage to go forward, attempting to accomplish greater things during this year? "For, lo, I am with you always, even unto the ends of the earth."

We wish it were not true, but all of us realize that there are clouds of war coming over the world. Many young people are going to furnish the thunder and lightning for these clouds. It is for those of us who carry the light of the world to add the silver lining to these clouds. The primitive peoples thought that the moon was more powerful than the sun and they worshipped it more. The moon shone at night when it was needed most. The sun shone in the daytime when there was no need for light. They didn't realize that the moon merely reflected the light of the sun. We are now in a world darkened by the threats of war. Now we must become moons reflecting the light of the Son—the Son of God. We must avoid the primitive thought that we are more important than the Son.

There is a brighter side to the world of today. Many of us allow the clouds to blot out the Son. We here in our fine homes have many, many things to be thankful for. We have friends, the chances to travel, the modern schools, the freedom of religion, and many other great blessings. But yet, there are many in this world who do not have these things. What thing could give us more pleasure than to share with some of these people? It is impossible, however, for each of us to bring someone into our home and share with him in this fashion. That doesn't mean that there isn't a way. I was never able to hit many home runs in baseball. I couldn't have scored had not the teammates helped by batting me in. The answer there was team work. The answer for us in our church endeavors is team work.

The Youth Fellowship of the Southern Convention has a terrific project for this year. It is terrific because of the joys it will bring us and because of the tremendous good it can do for the people of the Philippines. It is so big that it will take the team work of all of us. Maybe some of us will have to sacrifice our own pleasures, just as a baseball player sometimes has to sacrifice a teammate to second. Then others of us will have to drive him home. All this talk is about our bringing a student from the Philippines to study in this country, preparing himself (or herself) to study for the ministry. In this way we share not only with this student, but with all the people to whom he will minister. What is next? I think there will be more real happiness earned through hard work. I think there will be a native Philippine preaching to his people. He will owe his training to us.

Yours,
MAX.

EASTERN VIRGINIA RALLY.

The Winter Rally of the Eastern Virginia Youth Fellowship will be held on Sunday afternoon January 14, 1950, in the Franklin Christian Church, Franklin, Virginia.

It is hoped that there will be a representative attendance from every church in the conference.

The tentative program is as follows:

Call to Order—Jack Byrd, President.
Song Service.
Invocation.
Report on Work Camp—Max Vestal.
Offering.
Special Music.
Address—Rev. Henry Rust.
Announcements.
Closing Hymn.
Benediction.

NEWS FROM CHAPEL HILL.

(Continued from page 10.)

might suffer a resession during the interim. Mr Munger has been greatly missed, but due to his foresight, and excellent planning of the officers and boards, and especially to the capable guidance of the chairman of the board of Deacons, the church continues to go forward and to reach the goals which have been set for it. New members are being added to the roll of those who choose this as the center of their spiritual life; funds for new organ continue to increase; church grounds have been improved by new lawns, walks and additional shrubbery and trees.

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

JESUS BEGINS HIS MINISTRY.

Lesson I—January 7, 1951.

Memory Selection: *And Jesus said unto them, Come ye after me and I will make you fishers of men.*—Mark 1:17.

Lesson: Mark 1: 9-20.

Devotional Reading: Isaiah 42:1-9.

"Double Feature."

Like the movies, The Christian Sun is offering a "double feature" this week—two comments on the Sunday School Lesson, in one issue of the paper. That is because one issue of The Sun was not published during the holiday season.

"Met Mr. John Mark."

The lesson for this Quarter are taken from the gospel of Mark. It is the first and the shortest of the four gospels, and one of the most dynamic. In it Jesus is presented as The Son of God, a Man of Power, and the emphasis is more upon what he did than upon what he said. It was written by John Mark who was a kind of secretary for Simon Peter, and who wrote down what he had heard Peter preach and teach among the early followers of Jesus. Later John Mark accompained Paul and Barnabas on their First Missionary Tour, but left them for some unkown reason when they arrived in Asia Minor. Paul refused to take Mark on the Second Missionary Tour and Barnabas took him. Mark's mother was evidently a widow of some means, for it was in her home, with "a large upper room" that the disciples met for the Last Supper, and also in which the one hundred and twenty met to await the coming of the Holy Spirit on Pentecost.

The Ministry that Changed the World.

Even as history is dated with reference to the date on which Jesus Christ was born, even so did his ministry change the world. In other words he changed both the calendar and the common life of the world. And the story of that life is indeed "The Greatest Story Ever Told."

Mark gives no account of the Birth or the Infancy of Jesus. Indeed he makes no mention of the prophecies concerning the coming of Jesus himself. Rather does he introduce his gospel with the words "The beginning of the gospel of Jesus Christ, the Son of God" and then gives a few verses to John the Baptist,—predictions concerning his coming and his mission, his manner of life and his message.

Then in a few bold strokes, he introduces Jesus. He tells about his baptism, with the voice from heaven, expressing divine approval of Jesus as the Son of God; of his temptation —he devotes only two verses to that; and then he brings Jesus on the scene. He presents Jesus as a preacher, asserting that the times were fulfilled, summoning men to repentance, and proclaiming the "good news" of the kingdom of God.

The first thing he did was to enlist men as his helpers. He called men to "follow" him. He wanted them to "be with him," to train them, and then to send them out to serve their fellowmen. Thus it was then, is now, and evermore shall be, world without end. Christ calls men, not only to "full-time Christian service," but to "full-life Christian service." Our usefulness depends not so much upon what we have, but upon our willingness to give such as we have and are whole heartedly unto him.

* * *

A DAY OF ACTIVITY.

Lesson II—January 14, 1951.

Memory Selection: *And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of disease and all manner of sickness.*—Matt. 9:35.

Lesson: Mark 1:21-22, 26-35.

Devotional Reading: Psalm 145:1-21.

"My Master Was a Worker."

Jesus led an intensely active life. He worked. He did things. He lived a full life. He accomplished a great deal. In today's lesson, Mark gives us what may be a typical day in the Master's life. Mark pictures Jesus as a man of action. The word "immediately" or "straightway" appears again and again.

Preaching and Teaching.

First of all Jesus went into the synagogue on the Sabbath day and taught the people. The people were astonished at his teaching. It was fresh, first-hand, clear, informal, interesting, intriguing, understandable. He used homely language, simple illustrations, picturesque words. He spoke at first hand and with authority, instead of simply repeating what somebody had already said. The people were not only astonished, they were delighted. They heard him gladly. Teaching and preaching on his lips was something different, vivid, vigorous, vital. The fact that Jesus came preaching has significance. It reflects God's faith, both in the spoken word and in the capacity of men to hear and to heed. Skeptic and cynic to the contrary, there is power in words. And even more power when the word becomes flesh and dwells among men.

Healing.

The ministry of Jesus was not confined to words. It found expression also in works. "And straightway when they were come out of the synagogue, they went into the house of Simon and Andrew and James and John" and he healed Simon's wife's mother of a fever. He entered the synagogue to worship; he left to serve. That evening there were brought unto him a great number of people sick in body and in mind, and he healed them. Jesus was not only The Great Preacher, he was The Good Physician. His healing ministry was varied, but always vital. Sometimes he healed by a word; sometimes he simply touched the sufferer; sometimes he used simple things such as clay with spittle, etc., but always with sure, if strange results. Men who were crippled walked again, those who were blind saw again, those who were troubled in spirit became calm and serene, those who were burdened by guilt found forgiveness and peace. To the people of that day, these things were miracles. To us today they are still miracles, not in the sense of breaking God's laws or contradicting the laws of Nature, but in the sense that they were the results of the operations of higher laws. Modern medicine and mental hygine now understand better some of the principles which Jesus used, and they utilize the power that he releases. It is significant that the Savior gave so much of his time and his strength to ministering to the ills of body and mind. Salvation means wholeness. God cares for the bodies of men.

Praying.

Life for Jesus had rhythm. Days of strenous action were followed by periods of prayer and meditation.

The outflow of life was kept fresh and full by inflows from God and the unseen world. Jesus knew of "the pause that refreshes" based not on an artificial stimulant, but on waiting on God. He was so active because he knew how to be still. His life would not have been so fruitful if it had not been so deeply rooted in God through prayer and communion.

THE COMPLETE LAYMAN.

(Continued from page 6.)

A complete layman is not just a docile, tractable layman but a creative one. Thus the signs of discontent among the laity are good signs. Everyone with experience in affairs of the world knows that discontent can lead to violence—ancient landmarks destroyed and shrines profaned, with crude heresies replacing piety and honor and truth. But Christianity is revolutionary by its nature and Protestantism is the most revolutionary phase of it. The ministry then, if they are to be true to their heritage, should stir and not quiet the discontent, lead and not repel the discontented. Laymen are on the move; there are promised lands ahead and rivers to cross. But in any movement there are those who would go back, who still long for the bright and tangible presence of a golden calf and find the contemplation of it more reassuring than a disembodied Jehovah on Sinai.

There is one problem bearing heavly on the layman as a man of practical affairs, the businessman. At various times and under different circumstances he reacts rebelliously, angrily, desperately, confidently, hopefully. It looks like an eternal dilemma, for it was a problem to Abraham and Jacob and David and it is a problem now. Putting it simply, it is the business of getting God's blessing on our way of life—the final seal of approval on our society, the divine imprimatur.

Jacob wrestled with the angel and got his blessing; and later, it is written, he spoke with God at Bethel and got his blessing. In reading over the story, it seems to me quite clear that Jacob thought of that first blessing as permanent. But it proved not so. When he sinned, he suffered punishment as other men did, as he had done before. At Bethel, with the blessing of Jehovah, direct and unmistakable, Jacob considered the matter really settled for good. The imprimatur was his and thenceforth he need not worry. But as an old man he said brokenly: "Few and evil have been the days of the years of my life." And it was written of him, "The Lord hath a controversary with Judah and will punish Jacob according to his ways—according to his doings will he recompense him." No matter how many shrines Jacob built or how many prayers he uttered or how many sacrifices he slew on the altar, Jacob was still under the judgement of God. He never did get the immunity he longed for. Sin still was sin and no dispensation prevailed against it.

The Judgements of Amsterdam.

The layman of our time struggling to reconcile capitalism with Christianity can study the story of Jacob with profit. When the World Council at Amsterdam gave out the document from Section III with its stern judgement of capitalism as well as communism, it was a shock to American laymen generally. What *is* the Christian economic system then? is a question that has been repeatedly asked and in varying tones of dismay, discouragement and anger. There is a growing suspicion among American laymen that this World Council statement points toward socialism, particularly British socialism, as *the* Christian economic system. And I confess that there were at Amsterdam some who seemed to think just that. But it is not so. Sin is sin under socialism, too. *There is no Christian economic system.* To claim final and total goodness for any system is to misconceive the basic relationship of God and man. Various systems have been proclaimed as totally good and thus final; and support for the claim has been obtaned by barter with venal churchmen and by extortion from frightened churchmen. This claim of finality and totality is the ultimate madness of a nazi or a communist dictatorship. And it is madness for the socialist or the capitalist to lay any such claim.

The Christian layman who is in business suffers a great deal from what he considers unjust strictures from religious leaders. When he hears scholars talk of textual interpolations, he has a grim urge to point out that that incident of Jesus and the rich young man looks like an interpolation if there ever was one. "Go, sell whatsoever thou hast and give to the poor—" Indeed! Who is going to pay ministers' salaries at home and send missionaries abroad if that is the way we are going to do business? I suggest that in that story there is a bit of comfort for a layman, a point unfortunately often overlooked or underemphasized. Jesus saw his dilemma, and it is written, "And Jesus looking upon him loved him." This is reassuring to a layman who wants to do right and is having a pretty hard go of it.

To Be a Good Layman.

If the man wanted to be a holy man, a prophet, let him divest of his business and his treasure and become a disciple, join the company. This young man didn't want to do that. Well, even so, obeying the old commandments of Moses and the new ones of Jesus, the man was doing pretty well, for Jesus looked upon him just as he was and loved him. Even if the rich young man had given his goods to the poor and had joined the disciples, he still would have been liable to sinning, still under judgement for sinning, just as the original twelve were.

To be a good layman, in respect to any craft or profession one only has to share in some small way the productive genius of the expert, to be the active, appreciative—not the passive—recipient of services and goods. In the church, to be a good layman one must do just that, too.

It has been remarked that Jesus was a layman. So he was in his day, and so were the twelve disciples. But perhaps only Jesus could be called a complete layman, one who loved the Lord with *all* his heart and with *all* his soul and with *all* his mind and with *all* his strength—and his neighbors as well as himself. Because he did, he received the imprimatur, the final and total approval, as no other man or no system or society or church ever has succeeded in doing. The rest of us, ministers and priests and prophets, capitalists and socialists and communists, Democrats and Republicans, little people and big people, all stand under the judgement of God, and so do the systems we create and all our enterprises.

There is no immunity for any of us, no escape from the consequences of our sin. But there is no escape from the consequences of our goodness either. And I make bold to say that the consequences of goodness are greater than the consequences of sin; that a little good goes farther and lasts longer than a little evil. To be a good layman—or for everyday purposes a complete layman—one has to believe in miracles and know how to work them, to share richly in the productive goodness of earth.

The Kingdom of Heaven is like a grain of mustard seed . . . the least of all the seeds, but when it is grown it is the greatest of all herbs, and you may rest in the shadow of it and hear the songs of angels.

The Orphanage

J. G. TRUITT, *Superintendent*

Dear Friends:

The third Sunday in December we completed our itinerary of twenty-five presentations of our Thanksgiving and Christmas programs. We traveled eight hundred ninety miles, at an average transportation cost per program of a little less than $7.70. We are indebted to the Spence Taxi and Bus Service for their fine service. The big bus was warm and comfortable and Mr. Spence drove it himself on every occasion as he wished to insure safety if possible. Last three churches were: Ebenezer ($100.55), Garner ($100.00), and Amelia ($82.25. When we finished we felt like singing "Praise God from Whom All Blessings Flow." We feel that these trips helped. We are so grateful to the pastors, and we believed it blessed their churches.

People everywhere spoke so kindly. They gave us such lovely meals, and they loved the twenty-two children whom they saw. Those who were not on the trip are just as loveable. Children are picked for these trips with two thoughts—one of presenting a good program, and the other of giving each child, sooner or later, the privilege and training which being on such a trip gives.

There is every evidence that when people know what we are doing here in one of the best "substitute Christian homes" in these parts they will help to support it. I say "substitute" because I believe a true Christian home, where father, mother and children are all together is one of the finest things on earth—the finest thing on earth! If a child is without home and help to be placed in a home such as this one is to that child a real privilege and blessing. I do not believe that 35,000 members of the Southern Convention which owns and operates the Orphanage are willing to give less than two dollars per member annually for the maintenance of such a home for homeless children. I like the forthright way in which our good people are responding to the actual needs here. I am just as appreciative as I can be, and so are all the members of our staff. And speaking of staff—they are being over-worked now. As I write two of them are in bed sick, and another is hardly out of bed. The cold weather and the steady grind of eighty children and all that goes along with that large a family in an around-the-clock fashion has made it fairly tough going. But so much comes along to make us happy we just brace up and start again—the others I mean—they do the work and I write letters. Again thanking everybody I wish you each one God's blessing today and always.

JOHN G. TRUITT,
Superintendent.

Donated Commodities for the week.

Mrs. Van Brown, Ashboro: Box of clothing.

Missionary society, Ramseur: Box of clothing.

Winchester Church: Gifts for each child.

First Church, Marshalltown, Iowa: Clothing and gifts for children.

Missionary society, Turner's Chapel: Box of gifts for children.

Ladies Aid Society, Oakland Church: Box of gifts for children.

Mrs. Dewey Bateman: Box of gifts and candy.

Franklin Va. Church: Box of gifts for each child.

W. M. S., Little Creek: Duffle bag, and gifts for children.

Mrs. J. H. Watson: Box of clothing.

Mt. Hermon S. S.: Box of candy and fruit.

Mrs. Elmer Johnson and Mrs. Wm. Humphries: Box of clothing.

Harton Young Peoples Class, Henderson: Gifts for children.

Sixth Grade Girls S. S. Class, First Church, Mason City Iowa: Gifts for a group of Jr. girls.

Mrs. Henry Mitchell's S. S. Class, Liberty Vance Church: Two suit cases, and 20 pen and pencil sets.

C. H. Darden, Greensboro: Candy for children.

Elon College Civic Club: Candy for children.

W. H. Weatherly, Elizabeth City: Candy for children.

Mr. and Mrs. Burke Bachanan, Sanford: Box of clothing.

* * * * *

REPORT FOR DECEMBER 28, 1950.

Sunday School Monthly Offerings.

Amount brought forward		$21,863.01
Eastern N. C. Conference:		
Amelia	$ 82.25	
Ebenezer	100.55	
Fuller's Chapel	50.00	
Hayes Chapel	100.00	
New Elam	16.55	
		349.35
Eastern Va. Conference:		
Antioch	$ 21.50	
Berea (Nans.), Thanksgiving Offering	50.00	
Berea (Norfolk) Thanksgiving Offering	35.00	
Norfolk, First	416.64	
		523.14
N. C. & Va. Conference:		
Asheville	$ 6.10	
Bethel	11.76	
Bethlehem	28.00	
Burlington	150.00	
Greensboro, Palm St.	110.00	
Lebanon	45.00	
Mebane	6.00	
		365.86
Western N. C. Conference:		
Liberty	$ 40.00	
Mt. Pleasant	20.00	
Pleasant Hill	265.65	
Shady Grove	20.00	
		345.65
Valley Va. Conference:		
Antioch	$ 98.00	
Mt. Olivet	19.93	
		117.93
Total this week from churches		$ 1,701.93
Total this year from churches		$23,564.94

Special Offerings.

Amount brought forward		$32,369.96
Boy's class, senior dept., Christian Temple	$ 10.15	
W. M. S. Wake Chapel, for Betty Procter	5.00	
Willing Workers Class, Amelia, for Ray K.	20.00	
Ellen Grimes Class, Portsmouth, First, for Janet Beers	20.00	
Vera V. Vancleave S. S. class, Wadley Ala.	6.00	
Golden Rule Bible Class, Newport News, for Jimmy Burgess	10.00	
Fidelis Class, Rosemont,		

(Continued on page 15.)

MEMORIAL GIFTS

"Instead of Flowers"

Dr. John G. Truitt
Christian Orphanage
Elon College, N. C.

Dear Dr. Truitt:

Please acknowledge the enclosed $.................. as a memorial gift sent to the Christian Orphanage in lieu of flowers in memory of:

....
(Name of Deceased) (City) (Date of Death)

....
(Survivor to be Written) (Address)

Name..

Address...

In Memoriam

SEABRIGHT.

Harry Wesley Seabright fell asleep, Monday evening, November 13, at his home on Morningside Drive, Winchester, Va., following an illness of several months duration. Funeral services were conducted in the Church, Thursday afternoon, November 16, in the presence of a large assembly of friends. The body was laid to rest in the Mount Hebron Cemetery, Winchester.

Mr. Seabright became a member of the Winchester Church early in its history. He served faithfully for more than twenty years as a deacon, held other positions of distinction and will be remembered as a consistent Christian.

He is survived by one daughter, Mrs. Orville Hoover, two sisters and a number of other relatives.

The comforting grace of our blessed Lord sustain and bless all who are bereaved.

ROBERT A WHITTEN.

RUFFIN.

Randolph H. Ruffin passed from this life October 18, 1950. He was a loyal and faithful member of the First Congregational Christian Church, Newport News, Va. and a member of the Progressive Bible Class. He lived a life of service to his fellowman and his friendly greeting will be missed by his many friends.

Therefore, be it resolved:

1. That we the members of the class deeply feel the loss of our friend and member.
2. That we extend our heartfelt sympathy to the family.
3. That we cherish his memory in our devotions.

B. L. COLLINS,
G. G. GIVENS,
C. L. POPE,
Committee.

PEACH.

James M. Peach passed from this life November 14, 1950. He was a member of the First Congregational Christian Church, Newport News, Va. and president of the Progressive Bible Class. He was a loyal and faithful servant in the work of the church. He lived a life of service to the community and was devoted to the cause of Righteousness and Justice among his fellowman.

Therefore, be it resolved:

1. That we the members of the class mourn the passing of our president.
2. That we express our heartfelt sympathy to the bereaved family.
3. That we shall cherish his memory in our devotions.
4. That our lives have been enriched and blessed by his leadership and example.

G. G. GIVENS,
B. L. COLLINS,
C. L. POPE,
Committee.

JOHNSON.

Our Heavenly Father, who doeth all things well, saw fit, on March 14, 1950, to call to her Heavenly Home, Mrs. Caroline M. Johnson, a member of Liberty Spring Christian Church.

After moving from the community she always retained her loyalty and prayerful interest in the different activities of the church.

Therefore, be it resolved:

1. That in her death we have lost a true Christian character. Her life and devotion will be a sacred memory.
2. That we bow in humble submission to the will of God, who doeth all things well.
3. That we express our heartfelt sympathy to her beloved family.
4. That a copy of these resolutions be given to the Christian Sun, a copy be sent to the family, and a copy be made a part of the records of the church.

Mrs. L. F. BRADSHAW,
Mrs. R. E. PARKER,
Mrs. WESLEY HARRELL,
Committee.

MISSIONARY OFFERINGS.

(Continued from page 8.)

Bethlehem	100.14
Burlington	84.49
Burlington S. S.	58.59
Concord	10.00
Danville, Shaowu	60.00
Durham S. S.	21.60
Durham	554.14
Elk Spur	1.96
Greensboro, First	311.84
Happy Home	21.15
Haw River	32.43
Hebron	43.00
Hines Chapel S. S.	1.50
Hines Chapel	78.00
Hopedale	22.00
Hopedale, Cent-a-Meal	5.00
Ingram	93.92
Ingram S. S.	7.00
Kallam Grove	27.00
Lebanon, Shaowu	30.27
Lebanon	16.73
Liberty S. S.	27.94
Liberty	11.45
Lynchburg	67.00
Mt. Bethel	74.00
Mt. Zion	15.00
New Lebanon S. S.	31.75
Pleasant Grove	30.51
Pleasant Ridge	30.41
Reidsville S. S., Timothy	7.00
Reidsville, Summerville	320.00
Reidsville, Muellers	1,392.00
Shallow Ford	50.25
Union (N. C.)	41.84
Union (Va.)	79.00
Western N. C. Conference:	
Bennett	$ 2.00
Big Oak	30.00
Brown's Chapel	24.87
Flint Hill (M)	14.38
Grace's Chapel	20.00
Needham's Grove	.78
New Center	20.46
Pleasant Cross	25.00
Providence Chapel	1.50
Ramseur	10.00
Shady Grove	22.50
Smithwood	30.00
Sophia	25.00
Zion	7.00
Valley Va. Conference:	
Antioch	$ 14.22
Bethel	12.00
Bethlehem S. S.	19.00
Dry Run S. S.	7.40
Linville	21.89
Mt. Olivet (G) S. S.	9.67
New Hope S. S.	15.00
Newport S. S.	41.19
Wood's Chapel	17.00
Missions Council for Timothy-Summer Service	105.00
Woman's Missionary Convention:	
General	1,581.00
Young People	145.42
Thank Offering	47.00
Shaowu	125.15
Kindergarten	1.50
Chiu Hsien Bao	45.00
Friendly Service—Japan	25.00
Pastor's salary	30.00
Angie Crew	10.00
Sunday school material	11.75
Total for Foreign Missions	$10,940.68
Total Home and Foreign Missions Receipts	$21,357.69
Previously reported 1950	$33,264.89
Total Receipts Jan. 1-Nov. 30, 1950	$54,622.58

CHURCH WOMEN AT WORK.

(Continued from page 9.)

redeeming mankind from *sin.* We must know what our Christianity is. Our faith is all-important. In the United States, about half the people are identified with religion. About 10 per cent are alive. We must make Christianity real and substantial and not apologize for what we believe in."

Sarah Chakke, Isabella Thoburn College, Lucknow, India: "The Church does not use all the resources at its disposal for setting up a pattern of life. Are the churches of today trying to imprison the spirit of God in their own set moulds, or are they moving forward?"

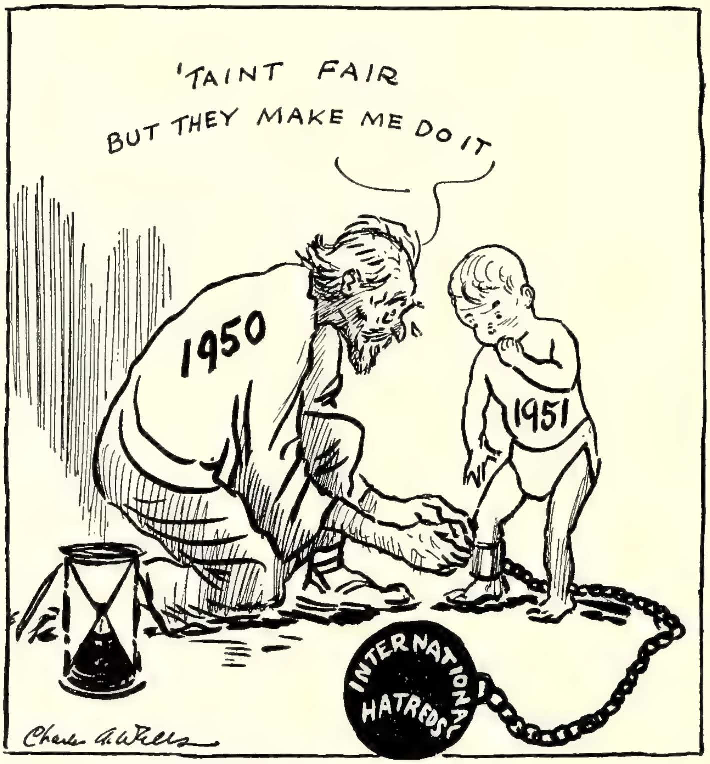
Dr. Charles T. Leber Presbyterian Board of Foreign Missions: "This is our task—to know and act upon the fact that in the sight of God and in the hope and love of man—*People are power.*"

ORPHANAGE REPORT.

(Continued from page 14.)

for George Morningstar	11.50	
Refund from Supt. Home fund	301.00	
Burlington Chapter No. 4, D. A. V.	25.00	
Elon College Public Schools, for seeding grounds	50.00	
Mr. J. H. Webster	10.00	
Special gifts	70.40	
Thanksgiving Offerings.		
Mr. Jesse P. Cox	$ 10.00	
Mr. John S. Cockey	1.00	
Mr. Hugh L. Holland	10.00	
Miss Augusta Rhinehart	20.00	
Rev. R. L. Hendrickson	10.00	
Mr. and Mrs. J. Spencer Love	250.00	
Mr. A. L. Owens	10.00	
Mr. George B. Helmer	10.00	
Mrs. Elizabeth Sharp Rhyne	10.00	
		870.05
Total this year from specials		$33,240.01
Total for the week		$ 2,571.98
Total for this year		$56,805.24

HANDICAPPED



By CHARLES A. WELLS

The old year would like to carry off into eternity the weight of ill will and hatred gathered this year. But, alas, the new year must carry the load on with him. And he's such a little fellow! He'll be twisted and misshapen by the burden before he has gone far. Moreover, just as one year's hatred and bitterness must be carried on into the coming year, so the evils and the failures of one generation must be borne by the next. The moral shortcomings and spiritual inadequacies of this generation, unfortunately, will not move on off-stage with us, but will remain to drag at the feet of the new generation that comes after us. How that thought should sober some men on both national and community levels today! Let us strive to lighten the load of the new year by purging our lives of the dross we have accumulated in 1950.

HISTORICAL SOCIETY. 1956.
uthern Convention of Congregational Christian Churches

1844 - Over a Century of Service to the Denomination - 1951

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME CIII RICHMOND, VA., THURSDAY, JANUARY 11, 1951 NUMBER 2

Elon College Library X

Trails Old and New

By ALFRED GRANT WALTON

The trail that winds through the tangled woods
Will find its goal; each bend
Was blazed by some one long ago
Seeking some distant end.

To him who would find the clearing beyond,
The past has something to say;
What time has taught is a path defined,
Guiding the traveler's way.

But if others ventured the untrammeled wilds,
Fearing nought, we too
Should dare to leave the beaten track,
To blaze out trails that are new.

Modern pioneer! Lift high your axe,
Let its virgin might be hurled
To hew new paths and bring new hopes
To a lost and distracted world!

News Flashes

On the very first Sunday in January will see the inauguration of a separate opening assembly period of worship for the children classes at Wake Chapel. After classes the whole Sunday school will reassemble for the closing service.

Congratulations to Mr. A. S. Dunn of our Lynchburg Church upon his 84th birthday. Mr. Dunn was a charter member of our church in Lynchburg, and though confined to his home he still maintains a great interest in the church and the work of our denomination.

The annual meeting of The Mission Board of the Convention will be held at the First Congregational Christian Church, Sanford, North Carolina, Monday and Tuesday, January 15-16. The meeting will oonvene at 2 p. m. on the 15th. Any church having matters to be considered by the Board should communicate immediately with Superintendent Scott.

Mr. Hunter Scott, Chairman of the board of Trustees of Union Congregational Christian Church (South Hampton) has contributed a hammond organ for the new Church. It was given in honor of his parents, Mr. and Mrs. A. J. Scott. Mr. A. J. Scott is 77 years of age and Mrs. Scott 70. They are both still very active in the work of the church. Rev. Melvin Dollar, pastor, reports that the new church will be ready for use in February.

NATIONALS FACE COMMUNISM.

By Quentin Leisher.

Harry B. Ellis, staff writer for The Christian Science Monitor, reported recently on the work of the American Board, headlining his story: Christianity Girds to Survive Challenge of Communism.

Missionaries returning from China tell us that every advance of Christianity in China will be resisted with pressure. However, because of the resolve and resourcefulness of many Chinese Christians whom we have educated and who have accepted the Christian faith, Christianity will go forward.

One illustration which emphasizes the importance of National Christian leadership comes from a well known girls' school in a large Chinese city. A group of Communist students visiting this school argured against Christianity. Finally, the Communists demanded whether any girl there was a Christian. Immediately one girl spoke up.

"I am," she said.

"Why?" they shot back.

"Why are you Communists?" she returned. "I am a Christian because I believe it."

"Oh, yes, yes," was the answer "You have a right to your belief," and the subject was changed.

From then on writes the missionary who related the incident, the Communists treated the girl with respect. But, the letter adds, "there are not many now who are Christians unless they mean it."

Our hope for much of the world now and in the future lies in the hands. of nationals. *These nationals must be selected from countries around the world.* They must be given excellent academic training; they must become inspired by the love of Christ to help their fellow countrymen.

If Christianity is to survive in these countries where Communism now threatens, if it is to combat the atheistic doctrine now rampant in these areas, if it is to strengthen the spiritaul life in these lands, then, we must initiate a greater program for the training of nationals.

Using the "God's Portion" Plan

By Rev. W. J. Andes, *Pastor.*

Some Results of "God's Portion" Plan.

The Pfafftown Church located near Winston-Salem, has shared in the God's Portion Plan this past calendar year. God's Portion Plan is very similar to The Lord's Acre Plan. A year ago, cards were printed and passed to the members of the church at Pfafftown asking them to indicate what they would take as their project for the year. Some gave grain, and others took projects as follows: cords of wood, sweet and Irish potatoes, apples, pumpkins, sewing and handwork, hogs, calves, eggs, money. One has arranged for several evenings of singing by invited quartets. Another man arranged for an Old Time Fiddler's Convention at a nearby school. One little girl was given money for carrying in wood without fussing about it; her sister, for drying the dishes. There were other projects similar to those indicated above.

On April 16, 1950, a Dedication Service was held with Rev. Garland Stafford of the Methodist Church leading the service. Mr. Stafford is chairman of the Rural Church Commission of the North Carolina Council of Churches.

November, 1950, brought the in gathering and results. On Sunday night, December 3, 1950, a service of Thanksgiving was held. Not all of the results are yet in. Thus far, this small rural congregation of 43 members, along with other friends in the community, has netted about $800 for the building fund from God's Portion Plan. There is more yet to come.

The greatest blessing was not the material result, as good as that is, but the blessing of working together and of working on a particular project that is set aside as God's. This makes partners of you and God.

CHURCHMEN'S WASHINGTON SEMINAR ON FOREIGN POLICY.

JANUARY 23-26, 1951.

This seminar will be devoted to problems of foreign policy and the special responsibility of Christians as they think and act in relation to these problems. The following is an outline of the content of the program which is being prepared for this seminar.

First Day.

I. Registration—Worship Period.
Orientation — Christianity and and the World Crisis.
Current legislation related to foreign policy.
II. A Congressman's view on the role of public opinion and American Foreign Policy.
III. Session at the State Department —Aspects of American Foreign Policy.
IV. Session on the Point Four Program—A program for technical assistance and economic development for undereveloped areas:
The existing program of the United States.
The existing program of the United Nations.
Christian Foreign Missions and the Underdeveloped Countries.

Second Day.

I. Congress and the United Nations.
II. Attend Congressional Committee hearings and sessions of the House and Senate.
III. Meet with Washington Representatives of your denomination to discuss the church's program in relationship to foreign policy.
IV. Interviews with members of the Senate Foreign Relations and the House Foreign Affairs Committees.
V. The role of the United Nations —Proposal for revision of the United Nations.

Third Day.

I. Foreign Policy and Western Europe.
II. Control of Atomic Energy.
III. Civil Defense Programs.
IV. Session for evaluation of the seminar.

Fourth Day.

I. Moblization and the Domestic Economy.
II. Universal Military Service—particularly as it relates to higher education.
III. Final Session — Approaches to current foreign policy problems —with officials from the State Department.

Among speakers invited to appear at the seminar will be:

O. Frederick Nodle—Director of the Commission of the Churches on International Affairs, World Council of Churches.

Senator John J. Sparkman—Congressional Delegate to the UN General Assembly.

Alfred Friendly—Reporter for the Washington Post and expert on control of atomic energy.

Roy Blough—President's Council of Economic Advisers.

Henry G. Bennett—Technical Assistance Administrator.

Write to Tom Keehn, 1751 N. St., N. W. Washington 6, D. C., if you want further information about the seminar.

NEWS NOTES FROM CHURCHES SERVED BY REV. R. E. TALLY.

Christmas programs were held in the churches as follows: Zion on December 20; Lee's Chapel on December 21; New Elam on December 22; Lebanon on December 23; Christian Chapel on December 24.

On Monday afternoon December 25, at New Elam Church, Mr. Tally conducted the funeral services for Mrs. Repsie Holt, age 79. Mrs. Holt had been a member at New Elam for many years.

The congregations remembered Mr. and Mrs. Tally and daughter Phillis with many lovely gifts, and at Christian Chapel they reveived a "pounding."

NEWS ITEMS FROM WAKE CHAPEL.

On Sunday afternoon, December 24th, at 5:00 o'clock, the combined Adult and Young People's Choir presented "The Dawn of Christmas," a Cantata, under the direction of Mr. Joseph Bouchard, of Raleigh, who has been working with the Wake Chapel Choir during recent months.

On the third Sunday afternoon in December Wake Chapel observed its first official every member canvass. Plans and necessary preparations were made at a dinner meeting on the preceding Thursday evening when forty of the younger members of the church met with the Finance Committee, with Mr. Rex Powell, Chairman, as host for the occasion.

On Sunday morning, December 24th during the Sunday school hour Rev. Fred P. Register presented Mrs. Ethel Smith an appropriate gift from the church and Sunday school as a as a token of appreciation for her faithful services as organist during the half century just ending. Mrs. Smith will continue serving the Sunday school as organist.

Sunday night, December 31st Wake Chapel joined in with the other churches in Fuquay-Varina in a four hour watch night service. Mr. Register, along with the pastors of the oth-

(Continued on page 6.)

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

Editor..................Robert Lee House
Managing Editor.........John T. Kernodle

Departmental Editors—Convention, Wm. T. Scott; Missions, F. C. Lester; Women's Work, Mrs. F. C. Lester; Young People's Work, Miss Pattie Lee Coghill; Children, Mrs. R. L. House; Sunday School Lesson, H. S. Hardcastle.

Institutional Representatives—Elon College, L. E. Smith; The Christian Orphanage, John G. Truitt.

Area Reporters—M. W. Andes, W. J. Andes, J. Frank Apple, H. G. Councill, Jr., Clyde Fields, Stanley C. Harrell, I. W. Johnson, S. E. Madren, Will B. O'Neill, Fred Register, P. H. Ricketts, Guy H. Veazey, R. A. Whitten.

Board of Publications—Duane Vore, Chairman, S. T. Holland, Secretary; R. C. Helfenstein, S. E. Madren, P. H. Ricketts, G. D. Colclough, Treasurer, ex officio.

SUBSCRIPTION RATES

One Year	$3.00
Two Years	5.00

Published by the Board of Publications, agent for the Southern Convention of Congregational Christian Churches, and printed every Thursday except the last in June and December by the Central Publishing Co., Inc., Richmond, Va.

Entered as second-class matter at the Post Office at Richmond, Va., July 25, 1922, under Act of March 3, 1879.

Remittances for subscriptions and notices of change in address should be sent to the Convention Office, Elon College, N. C.

All other matters of business should be addressed to The Christian Sun, 1536 East Broad Street, Richmond 19, Va.

General contributions should be addressed to the editor at Southern Pines, N. C., and should reach him not later than Wednesday of the week preceding date of publication.

Departmental material should be sent to the proper departmental editor, at the address shown on their page, and as early as possible.

THE EDITOR'S MESSAGE

Modern Roads and Modern Churches

Time was when many rural churches closed their doors during the severe winter months. Roads were impassable. Traffic was negligible. Mud in winter and dust in summer made travel disagreeable or hazardous. It was physically impossible for the rural church to have a robust, year-round program.

Now the rural church has emerged into a new era. Automobiles and good roads enable the church to become a thriving institution. Services and activities may be multiplied. In rural sections, where competing interests are not so acute as in urban areas, where the church remains the center of social as well as religious life, the finest examples of church programs should abound.

Geography and weather conditions do influence church attendance. The higher the altitude and the lower the temperature, the more difficult church attendance becomes. Churches may be penalized by unfavorable latitude.

The churches of the Southern Convention are located most favorably for a vigorus, year-round program. Both the weather and topography favor a continuous church program. Our winters are not severe. Few of our churches are among rugged mountains. The Psalmist would exclaim: "Beautiful for situattion!"

North Carolina, for instance, should experience a religious revival, an upsurge in church attendance and giving, as a result of what has happened during the last twelve months. The State Highway Commission reports that it paved over 4,500 miles of secondary roads during 1950, an all-time high. It is stated that in the last twelve months almost as many miles of secondary roads were paved as compared with the entire nineteen years since the State took over county work in 1931. It is interesting to note that North Carolina's total paved road mileage is now 20,802. Now for the first time in its history, the State has more paved country roads, 10,744 miles, than State highways, 10,028 miles.

Isaiah, the prophet, wrote of a highway for the Most High. (Isaiah 35: 8; 40: 3.) A highway can serve God. Unprecedented spiritual opportunities are inherent in the completion of a system of highways.

The $200,000,000 rural road bond program in North Carolina is almost half finished. Barring wartime emergencies, this program should be completed within two years, the Commission declares. The program calls for hard-surfacing of 1,200 miles of country roads and the stabilizing of an additional 35,000 miles of all-weather travel.

Let us devoutly thank God for these new all-weather roads, then use them more frequently and judiciously for his glory. The farmer can come out of his traditional hibernation and enjoy his church twelve months in the year. Rural pastors can multiply and amplify their services and activities. A spiritual revolution should occur in many communities. Even where it is impossible to have preaching services every Sunday, members may be made more church conscious by instituting class meetings, missionary meetings, young people's meetings, committee meetings and socials, in addition to the Sunday school.

A few rural churches should move nearer the highways. Others need to improve their facilities in order to achieve maximum results. Electric lights, small rooms that can be heated quickly, and a kitchen, are essential equipment for the progressive rural church. These items could be enjoyed by rural churches almost without exception.

It is not enough to have a revival once a year. The roads and the weeks may be claimed for God. Is it possible that we have been permitted to enter the promised land? What a responsibility! What will we do with it, fellow North Carolinians?

Just Over a Year at Christian Temple

By Rev. W. Millard Stevens, *Pastor*

A little more than a year ago when the matter of my coming to the Temple in Norfolk was still under consideration by me, Dr. L. E. Smith said to me, "If you will go to the Temple you will find there a group of people who have a vision for their church and who are generous towards their church." After 14 months I would like to say that Dr. Smith was right in his appraisal of the situation for during these 14 months I have discovered that the people of the Temple do have a vision for their church and they are generous with themselves in seeking to make this vision a vital reality. It is a vision and a generosity which, it seems to me, should be a challenge to all of us in the Southern Convention.

Last Summer the church undertook to enlarge its budget to provide for a more effective ministry in its own community. There were many who felt that this was a large undertaking but all were willing to try to make it a reality. When the Every Member Canvass was made to underwrite this budget the results were amazing to all of us as the budget was adequately subscribed and after three months of operation the contributions have been sufficient to cover the budget for the three months period and there is every indication that the remaining months of the year will be adequately taken care of.

Just before the annual meeting of the church last fall, some of us had a feeling that the church would strengthen its own spiritual life by doing something materially for others of our churches in the Norfolk area who are trying to establish themselves. This feeling was brought to the congregation and without an expression of opposition the church gave to the Christian Missionary Association of the Eastern Virginia Conference the sum of $2.500 to be used in helping the Second Church of Norfolk and the Bay View Church in their building programs. This was given through the C. M. A. out of great appreciation for the very valuable assistance which came from this organization to the Temple in its early days.

After doing all of this the church at Christmas time gave Mrs. Stevens and me a greatly appreciated gift of $200.

Yes, the people of the Temple do have a vision and they are generous. It is a vision and a genorosity which should be ever evident in all our churches if we are to meet the tremendous opportunity which is ours today.

LEADERSHIP TRAINING SCHOOL TO BE HELD IN BURLINGTON.

The Leadership Training School for the Burlington, North Carolina Area will be held at the First Congregational Christian Church, Burlington, Janauary 14-18. The first session will be held at 3:00 o'clock, Sunday afternoon, and the other sessions at 7:30 each night from Monday through Thursday. We hope each church will be represented by the Pastor, Sunday School Superintendent and Officers, Teachers, and others interested in the work.

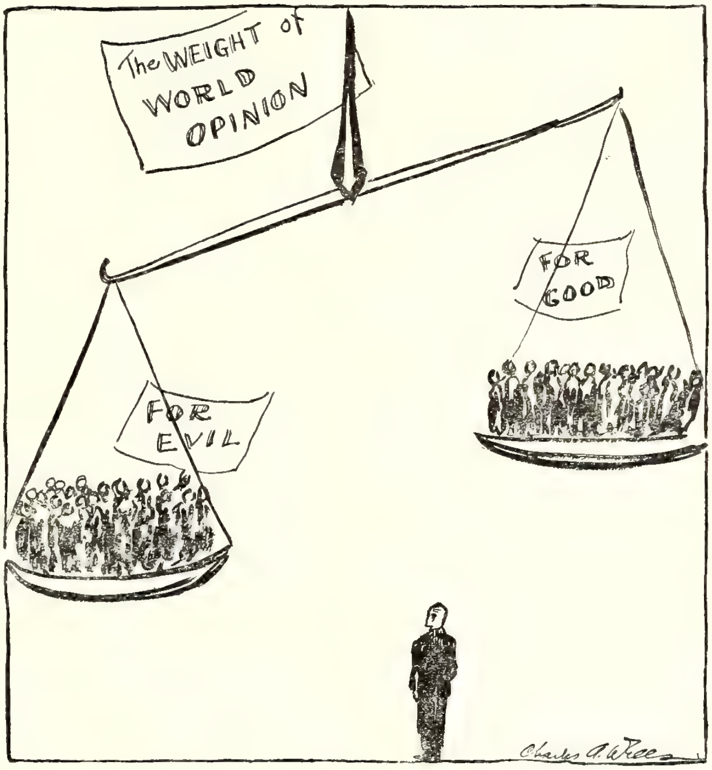
Miss Lola May, Church Secretary, First Evangelical and Reformed Church, Burlington, is the Treasurer of the Leadership Training School. Rev. Walstein Snyder will have charge of Worship and the Dean of the School is Miss Pattie Lee Coghill. The people on the Committee on Arrangements are Rev. Henry E. Robinson, Rev. James R. Hailey, Mrs. Virgil Windham, Mr. A. H. Blalock, and Rev. Walstein Snyder. The School is interdenominational and includes Evangelical and Reformed, Methodist, and Congregational Christian Churches in the Area.

The following courses will be offered:

(Continued on page 13.)

YOUR WEIGHT COUNTS!

By Chas. A. Wells



So many of us labor under the feeling that what we think and believe matters so little it is hardly worth the effort to make our sentiments and ideals known. But such an attitude is as disastrous as it is false. The way to find the value of our weight in the world is to remember how often great decisions turn on the weight of a hair—that last, that extra ounce. If our weight had not been there, the scales would not have been tipped. Even though the margin may be great at times, don't forget than an ounce taken off one side and put on the other means double its weight in the final tally. One of the deepest satisfactions in life is the knowledge that we are always having a part, adding a portion of weight to that which is good, which may at any time be decisive, at all times a reserve of strength.

Southern Convention Office

WM. T. SCOTT, *Supt.*, Elon College, N. C.

STANDING COMMITTEES OF THE EASTERN VIRGINIA CONFERENCE FOR 1950-51..

Executive—R. E. Brittle, W. S. Carne, J. Everette Neese, H. S. Hardcastle, H. G. Council, Jr.

Ministerial Education—H. S. Hardcastle, N. G. Newman, W. Millard Stevens, J. E. McCauley.

Apportionments—S. T. Holland, J. P. Dalton, Floyd Turner, Ellis N. Clarke, Letcher Eley.

Home Missions—H. G. Council, Jr., N. G. Newman, Mills E. Godwin, J. P Cross, J. M. Roberts.

Foreign Missions—Earl T. Farrell, Mrs. J. F. Morgan, D. D. Nash, John Gallo, Mrs. I. W. Johnson.

Evangelism—O. D. Poythress, Melvin Dollar, A. Lanson Granger, H. M. Geirge, J. F. Morgan.

Religious Literature—Roy C. Helfenstien, W. L. Wood, Mrs. W. T. Harrell, Mrs. A. G. Moore, Baxter Twiddy.

Stewardship—Jesse H. Dollar, W. A. Grissom, C. C. Thomas, V. T. Crawford, Darden W. Jones.

Social Action—Duane N. Vore. H. E. Crutchfield, Johnson L. Griffin, Harry W. Lee, M. S. Taylor.

Superannuation—John T. Kernodle, W. H. Baker, G. C. White.

Program—R. E. Brittle, W. S. Carne, J. Everette Neese, H. S. Hadrcastle, H. G. Council, Jr.

Place of Meeting—Mrs. W. B. Williams.

Memoirs—H. S. Hardcastle, J. E. Morgan, J. H. Lightbourne, Jr.

STANDING COMMITTEES OF THE NORTH CAROLINA AND VIRGINIA CONFERENCE FOR 1950-51.

Executive—Stanley C. Harrell, Thurman Bowers, W. J. Andes.

Program—Stanley C. Harrell, Thurman Bowers, W. J. Andes, Tucker G. Humphries.

Evangelism—Mack V. Welch, Thurman Bowers, Julius Rice, J. V. Simpson, John A. Ingram, Dr. J. C. Wilkins.

Ministry—W. E. Wisseman, D. J. Bowden, M. W. Andes, F. E. Reynolds, Kenneth D. Register.

Laymen's Fellowship—W. T. Dunn, Charles H. McKenney, Zeb H. Lynch, W. E. Walker.

Social Action—Wm. P. Smith, D. J. Bowden, Allen L. Hurdle, Mrs. M. T. Garren, Alfred W. Matthews.

Budget and Apportionments—M. W. Andes, Henry E. Robertson, John R. Walker, D. L. Boone, Sr., Mrs. Russell Powell.

Foreign Missions—Henry E. Robinson, Mrs. Ed Mitchell, John R. Lackey, Mrs. W. E. Wisseman, M. T. Sorrell.

Historian—C. E. Newman.

Memoirs—C. E. Newman, Mrs. G. W. Longest, Mrs. G. D. Ellington.

Stewardship—James R. Hailey, George D. Colclough, Clyde Iseley, J. E. Cumbie, Mrs. John G. Truitt.

Superannuation—D. R. Fonville, Miss Lillie D. Fowler, Mrs. Howard Gerringer.

Religious Literature—Mrs. Henry E. Robinson, Mrs. D. M. Estes, Percy Ricketts, Mrs. Tucker G. Humphries, Algie Blalock.

Home Mission and Rural Church—W. W. Snyder, Mrs. J. D. Strader, W. T. Dunn, Mrs. O. H. Paris, Kenneth D. Register, Mrs. John W. Long, H. P. Bozarth.

Pilgrim Fellowship—William P. Tolley, Curtis Young, Mrs. M. W. Andes, Miss Mary Graham Wisseman, Miss Pattie Lee Coghill.

Christian Education—Miss Dorothy Foltz, W. J. Andes, W. W. Sloan, H. P. Bozarth, Martin T. Garren.

COMMITTEES OF THE WESTERN NORTH CAROLINA CONFERENCE FOR 1950-51.

Executive—F. C. Lester, Chairman, M. A. Pollard, W. H. Freeman, Cyrus Shoffner, Mrs. R. R. Auman, Mrs. I. L. McDowell, Bill Simmons.

Home Missions—W. W. Hall, Chairman, Ernest Scott, Mrs. Quinton, Hicks, M. A. Pollard, C. M.A. Pres.

Foreign Missions—Mrs. E. P. Boroughs, Chairman, Mrs. Horace Farlow, Mrs. W. W. Hall, W. G. Lamb, Winfred Bray.

Evangelism—Clyde Fields, Chairman, Mrs. C. S. Allred, Mrs. Sherman Maness, J. C. Phillips, Ralph Riddle.

Stewardship and Apportionments—T. D. Sutton, Chairman, Vaughan Allen, Sarah Ellison, Arlon Coble, E. M. Marks.

Ministry—E. C. Brady, Chairman, H. V. Cox, A. L. Lucas, W. T. Madren, G. H. Veazey.

Christian Education—Mrs. F. C. Lester, Chairman, C. Fred Allred, Flossie Bray, Stacey Hayes, Mrs. W. T. Shankle.

Religious Literature—Mrs. Jack Shoffner, Chairman, Mrs. Fred Allen Homer Cochrane, Max Vestal.

Superannuation—L. V. Dorsett, Chairman, J. U. Fogleman, E. K. Freeman, J. Q. Pugh.

Ministerial and Church Relations—J. A. Denton, Chairman, C. B. Brewer, Roy P. Overman, H. L. Beane.

Moral Reform—Mrs. B. P. Moffitt, Chairman, T. B. Lowe, B. H. Lowdermilk, W. C. Thomas.

Church Grouping—L. M. Presnell, Chairman, Lunnie Burgess, Charlie Key, J. H. Register, W. W. Ritter, Paul Wilson, David Chriscoe.

Elon College Sustaining Fund—Clyde Fields, Chairman, Cyrus Shoffner, W. T. Madren, Ralph Riddle, Mrs. Orva Brown, Mrs. Jack Shoffner, L. M. Presnell, George T. Gunter.

NEWS FROM WAKE CHAPEL.

(Continued from page 3.)

er churches, had a special message and each church provided music in addition to periods of hymn singing and prayer, interspersed with periods of relaxation and fellowship. The major emphasis of the meeting was prayer for the present world sitaution and for a great spiritual awakening in our community, our nation, and the world. The meeting was well attended throughout and ended with the worshipers on their knees in prayer as the chimes sounded the ringing in of the New Year.

The childrens classes from Beginners through Intermediates presented their annual Christmas program on Friday evening, December 22nd, at 7:00 o'clock. A Christmas story "In Bethlehem Town" was presented in the form of a play with fourteen children participating. This was most effectively given with a bright star shining over the manger scene with Mary, Joseph and angels hovering nearby. There were several recitations and carol singing by all the children's classes. Following the program everyone was given a bag of Christmas fruits and candies, and this year for the first time the Sunday school presented each member with a book of prayers, plaque or Bible story according to age groups.

News of Elon College

President L. E. Smith, Elon College, N. C.

THE NEW YEAR.

1951 stands alone. It is not a contemporary of 1950. It could not be. While the new year is not a contemporary of the old, it has inherited the assets and liabilities of the old. This was inevitable. It had no choice in the matter. It was not a take-it or leave-it propsition. It is as if the old year said, "Here it is, take it. It is Yours. I am gone." And gone it was. Gone with its opportunities and its privileges, its successes, its failures, its joys, its sorrow, its wars, its hopes for peace. Gone is the year but not its fruits. They are all, good and bad, dumped in the lap of 1951. Here are some of the good fruits:

1. A very high standard of living for all classes in this country, perhaps the highest in the history of the nation.

2. A genuine desire to extend our standard of living to all people in all countries of the world. We have spent, through our government and its agencies, huge sums of money in an effort to better living conditions for all mankind. This effort is without parallel in human history.

3. A determined effort to offer the privileges of education and culture to all of our people and to make it possible for them to take advantage of these privileges.

4. A sincere and Christ-like effort on the part of protestant christianity to tear down the walls of differences that separate God's people. To adjust divergent doctrines that confuse, to wipe away forever racial lines that offend and to bring all the would-be followers of Christ into one common brotherhood so that together we may present a united church arrayed against the evils of this world.

These and many other good things the new year has inherited from the old. But this is not all the inheritance. The new year, even though unwillingly so, must take the bad with the good. Here are some of the bad fruits:

1. A determined effort on the part of the liquor interests and the political grafters to make sure that the manufacture and sale of intoxicating beverages are extended to every section of our country and made secure.

2. A determined effort on the part of some to put laws on our statute books legalizing betting, gambling, and lottery of the most corrupt and objectionable nature.

3. A tendency to make more lenient our divorce laws, and that would strike harder and more frequent blows at our homes, the foundation of our nation and civilization.

4. Then 1950 dumped in the lap of 1951 wars and rumors of wars. War is the breeder of hate, the mother of crime and the murderer of men, women and children—a tryant that weaves the chain of slavery not only about the necks of the living but about the minds, bodies and spirits of the unborn for generations to come. May God help us to overrule the hatred and selfish desires of evil people and nations and give to us—all mankind—peace.

5. A religious indifference and spiritual impotency that has a tendency to condone the evils of our day and prophecy failures in the days and years to come.

6. A record of business discrepency, of social impurity, of political intrigue, of homicide, of violent deaths, of heartaches, of sorrows and distresses that surpasses any peace-time record known to man.

What is the new year, 1951, to do with this inheritance? What can it do? To attempt to discard the bad, take the good, nurse it to its heart and start out across the long year of 365 days, accumulating more good as it goes and never taking on any bad, is a beautiful dream but impossible. 1951 does not have to deal with the good and evil enumerated. It deals only with man directly and indirectly. He is the sum total of it all. He is the problem. If the new year can save man it will have saved all, including itself.

APPORTIONMENT GIVING.

1950.

The college is operating on the calendar year. 1950 closed with the fifth Sunday. All Sunday school are requested by the Convention to receive an offering on the fifth Sunday and forward the same to the college. An appeal was issued to all of our Sunday schools to receive an offering on the fifth Sunday and forward the same to be added to the 1950 appoortionments, and this is right and proper. The following Sunday schools have forwarded their offerings.

Previously reported		$13,479.66
Eastern N. C. Conference:		
Morrisville	$ 5.18	
Mt. Gilead	4.05	
Wake Chapel	48.00	
Eastern Virginia Conference:		
Dendron	$ 7.25	
Holland	11.90	
Liberty Spring	20.00	
Mt. Carmel	13.44	
Newport News	20.75	
Richmond, First	50.00	
Suffolk	69.56	
N. C. & Va. Conference:		
Burlington	$ 77.39	
Concord S. S.	3.97	
Happy Home	9.09	
Pfafftown	3.00	
Rocky Ford S. S.	5.10	
Shallow Ford S. S.	7.50	
Union (Va.)	25.00	
Western N. C. Conference:		
Shady Grove	$ 15.00	
Valley Va. Conference:		
Antioch	$ 12.93	
		409.11
Grand Total		$13,888.77

* * *

The following has been received to be credited on 1951 apportionments.

Previously reported	None
Eastern Va. Conference:	
Windsor	$ 75.00

SUSTAINING-FUND CONTRIBUTORS.

This week we are giving our readers a report of contributions to the Sustaining Fund, which have been remitted to the Southern Convention Office to date. Undoubtedly other churches than those listed here have inaugurated their respective programs for the Sustaining Fund. Please do not delay sending your remittances direct to the Southern Convention Office in order that your church may receive prompt and proper credit. Remember, that January and February constitute the "college emphasis period." We urge you to use your best efforts to meet your Sustaining-Fund goal not later than February 28, 1950.

SUSTAINING FUND RECEIPTS.

Eastern N. C. Conference:	
Chapel Hill	$ 46.00
Damascus	10.00
Henderson	150.00
Liberty Vance Church	30.00
N. C. & Va. Conference:	
Berea	$ 7.00
Burlington	10.00
Carolina	7.25
Elon College	42.00
Ingram	59.50
Long's Chapel	10.00
Pleasant Grove	111.50
Shallow Ford	2.00
Western N. C. Conference:	
High Point, First	$ 33.00
Pleasant Grove	20.00

(Continued on page 13.)

Christian Missions

At Home and Abroad

THE JACKSONS ARE ENROUTE HOME.

A letter mailed in Honolula January 2, 1951, has been received from Richard Jackson, and their many friends and Christian associates in the Convention will be interested in its contents:

"This ocean sure is a big expanse! But we're on our way home, so nothing else really matters. To the very end we were afraid we wouldn't be permitted to get out of China. The thirteen day trip by launch, truck and train almost proved too much for us. Dorothy and Lewis got very ill with a kind of "flu" and bronchitis. I have had a cold for a month. Now we're on this wonderful ship and recovering fast. The first few days Dorothy had a recurrence of her bronchitis in both lungs, and the Doctor just staved off pnemonia by penicillen injections. Baby David got bronchitis too. They had fever for several days. Now the fever is gone and we hope they're on the way to recovery. Dorothy has lost close to 10 pounds.

"I have a sister in Passadena, California, and we will probably stop at her home for several days until Dorothy's health improves a bit. My sister's husband is a physician. We plan to visit Dorothy's folks in Winston-Salem before long, so we'll get together then for a "confab." We'll stop by on our way East to visit my folks in Columbus, Ohio, also. We can hardly wait to see our family and friends again.

"You can't imagine the relief it was to get to *freedom* again. To live again when you're not under suspicion by the police and to be able to speak freely are things we will always cherish.

"We stopped by Yokahoma several days ago, and Arthur Rinden came to see us at the ship. He wanted to be remembered to you. Because of our family's health we almost got off to take a plane for Tokyo but no reservations were available for over a week, so we decided to stick to the ship. Thus far, we're glad we did. We will get to Honolula in a day or so, and the weather is warmer already, though it is a bit rough. We look forward to seeing you soon."

(Written "at sea" December 29th)

It may be that some of the readers of THE CHRISTIAN SUN will wish to write the Jackson's. If so, here is their address:

Rev. & Mrs. Richard L Jackson,
c|o Dr. Howard Scott,
2921 Blanche Street,
Pasadena, California.

W. T. S.

ELK SPUR NEWS.

It has been such a long time since our friends of THE CHRISTIAN SUN have heard from the folks at Elk Spur, that I decided to let you know we are still up here on top of the mountain at Elk Spur. At this time of the year with its cold weather, it is hard to appreciate the beauty of these hills, with their snowy peaks. Yet, in spite of the handicaps of getting through the snow, sleet, and rain, then building fires after we get to church, we are enjoying the fellowship we have with one another in serving God and seeing the good groups of smiling faces.

This past year has held many pleasures for us and some sorrows. We have been fortunate in having a full time pastor and his wife with us, Mr. and Mrs. James Madren.

It has been a new experience to them, living in the mountains. I believe, he has enjoyed all of it except the cold weather at Thanksgiving. He wanted to go to a warmer climate, but he lived through the cold spell and is keeping very busy. For the past two months he has been installing a bath room, and remodeling the parsonage, also wiring the Sunday school rooms, which has been quite a job. He is doing good work with our young people. We had two wonderful revivals this summer with so many people coming to the church.

Our church and Rocky Ford visited each other a lot last summer.

In June they lost one of their leading members, Mr. Walter Edwards, a good Christian leader. On July 27, we lost one of our fine young members, Seawaltz Ayers, aged 20 years. Seawaltz, was a loving son and a devoted brother. He had a pleasing personality which won for him the liking of all who knew him. He accepted Christ as his Savior and received Christian Baptism, August, 1949, under the leadership of S. E. and James Madren.

Sometimes we are made to wonder why one so young so eager for life so full of living should be the one to go, but God in his wisdom, works out the mysteries of man. Seawaltz's life was untouched by the evils and wars that beset our youth of today, and God saw that it was time to take him away. His family and many friends miss him but God in his mercy has a way of soothing the pain and gives us comfort and consolation.

In my Fathers house are many mansions. I go to prepare a place for you, that where I am there you may be also.

LANNIE M. UTT.

CHURCH WOMEN AT WORK.

(Continued from page 9.)

ed. The group reported money earned from entertaining the Lions Club on recent occasions. Mrs. Quinton Hicks, the society president, gave out names of persons in the Randolph County Home. Each member of the society took one or two names for Christmas gifts, which were carried to the County Home in time for Christmas. Plans were made for providing a short program at the home when the gifts were taken.

CLYDE FIELDS,
Reporter.

* * * * *

? ? ?

Guess no one knows a society with a name like the above. This heading is used for two reasons. Your editor has the awful feeling that she received about Christmastime another society report—and now it cannot be found. If *you* wrote such a report and sent it to me, please write me again.

The other reason for the question marks is that there are many societies from whom we might have heard, or may still hear, about their good Christmas programs—and about other programs, projects, and activities. Let them not be nameless, but send in material from your societies. Share with us your achievements.

NEWS OF ELON COLLEGE.

(Continued from page 7.)

Eastern Va. Conference:		
Bethlehem (Disp.)	$ 81.50	
Isle of Wight	16.00	
Valley Va. Conference:		
Dry Run	$ 13.00	
Linville	83.00	
Wissler's Chapel	1.00	
		732.75
Individuals:		
Dr. Ross W. Sanderson	$ 5.00	
Rev. J. D. Henderson	25.00	
Grand Total		$ 762.75

W. M. B.

Church Women at Work

With Emphasis on Missions

Mrs. F. C. Lester, *Editor*
840 Sunset Avenue, Asheboro, N. C.

HAVE YOU HELPED YOUR CHURCH?

One of the first letters your editor received this year was from Mrs. Marvin Whitley, reporter for Union Christian Church, Hunterdale, Franklin, Virginia. She said their women's group had contributed $750 on the building fund for their new church during the calendar year 1950 The young people's organization had contributed $400 to the same cause.

I wonder just how much our women's groups have given in good cash money to their local churches during the year? Who will be the next to report? We do have a yearly report on what each society contributed to missions through the regular channels. However, most of our women's societies are a combination of the "missionary society" and the "ladies aid society" and give money both to missions and to the local church—even though retaining the name "missionary society." For many of them "missions" begins at home—but we hope that it does not end there!

Let's hear from local groups throughout the Convention as to how much they have given in 1950 for their local churches, and for what specific things it was given — new church, building debt, parsonage, repairs, choir robes, hymnals, new equipment, or whatever.

* * * * *

WORLD DAY OF PRAYER.

Because Easter comes early this year, March 25 to be exact, the World Day of Prayer comes earlier than usual. You will need to order your material *now* in order to have it for the service on February 9.

Incidentally, the date given in the year book for the World Day of Prayer is February 7, which is Ash Wednesday, the beginning of Lent. The correct date is the first Friday in Lent, February 9.

Order material from the United Council of Church Women, 156 Fifth Avenue, New York 10, N. Y.

* * * * *

CHRISTMAS MEETINGS.

HOPEDALE.

A Christmas party was held by the Women's Missionary Society of the Hopedale Church at the home of Mrs. George Neely.

Entertainment was furnished by Mrs. Macie Long, pianist, who accompained the group in Christmas carols. Mrs. B. F. Blanchard read the poem "The Kingdom of Our Lord," after which there was a devotional service.

HAPPY NEW YEAR.

It isn't possible for a thinking person, in these times of international distrust and disharmony, to look forward to 1951 as holding potentials for unalloyed joy or happiness.

It is possible only to wish our friends as happy as possible a year under the circumstances which will certainly prevail during the next twelve months.

It is possible only to wish you the feeling of satisfaction which comes from unselfish efforts for the good of one's community and our neighbors.

It is possible only to wish you the good feeling that comes from the knowledge that you are producing a full day's work each day in this national emergency—whether you are a factory worker, businessman, housewife or executive — and that you are pulling your full weight in the boat.

It is possible only to wish you courage and tolerance and brotherhood for all men of good will to the end that we acheive respect for ourselves from ourselves, and so achieve respect for ourselves from others also.

It is possible only to wish you as good a year as the inauspicious circumstances permit—and as deep an enjoyment of 1951 as may be.

* * * * *

It isn't exactly a pleasant prospect we face in the twelve months ahead However, there is one comforting ray that lightens the gloom: Mankind's greatest spiritual advances have been made in times of stress, not times of ease. The Chinese say "Crisis" is a compound of "Danger" and "Opportunity."

If we waken, in these next twelve months, to so great a realization of the danger that we grasp the opportunity for enlightened, co-operative action both at home and abroad, not only politically but as individuals, we may derive from 1951 so much in lasting world benefits as to outweigh our present anxieties.

Let us hope and work for such an awakening—morally, politically, industrially—as will make this truly a

Happy New Year.

(From "The Whitehall Forum," Whitehall, Michigan).

Beautifully wrapped Christmas gifts were placed under the tree and after the hostess had served fruit cake and coffee the gifts were exchanged.

The fifteen members present welcomed Mrs. Macie Long as a new member.

The January meeting will be held at the home of Mrs. Walter Faucette.

Mrs. R. E. Faulkner,
Reporter.

* * * * *

UNION GROVE.

The missionary society of Union Grove held its December meeting at the church. Miss Betty Jean Cagle was in charge of the program, using the Christmas program from the packet.

The group then formed a circle around the Christmas tree and passed gifts around the circle until the pianist stopped playing. When the music ceased each person retained the gift then held.

A box of clothing and other articles was packed for the Christian Orphanange.

Clyde Fields,
Pastor.

* * * * *

BURLINGTON.

The Christmas worship service, held in the sanctuary of the church, was one of beauty and inspiration. Mrs. Henry E. Robinson took the leader's part assisted by Mrs. J. D. Strader and Mrs. E. King. Mrs. R. W. Brannock was at the organ and Mrs. R. J. Kernodle sang a selection from "The Messiah." The background of the program was the scripture used in "The Messiah" by Handel.

Before the worship service the circles met and the general business session was presided over by the president, Mrs. M. Z. Rhodes.

At the close of the meeting the ladies were invited into the dining room where a festive Christmas luncheon was served by Circle 3, under the leadership of Mrs. W. W. Horne. The tables were beautifully decorated with Christmas greens, candles, and other ornaments.

This December meeting can be counted as one of the outstanding meetings of the year. It made one feel that the Christmas Season had come in the spirit of Christ. The lovely music, the candle light, the words of the scripture, prayer, and the joy of true fellowship made it so.

* * * * *

PLEASANT RIDGE.

The Pleasant Ridge Society held their Christmas party at the parsonage. The program material from the packet was used with selected recordings from "The Messiah" as suggest-

(Continued on page 8.)

FOR THE CHILDREN

Mrs. R. L. House, *Editor, Southern Pines, N. C.*

It is always nice to hear from the different churches and to know what their children are doing. Not too long ago Mrs. Lester, editor of the Women's Page, sent me an article about a Junior Missionary Society which she thought should go on this page. I agreed and wanted to publish it but the writer did not sign her name nor give the name of her church. So when you write will you please let us know who you are and where you are.

Last month a very important meeting took place in Washington. It was the Mid-Century White House Conference on Children and Youth. A great many wise and good people met to discuss and plan how to help boys and girls. One of the happy reports stated, "Church and religious educational programs are meeting the needs of children and young people. . . . Churches are promoting a better understanding of interracial and interfaith relationships."

The discussion covered many phases: handicapped children, educational advancement, delinquency problems. The family came into close scrutiny and analysis. Every member there had a stake in the pledge which was made to children. It was unanimously adopted as follows:

Pledge to Children.

To you, our children, who hold within you our most cherished hopes, we the members of the Mid-Century White House Conference on Children and Youth, relying on your full response, make this pledge:

> From your earliest infancy we give you our love, so that you may grow with trust in yourself and in others.
>
> We will recognize your worth as a person and we will help you to strengthen your sense of belonging.
>
> We will respect your right to be yourself and at the same time help you to understand the rights of others, so that you may experience cooperative living.
>
> We will help you to develop initiative and imagination, so that you may have the opportunity freely to create.
>
> We will encourage your curiosity and your pride in workmanship, so that you may have the satisfaction that comes from achievement.
>
> We will provide the conditions for wholesome play that will add to your learning, to your social experience, and to your happiness.
>
> We will illustrate by precept and example the value of integrity and the importance of moral courage.
>
> We will encourage you always to seek the truth.
>
> We will provide you with all opportunities possible to develop your own faith in God.
>
> We will open the way for you to enjoy the arts and to use them for deepening your understanding of life.
>
> We will work to rid ourselves of prejudice and discrimination, so that together we may achieve a truly democratic society.
>
> We will work to lift the standard of living and to improve our economic practices, so that you may have the material basis for a full life.
>
> We will provide you with rewarding educational opportunities, so that you may develop your talents and contribute to a better world.
>
> We will protect you against exploitation and undue hazards and help you grow in health and strength.
>
> We will work to conserve and improve family life and, as needed, to provide foster care according to your inherent rights.
>
> We will intensify our search for new knowledge in order to guide you more effectively as you develop your potentialities.
>
> As you grow from child to youth to adult, establishing a family life of your own and accepting larger social responsibilities, we will work with you to improve conditions for all children and youth.

Aware that these promises to you cannot be fully met in a world at war, we ask you to join us in a firm dedication to the building of a world society based on freedom, justice, and mutual respect.

So May you grow in joy, in faith in God and in man, and in those qualities of vision and of the spirit that will sustain us all and give us new hope for the future.

THANK-YOU LETTERS.

By Mabel-Ruth Jackson.

Issued by the National Kindergarten Association.

Marilyn's older brother, Charles, was writing a letter and Marilyn was very curious. She wanted to know to whom he was writing and what he was saying in the letter. Her interruptions bothered him, and he told her to go and play with her dolls. "When you get older, I'll tell you about letters," he said, rather impatiently.

"Charles," said his mother, "I think she is old enough now to know why you are writing. That sort of thing can't be learned too young. And coming from you it will make a deep impression on her."

Charles grinned rather self-consciously. It was an open secret in the family that small Marilyn adored Charles and tried to do everything that he did. It was flattering to the boy, but often rather embarrassing. This matter, however, was something quite different, and he could understand, plamly enough what his mother meant.

"It's this way, Marilyn," he said kindly, laying down his pen. "You know I've just come back from visiting Bill Lane at his home."

"You stayed a long, long time," said Marilyn pouting.

"Maybe it seemed a long time to you, but it didn't to me," said Charles, smiling. "Bill's family were very kind to me and I had a very pleasant visit."

"Why didn't you take me with you?"

"Listen, Punkins, when you are older, you will go away and make visits."

"Will I? And will I write letters, too?" asked Marilyn eagerly.

"I surely hope so. This as a bread-and-butter letter."

Marilyn's eyes opened wide and she stared at the letter. Charles laughed. "It's just *called* a bread-and-butter letter. But it really is a thank-you letter. I'm thanking them for having entertained me and telling them what a good time I had."

"I always say, 'I had a good time, thank you,'" said Marilyn virtuously. "When I'm big like you and go for a visit, I can write a bread-and-butter thank-you-letter, too, can't I?"

"You certainly can," said Charles. "And I hope you will never forget to do it."

"I won't ever forget," promised Marilyn.

Their mother felt a sense of satisfaction and pleasure. How well repaid she was for the time she had spent in teaching Charles to be thoughtful and courteous! Like all boys, who perhaps are more reluctant than girls, he had not wanted to be bothered with writing thank-you letters or notes, but she had gently persisted, and now he no longer had to be reminded. Marilyn would learn much by following his example. She had already been taught to show spoken appreciation for kindness and gifts. Now she would learn that many

(Continued on page 13.)

Youth at Work in the Church

Max Vestal, Box 792, Elon College, N. C.
Miss Ann Truitt, *Associate*

RELAX WITH MAX.

We had a big rally down home Sunday. We certainly were mighty glad to have all the good people as our guests. We were sorry that there are so many churches that are not represented at our rallies. We would be mighty proud to have you visit with us at rally time whether you have an organization or not.

* * *

Hope all the people in Eastern Virginia will take advantage of their opportunity to hear Rev. Henry Rust at their Rally, which will be held January 14, at Franklin.

* * *

Our deepest sympathy to the parents of Wrenford Davies Lucas of the Seagrove Church, who died on December 27. See the "In Memoriam" in this issue.

* * *

It takes a truly honest person to put a nickle in a broken parking meter.

* * *

Moron: (To waiter upon finding his water glass turned bottom side up) Bring me a new glass. I can't get the top off this one.

Waiter: Turn it over.

Moron: Whata ya know? The bottom's out of it too.

* * *

Have you heard the one about the moron who ran through the screen door and strained himself?

* * *

There's lots of days left in this year for us to do something good for someone.

LENTEN DEVOTIONS.

An excellent booklet of devotions has been printed by the Pilgrim Press for use by our young people. This booklet is called "Lenten Devotions for Young People" and costs only five cents per copy. These personal devotional aids should be ordered right away from The Pilgrim Press, 14 Beacon Street, Boston, Mass. It is important that each member have one by February 7, which is the beginning of Lent. In one church the young people decided to use them at the same time each night during the Lenten season. This is the season of the struggle and triumph of Christ over sin and death. Let us not ignore it. One hundred copies of Lenten Devotions were bought at the Western North Carolnia Youth Rally. Rosser Lee Clapp, Personal Action Chairman of the North Carolnia and Virginia Conference, is sending a sample copy to each Young People's Society in his conference.

YOUTH WEEK.

The theme selected for Youth Week this year is "Christ Calls—Serve in Faith." The first part of this theme recognizes that Christ is calling the youth of today. The second part of this theme is challenge to action. It is our responsibility and privilege to accept this challenge. Let us do everything within our power to make this week a big success. There are weeks for preventing fires, picking up garbage, drinking milk, and being kind to puppies. Now we have a week of our own. It would be foolish to waste it. Youth Week will be January 28-February 4. Let all of us order our Youth Packets and begin our planning right away. A Youth Week packet may be ordered by Youth Fellowship organizations in our North Carolina churches from Miss Frances Query, North Carolina Council of Churches, College Station, Durham, North Carolina. Our Virginia young people should order from the The International Council of Religious Education, 206 S. Michigan Avenue, Chicago, Ill.

WESTERN N. C. YOUTH RALLY.

The Youth Fellowship of Western North Carolina ended a very good year with one of the best rallies they have held. Some 250 young people met at Asheboro, December 31, for both afternoon and evening services. Thirteen churches were represented. Hank's Chapel won the attendance trophy for the third time this year.

The emphisis during the meeting was upon getting acquainted. Max Vestal acquainted the youth with the Youth Week Packet, which can be of great help during the coming Youth Week, January 28-February 4. Warren Matthews then presented the Philippine Project, stating that the goal for the Western North Carolina would be $195. An offering was taken for this purpose, and approximately $41 were received. Bill Simmons, president of the Conference Youth, introduced the Lenten Devotions for young people. One-hundred of these fine worship booklets were sold to those present.

A picnic style supper was enjoyed in the up-stairs dining hall of the church. Drinks were furnished by the host church. Afterward games and folk songs were enjoyed. The feature attraction was a solo by Pattie Lee Coghill. Betty Talbert than gave her monologue, "The Preacher Came."

The evening service was on a much more serious note. A minute of silent prayer was held in memory of Wrenford Davies Lacus, 16, of Seagrove, who died at his home December 27. Davies was a member of the Seagrove Youth Fellowship. Rev. Clyde Fields acquainted the youth with the meaning and purpose of the Lenten Season, pointing out that we neglect a very important church season when we neglect to observe the Lenten Season.

The rally ended with a beautiful and impressive candle lighting service, led by Dr. and Mrs. F. C. Lester. The rally end with the singing of "God Be With You" as the youth stood in a large circle around the church, which was lighted by many candles.

CONVERSION.

By Patricia King, *age* 16, *a member of Plymouth Church, E. N. C. Conference.*

Tim Clayton had not always liked the things of the world to a great extent. He had been used to going to a movie occasionly and sometimes he would go to a dance, but now he was changed.

It happened one cool night in the early summer; he had just "taken a drink" with a group of fellas and soon he was taking another and another until he was classed as low as the lowest drunk in Baffleboro. He had taken up with the wrong crowd—by mistake, of course, but still there was no getting-around-it, it had already happened.

Tim's father had been killed in the war before he was two, so he never knew him. His mother was a Christian woman and a very good church worker. She had told him to watch his step or this would happen, but her words were of no avail, for when

(Continued on page 15.)

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

JESUS MEETS GROWING HOSTILITY.

TEMPERANCE.

Lesson III—January 21, 1951.

Memory Selection: *And when Jesus heard it, he said unto them; they that are whole have no need of the physician, but they that are sick; I came not to call the righteous, but sinners.* Mark 2:17.

Lesson: Mark 2:1-12.

Devotional Readings Psalm 125.

The Difficulty of Keeping Jesus Hidden.

The Master had returned to Capernaum and had slipped into a home, perhaps the home of one of the disciples. He was trying to avoid publicity. "But it was noised abroad that he was in the house." Word got out somehow, and got around. Soon there was a great crowd, indeed a multitude who came to the house to see and to hear him. And he "spake the word unto them."

The fact of the matter is, it is difficult to keep Jesus hidden. He has a way of making his presence known. Put him an any situation and his influence will soon be felt. Let him find a place, even a small place in the human heart, and sooner or later, his spirit will express itself in conduct. The same principle finds expression in organizations and institutions. The presence of the spirit of Christ makes itself known. If folks do not take knowledge of us that we are Christ's it is because we do not have his spirit in our hearts. If we have his spirit, it will make itself known.

Difficulties in Getting Folks to Christ.

It is not always an easy thing to bring folks to Christ. There are many barriers and road-blocks. There is the inevitable and the natural reluctance on the part of sinful men and women like you and me to come into the presence of the Sinless Son of God. There is the unwillingness to confess, and what is more difficult, to forsake our sins. There is the pull and power of the world and the influence of friends not in sympathy with religion. There is the fear of what he will demand of us. There is the conscious and unconscious influence of evil within and without. Perhaps not the least of the hindrances is the fear of ridicule. There is also the indifference and the hypocrisy of those who profess to be followers of Christ. And of course organized evil does all in its power to keep people from Christ. The devil is after all the great adversary. The four men who sought to bring their friend to Jesus faced difficulties—the fact that he could not walk, that they could not get near Jesus because of the crowd, the fact that they had to break through the roof to get the man before Jesus. It is all a parable of the difficulty in getting men to Christ.

Qualities Helpful in Getting Men to Christ.

The four men do not exemplify all the qualities which are helpful or needful in getting men to Christ, but they do manifest several basic qualities. They had a concern and a compassion for their fellowman. They cared, and they cared enough to do something about it. The stark fact is that many of us just do not care about the spiritual welfare of our fellowmen. At least we do not care enough to do anything about it. We need compassion, a compelling compassion, a constraint prompted by the love of Christ.

The men also had faith. They believed that Christ could do something for this man. He was a sick man. He was "a hard case," but they believed that if they could get him to Jesus, something would happen. We are not men of big faith. We do not really believe that God in Christ can change men, even the worst of men, and for that matter the best of men. Without faith it is not only impossible to please God, it is practically impossible to help men.

And these men had determination, resourcefulness, ingenuity, peristence. If they had been faint-hearted they would never have started on their errand of mercy. If they had been faint-hearted they would have given up when they arrived at the house and saw the mob around the door, a mob that refused to give way to them. But they were determined and resourceful and they persisted until they had the paralytic at the feet of Jesus himself. Jesus said that we were to be fishers of men—patient, resourceful, determined, persistent.

The Greater Difficulty.

The scribes were confounded and confused when the Master told the man his sins were forgiven. "Who can forgive sins but one, even God?" Who can indeed? Surely no man can." This man "was blaspheming" —if he were only a man. But he was not simply a man. He was "the Son of Man" and the Son of God, and as God in the flesh he had the power or the authority to forgive sins. This was a good time to show his credentials. Accordingly he commanded the man to arise, take up his bed, and walk. Which was easier after all, he asked. The forgiveness of sins moves in the realm of the marvelous and the miraculous as surely as does the healing of a man who is a paralytic.

It is worthy of note that in this case Jesus intimated, or rather plainly stated, that the man's sickness was the result of his sin. He also symbolically asserted that forgiveness of sins is more important than healing of disease. There are multitudes of people who would rather be well and strong physically, than to have their sins forgiven.

It was all an amazing thing. They were "all amazed," both the scribes and the multitude. They had never seen it on this fashion. Of course not. Here was the word, made flesh, full of grace and truth, speaking a word and the word was with power, bringing not only healing to a sick body, but greater still, bringing healing to a sinful soul. Truly this man was the Son of God.

Difficulties in Following Jesus.

It is difficult to get to Jesus. It is also difficult to follow him. The servant is not above his Master. Even in this second chapter of Mark's gospel we see evidences of growing opposition to Jesus. They criticized him because he forgave the paralytic's sins, because he ate with publicans and sinners, because he did not observe the Sabbath as they observed it, because he healed on the Sabbath Day. Those who would truly follow Jesus will encounter criticism and opposition. And even on the part of those from whom he would least expect it. For Jesus once said that "a man's foes shall be those of his own household."

A Temperance After-Thought.

This is the quarterly Temperance Lesson. It fits in with the theme of the lesson "Jesus Meets Growing Hostility." All the forces of evil and intemperance are arrayed against the church and against Christ. The legal-

(Continued on page 13.)

A SERVICE FOR THE DEDICATION OF A HOME.

The practice of home dedication is an important one. Most of us do dedicate our homes in our hearts but there is seldom an overt expression of that dedication. It seems to me that to witness homes dedicated points up more sharply personal responsibility to God as we live within a four walls and seek to make them a home. The following service of dedication was used in the new home of one of the younger families in our parish. We thought that others might be interested in such a service.

Duane N. Vore.

DEDICATION SERVICE.

I AM YOUR HOME.

I am a bundle of bricks, or stone, and some wood. I can be sold or bought in the market for a few thousands in money.
But I am more than these—I am—
Thousands of years of human history with the long struggle of mankind for love and protection.
Sacrifice and great expectations.
Hope that endures and is patient and believes always that tomorrow will be bright.
Dreams and visions and aspirations.
Tears and struggle and disappointment that rends the soul apart.
A lull and a breathing space in the hot, hard struggle of life.
Horny hands and self-discipline and laughter.
They say that I am held together by nails and cement and mortar.
But I am held together by
Forgiveness that even forgets.
Love that fails not.
Trust and confidence that laught at mistakes.
An understanding of each other that goes deep and reaches far and lasts forever.
I Am Your Home.

PERCY R. HAYWARD.

* * *

PRAYER: O God, our heavenly Father, we thank thee for the home into which each of us came when we entered this world of mystery and wonder, shrined in hallowed affections and memories, where duty was made sacred and love nurtured, and where we learned to call the -"Father." Hallow, we pray thee, all homes with thy gracious presence and divine peace and love. May there be in them true concord, loving sacrifice, and unfailing loyalty. Be with all who are homeless and may each find a place in the larger household of God, who is our true home, now and evermore. Amen.

MINISTER: Because we believe that the foundations of a home are to be more than bricks, mortar and stone; that the word of God is essential to the day by day living of those who seek to be Thy children.

PEOPLE: We dedicate this house as the place in which these, Thy children will search Thy word for the truth, the strength, the wisdom and the understanding that shall enrich their live until they become channels through which Thy love, mercy and goodness is imparted to the lives of others.

SCRIPTURE: Matt. 7:24-27.

MINISTER: There must be a center around which a home is built. Here in this liv- will spend their time together. To this ing room Alice, R. E. and their family room will come the wider circle of their family and friends. Here the warmth of companionship, the strength of fellowship, the joy of laughter, the goodness of conversation will enrich their lives and the lives of their growing circle of friends.

PEOPLE: As a symbol of the warmth of their friendship, their desire to bring comfort and light to their own lives and the lives of those they know we light this fire upon the hearth and dedicate this place to the service of their own days and the days of those they love and cherish as their friends.

MINISTER: The home cannot be selfish. If people live only for themselves, their love becomes a burden and their days fail to bless the lives of men around them.

PEOPLE: As a symbol of the outreach of their lives, of their willingness to share the beauty and the goodness of their lives, we dedicate these windows. Through them let these Thy children see the need of men around them. May the passerby at night know in their light a sense of warmth, friedliness, invitation and comfort that inspires the heart. As a symbol of their love for others we dedicate the door of this, their home. It is not a barrier to keep men out, but a way of entry into the goodness of their life together. Through it will come the weary and find rest, the discouraged to find new hope and faith, the bitter to find new love and purpose for their lives. May it be a symbol of strength and friendship to all who look upon it.

MINISTER: The bodies of men must be served as surely as must the spirit. That the whole of the lives of these, Thy children may be served we dedicate these rooms unto Thee, O God.

PEOPLE: We dedicate a room of service—may the kitchen never be a place of drudgery but a source of joy. May the hands that in it prepare meals be guided by minds that are conscious of the truth that "back of the loaf is the snowy flour, and back of the flour, the mill; and back of the mill is the wheat with the shower, and the sun and the Father's will." We dedicate a room for children. In it may they find joy, rest, comfort, peace and a sense of Thy guiding presence through the lives and words of the Mother and Father who share it to Thy glory. We dedicate a room of rest that it may be a place of contentment and the renewing of strength.

PRAYER: Dedication and Benediction.

LEADERS' TRAINING SCHOOL.

(Continued from page 5.)

Teaching Kindergarten Children, taught by Miss Byrd Cox, who has had many years experience as a public school teacher and now runs a Kindergarten in Burlington.

Teaching Primary Children, taught by Miss Julia Woodson, who teaches Primary children in public school and has taught the Leadership Training courses in Sunday school.

Teaching Juniors, taught by Miss Ruth Dunn, who was graduated from Hartford School of Religious Education last May with a Master's Degree.

Teaching Youth, taught by Rev. Homer F. Yearick, who is pastor of the Mt. Hope Evangelical and Reformed Church, Julian, N. C.

The Church and Family Life, is to be taught by Rev. and Mrs. Henry E. Robinson. Mr. Robinson is pastor of the First Congregational Christian Church, Burlington, N. C.

My Christian Beliefs, is to be taught by the now pastor of the Elon College Community Church, Rev. Howard P. Bozarth.

Introduction To Teaching, is to be taught by Mr. H. G. McBane, Principal of the Hillcrest School, Burlington, N. C.

FOR THE CHILDREN.

(Continued from page 10.)

occasions call for added appreciation expressed in writing. "I must remember to impress her, also, with the importance of promptness," she thought. "People often put off their writing until some of the interest in reading such a letter is lost to the recipient."

To feel and to manifest a grateful spirit, to be able to say "Thank you," not as a parrotlike expression but with sincere meaning, are abilities parents should encourage in their children as soon as they are of an age to understand—while their minds are "wax to receive, and marble to retain."

SUNDAY SCHOOL LESSON.

(Continued from page 12.)

ized and the illegal liquor traffic, prostitution, gambling, vice in all forms are arrayed against Christ and his church. There is unceasing hostility on their part, and there must be uncompromising warfare on our part. The Beast is ever making war upon the Lamb. We ought to stand up and be counted. We need to endure hardness like a good soldier of Jesus Christ.

Conscience is like a watch, it must be set by the sure time and regulated from time to time as comparison with the chronometer shows it needs.

—Maltbie Babcock.

The Orphanage

J. G. TRUITT, *Superintendent*

Dear Friends:

There are two reports this week because THE SUN does not publish Christmas week. One of them finishes up 1950 at $57,815.47; and I want to say one big plain Thank you to everybody. We had set our goal at $55,000.00.

The other report begins 1951 with $1,374.17. That calls for another big Thank you! People can do the nicest things!

Last week with Mr. Hilliard, our dairyman sick, and Mr. Wagoner away on an errand, I found myself holding a bag out of which more than forty big Holstein cows had escaped. They were fitfully browsing in a near-by neighbors fields. What would I do? The telephone was ringing. Your cows are out. From the dairyman's room I was told to find Douglas Wilson in the classroom and he will pick up another boy and put those cows back where they belong. I called for Douglas at the principal's desk. In a moment he stood before me wondering. In a very short time I had driven to the edge of the field where the cows were straying. Now what I want to tell you is that it was a pretty sight to see leggy Douglas, 15, and slender Joe, 11, round those big cows up. They would run right up to those out on the fringes with their shrill "ho," "heigh." It looked like for a minute the cows did not believe they meant it, but they would run to another and another "ho"ing, and "heigh"ing them back until shortly the heard began to move. Once they started moving down across the big fields slowly it was fun to watch the boys herd in the ones on the edges which were hesitant about giving up so easily. They drove them toward a big gate on the lower side of the pasture and one of them ran before and opened the gate while the other kept them moving in the right direction. Shortly they began going through the gate, and in a few minutes they had climbed the hill to the lot at the milking barn and were fastened in. It was all so expertly done. I only looked on as I sat in the warm car in the pretty winter sunshine, and watched as their shrill calls and swift legs and expert training did the job.

It's the truth and a parable.

JOHN G. TRUITT,
Superintendent.

Donated Commodities for the Week.

Newport News Church: Gifts for each child.

Mr. L. T. Mann, Apex, N. C.: Box of gifts.

Ladies Aid, Mayland Christian Church: Box of gifts.

Mrs. L. B. Penny: Box of clothing.

Miss Ann Bradshaw: Box of clothing.

Mr. John Stansel: Treat for the children.

Intermediate Dept. S. S., Burlington: Box of gifts for children.

* * * * *

REPORT FOR DECEMBER 28, 1950.

Sunday School Monthly Offerings.

Amount brought forward		$23,564.94
Eastern N. C. Conference:		
Southern Pines		59.78
Eastern Va. Conference:		
South Norfolk	$ 14.00	
	56.29	
Union Surry	5.00	
		75.29
N. C. & Va. Conference:		
Durham		30.98
Western N. C. Conference:		
Zion		25.00
Valley Va. Conference:		
Leaksville	$ 34.00	
New Hope, Thanksgiving Offering	11.50	
Newport	25.11	
Timber Ridge, Thanksgiving Offering	11.60	
		82.21
Total		$ 273.26
Grand Total		$23,838.20

Special Offerings.

Amount brought forward		$33,240.01
New Hope S. S., Roanoke, Alabama	$ 3.12	
Elder Congregational Christian, Alabama	3.50	
Mr. and Mrs. H. D. Lambeth, a memorial in memory of Mrs. M. A. Rietzel	5.00	
Dr. and Mrs. R. E. Brooks, memorial in memory of Dr. J. B. Walker	7.50	
Mrs. J. H. McEwen, memorials, in memory of Dr. J. B. Walker and Mr. Charles R. Gordan	20.00	
Mr. R. O. Strange	25.00	
Rev. A. R. Flowers	1.00	
Mrs. Hattie Dunn	10.00	
Mr. William H. Morgan	3.00	
A Burlington Friend	300.00	
Cone Foundation	100.00	
Mrs. O. P. Holsinger	10.00	
Gibsonville Development Co. Inc.	25.00	
Mr. Clyde W. Fields	5.00	
West Memorial Bible Class, Suffolk	10.00	
Mr. J. L. Womble	25.00	
Mr. T. E. Brickhouse	25.00	
Mr. C. J. Strickland	50.00	
Emmett H. Rawles, Jr.	10.00	
Mr. & Mrs. John M. Holt	25.00	
Woman's Fellowship, Bay View Church	5.00	
Mrs. Vallie M. Byrd	25.00	
Mr. & Mrs. C. L. Richardson	15.00	
Mr. & Mrs. W. T. Dough	2.50	
Employees, Bell Telephone Company	16.35	
A Friend	10.00	
		736.97
Total for the week		$ 1,010.23
Total for the year		$57,815.47

* * * * *

REPORT FOR JANUARY 5, 1951.

Sunday School Monthly Offerings.

Eastern N. C. Conference:		
Wake Chapel	$ 50.80	
Auburn	28.00	
Morrisville	9.52	
Pleasant Hill, Thanksgiving Offering	12.40	
Pleasant Union	64.71	
Raleigh	11.51	
		176.94
Eastern Va. Conference:		
Norfolk, First	$ 64.50	
Windsor	66.14	
Dendron	15.90	
Liberty Spring	20.00	
Mt. Carmel	20.11	
Richmond, First	178.22	

(Continued on page 15.)

MEMORIAL GIFTS

"Instead of Flowers"

Dr. John G. Truitt
Christian Orphanage
Elon College, N. C.

Dear Dr. Truitt:

Please acknowledge the enclosed $.................... as a memorial gift sent to the Christian Orphanage in lieu of flowers in memory of:

(Name of Deceased) (City) (Date of Death)

(Survivor to be Written) (Address)

Name..

Address..

In Memoriam

OLIVER.

The Bethlehem Christian Church (Nansemond County) sustained a great loss in the death of one of its beloved members, Mrs. Ogie Bradshaw Oliver, on May 6, 1950.

We wish to extend to her bereaved family our heartfelt sympathy and earnest prayer, and pray that God's great blessing may always be with them and give them comfort.

Mrs. T. A. POOLE,
Mrs. J. E. HARRIS,
Mrs. ANNIE R. SMITH.

LUCAS.

Wrenford Davies Lucas, 16, of Seagrove died at his home in Seagrove, N. C. on December 27, 1950. He is survived by his parents, Mr. and Mrs. J. R. Lucas; three sisters and two brothers.

Davies united with Seagrove Christian Church and was an active worker. He was faithful to attend Sunday school and worship services, as well as our Pilgrim Fellowship and Youth Rally. He was always willing to participate in any program toward the advancement of the work of Christ.

Davies was in the 10th grade and he was our local paper boy. He was a Life Scout and a Patrol Leader for eighteen months in the Troop Number 507, Seagrove, which is a branch of The General Green Council, Greensboro, N. C.

Davies was one who was appreciated and respected by all that had the pleasure of his acquaintance.

CONVERSION.

(Continued from page 11.)

a person gets in a wrong crowd, he will, although unknowingly, have to "go along" with the crowd or refuse to do the things they do and get out as soon as possible.

Tim had gone along with the crowd and now he was as one of them, having a good time and thinking nothing of the things ahead.

About ten years had passed, Tim was in his late thirtees and by having "kept up" with the things of the world, to see him, you would think he was in his late fifties. He would still get kind of "woozy" and go to a movie and try to get in unseen, but usually he would be kicked out.

His mother was now sixty and had, within the past three years, become an invalid. Even though she couldn't get around now, she was still witnessing of the Lord's Saving Grace, and each night she would pray that Tim would, before she died, come to know and love the Lord as she had.

Every chance she had, she would witness to Tim, but he would always say, "Not now, I have time—later," and he would go on in his way of living for the Devil.

The neighbors who came into help care for her were also Christians and they were in great sympathy with her.

The days were going by now, almost like the time, when you have a lot to do in a few minutes. The doctor had said she had only a few more weeks to live, and something must happen fast if Tim was to be converted before she died.

One cold night Tim was about halfway drunk—jut enough to be "batty." He was going down the road very slowly, but surely. He saw a light shining out of a window and inside there were a crowd of people and it looked so comfortable that Tim walked in, not knowing that the revival services had started and this was the first night.

The preacher was preaching to the Christians that night, asking them to be much in prayer for that week's services, and since there was nothing being said that interested Tim, he slept all through the service.

When the service was over, the people went out and didn't notice Tim asleep in the back pew. When all the people had gone, the preacher went back into the church and awoke Tim to carry him home. He told Tim to come back again that week to the services, and Tim thought he was just inviting him in to keep warm again.

That night when the preacher got home and ready for bed he said his prayers and added on the end,'—and Lord, if it be Thy Will, bring Tim back to the services and speak to him that he may be converted—."

Sure enough, Tim came to the services again on Wednesday night. He hadn't had a drink for about two days, so he didn't sleep much during the service. He seemed in a daze now—something like a dream. He seemed to hear someone talking. "—You are doomed for eternity if you have not Christ as your Savior—." These words seemed to ring in his ears "—doomed—doomed—have not Christ—doomed—*doomed*—." Suddenly light seemed to shine as the preacher said, "Believe on the Lord Jesus Christ and thou shalt be saved." "He that believeth on the Son hath everlasting life—and shall not come into condemnation; but is passed from death unto life." Tim was feeling a terrible fight within him—the Lord's word against the wordly pleasures.

The sermon was over now; the invitation was being given while the choir gently sang, "Just as I am, without one plea—oh, Lamb of God, I come, I come." Then they sang on through to the last verse and the preacher said if no one came, it would be the last and they could go home. As the choir started, "Just as I am —," someone moved and started walking up the aisle to confess his sins and be converted. Everyone looked as he went by and much to their surprise, it was Tim.

After the service, all the members shook hands with Tim and asked the Lord's blessing upon him.

On his way home with the preacher, Tim realized that his mother was very sick and he had heard the doctor say, "Only a few more hours for her to live." He began to think,"—suppose I'm too late to let her know—suppose—suppose—;" then they were there. He got out as quickly as he could and the preacher was almost running to keep up with him as they entered the house. Tim said, "Could I see her—she's not—she's not—?" One of the neighbors guided him in and it seemed to him that his mother was dead, but seeing him, she said, "My boy, I can see it—you don't have to tell me— my prayers have been answered—."

ORPHANAGE REPORT.

(Continued from page 14.)

Suffolk	50.00	
Union (So.), Thanksgiving Offering	32.50	
		447.37
N. C. & Va. Conference:		
Burlington	$ 55.00	
Happy Home	21.44	
Mt. Bethel	3.00	
Pfafftown	13.56	
Winston-Salem	52.26	
		145.26
Total		$ 769.57
Special Offerings.		
Mr. & Mrs. A. C. Boyce	$ 50.00	
Calvary Christian Church, Greensboro	20.00	
Clarence M. Fields	10.00	
A Friend, Hamlet, N. C.	1.00	
Mrs. Roger Gant, Jr.	10.00	
Mr. Milton M. Lipond	10.00	
Mr. D. H. Carlton	25.00	
Class No. 3, Union Christian Church	5.00	
Pleasant Grove S. S.	8.60	
Mr. S. G. Womach	100.00	
Mr. J. C. Phillips	5.00	
Neese Baraca Class, Reidsville	30.00	
Special gifts	320.00	
Mrs I. H. Vickery, Memorial, In memory of Mrs. W. R. Gray	10.00	
		604.60
Total for the week		$ 1,374.17

As to people saying a few iddle words about us, we must not mind that any more than the old church steeple minds the rooks cawing about it.—*Eliot*.

BUILDING A CHURCH

By CURTIS R. SCHUMACHER

The church provides the place, leadership and fellowship for the worship of God. The church is the protector of the community. Somebody must build these churches. God himself does not do it. That privilege has been left to man. To share in a church-building project is one of the greatest enterprises in which man can engage.

The average person helps build only one church in his lifetime. Consequently, such a project deserves the best that one can do. Only that gift which adequately expresses the ability to give will produce the satisfaction and joy one should derive from giving. Without a true love for God, and unless one's giving is in proportion to that love there is really no giving, but only a parting with money. Giving should always be considered an opportunity and not a burden. Then, and then only, does one obtain the thrill and pleasure that is theirs who share with others the blessings received by them from God.

We need to analyze and inspect ourselves to see how we measure up to these requirements. It is nice to have money and the things that money can buy, but we should periodically take stock of ourselves to make sure that we have not lost the things that cannot be bought with money. It is so easy to drift into the urge of getting instead of giving, of securing in lieu of sharing. We are so prone to trust in things rather than in God that, too often, our possessions possess us.

Sympathetic, proportionate giving brings and carries the blessings needed in our daily living. Proportionate givers do not prosper just because they are good, conscientious and careful in their practices. It is because they have become partners with God in all their life that a continually increasing wealth of love and goodness has been theirs.

Many people have expressed the opinion that it is impossible for them to tithe — or even to give five per cent of their income. However, during the war they soon discovered that a greater amount than that was taken from their wages by higher taxes, war bond purchases and war relief agencies. So it is not a question of "Can one give?" but rather a question of "How much do you love God?" A person may give without loving, but he cannot love without giving. No truly grateful heart can withhold from God when he loves and feels the promptings to give.

The test is not how much we give, but how much we hold back for ourselves. Whom do we love most—ourselves or God?

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.
Elon College Library

1844 - Over a Century of Service to the Denomination - 1951

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME CIII | RICHMOND, VA., THURSDAY, JANUARY 18, 1951 | NUMBER 3

Elon College Library

Congratulation, Dr. North!

Dr. Stanley U. North of Oradell, New Jersey is the new General Secretary of the Division of Church Extension and Evangelism of the Congregational Christian Board of Home Missions with headquarters at 287 Fourth Avenue, New York, New York.

In this position, Dr. North is responsible for the overall administrative care of five departments namely; The Commission on Evangelism; the Department of Research; the Town and Country Department; the Department of City Work and the Church Building Department. In addition, he supervises the Congregational Christian Missionary Conferences of the District of the Southeast; the Southeast Convention; the Central South Conference, the Inter-mountain district, the German churches, located in the western region, and other foreign speaking churches.

Since 1942, Dr. North has been Dean of the Western Pastors School, now being held at La Foret in Colorado Springs, Colorado, and he also has administrative responsibility for the Pastor's School which meets in Deering, New Hampshire each summer.

Dr. North came to his present post from that of Director of the Department of City Work which position he assumed in 1941. There he was largely responsible for the High Potential Church Extension Program of the Division of Church Extension and under his administration thirty new churches were established in areas of exceptional promise and 13 additional churches started to meet the needs of more modest communities.

A native of New Jersey, Dr. North is a graduate of Rutgers University where he majored in Engineering; of Union Theological Seminary and of Columbia University (M. A. in Sociology). He holds an honorary D. D. from Elon College and is a trustee of Franklinton Center.

News Flashes

Rev. Duane N. Vore spoke at the January meeting of the John Randolph P. T. A. in Suffolk.

Dr. H. S. Hardcastle was guest speaker at the January DeJarnette P. T. A. meeting in Driver, Va.

The Annual meeting of the Board of Trustees was held at Franklinton Center on Wednesday of last week.

Mr. Curtis R. Schumaker is conducting a financial campaign for the new building program at Southern Pines this week.

Dr. H. Shelton Smith of Duke University has been appointed on the committee on research in the American Society of Church History.

Rev. Kenneth Lindner of Fayetteville was guest speaker Sunday evening in the Church of Wide Fellowship in Southern Pines. Speakers next Sunday include Mr. Curtis Schumaker and the Rev. Wade Kinsey of New York.

Congratulations to our Bethlehem Church (North Carolina and Virginia) near Altamahaw. Through real sacrifice this congregation is about to complete their new church. Rev. G. C. Crutchfield, pastor and his people are hard at work to achieve their goal, and they will be in the new building before Easter.

Zion Congregational Christian Church, located on the Burch Bridge Road, about four miles out of Burlington, is putting the finishing touches on their new building. This congregation was organized four years ago and until now have been holding services in the home of one of the members. Rev. G. C. Crutchfield is the pastor.

CHURCH RECREATION WORKSHOP TO BE HELD IN FAYETTEVILLE.

All across the country churches, especially in the larger denominations, are finding creative and wholesome recreation to be an excellent tool in the advancement of religious education. They are learning that in play children, young people, and adults throw more of themselves into their activities than under any other conditions. Recreation then has a way of revealing the true personality patterns and characteristics of the individual. Church workers experienced and understanding in play methods are able under such conditions to better mould Christian personalities.

The hunger for improved leadership and material has been so strongly expressed in the State of North Carolna that a number of recreation leaders of different denominations have plans underway for a Recreation Workshop for church workers to be held at the Highland Presbyterian Church in Fayetteville, N. C., beginning on the evening of Thursday, April 18, and continuing through the afternoon of the 20th. Instruction and experience in leading will be available in many possible areas of church recreation—arts and crafts, games for large and small groups, dramatics, puppets, nature lore, song leading, folk games, and other activities—with special emphasis on working with different age groups.

Any readers desiring additional information at this time should write to R. E. Fakkem, Director of Recreation, Highland Presbyterian Church, Fayetteville.

WESTERN NORTH CAROLINIA COMMITTEES.

All members of committees for the Western North Carolina Conference are asked to meet at the Asheboro Church, corner of Sunset Avenue and Cherry Street, on next Sunday, January 21. The session will begin at three o'clock and last until four-thirty.

It is expected that the Western North Carolina Conference Committees will be working committees and not just standing committees. Thus this meeting. Each committee will have an opportunity to meet by itself and make definite plans for the year's work. Then the whole group will meet together for reports from the various committees and an attempt to unify the work of the Conference for the year.

Members of committees were listed in The Christian Sun last week. Each member has been notified of his appointment and been sent word of the meeting on next Sunday. It is hoped that we will have a good attendance.

F. C. Lester,
President.

CHRISTMAS AT TIMBER RIDGE CHRISTIAN CHURCH.

It was the best yet. A large ham, a large turkey, a nice purse of money, and too many personal gifts to mention here.

The parsonage was decorated for Christmas with bells and evergreens and candles, and under the tree were many packages wrapped in beautiful tones, and shades and colors.

The pastor and wife are ever grateful to all those who made this Christmas the best yet.

Roy D. Coulter.

Tomorrow's Dawn

By C. REXFORD RAYMOND

That "memories of happy yesterdays
Are sorrow's crew of sorrow" is not so.
The past is not all past. In many ways
Remembered joys may often solace woe.
Though passions fade, love's candle still can shine
Upon the inner altar of the soul.
The sorrow of today helps us refine
Earth's golden dross and see life sound and whole

Our blunders purged, we see new signs of worth:
A glowing splendor lifts our eyes above
The tides of grief that threaten dearth,
Disaster and dispare. We live by love.
However dark the vesper sky may seem,
Tomorrow's dawn reveals a golden gleam.

Southern Convention Office

WM. T. SCOTT, *Supt.*, Elon College, N. C.

A gracious and most appreciated note has been received from Rev. R. L. Williamson, 2316 Fontaine Ave., Charlottesville, Virginia. Brother Williamson is among our superannuated ministers, and for many years served faithfully as one of our good pastor in North Carolina and the Valley of Virginia. Brother Williamson writes: "THE CHRISTIAN SUN has come to our home (first in my father's) as long as I can remember, and I guess much longer. We woul miss it very much if we had to give it up." Brother Williamson would be happy to hear from his friends, we are certain.

The Jacksons have arrived in the United States After a terrible ordeal and severe illness, Richard and Dorothy Jackson and their two small sons have arrived. They landed in San Francisco Monday, January 8, and will spend some time in California with Mr. Jackson's sister, Mrs. Howard Scott, 2129 Blanche St., Pasadena, California, while Mrs. Jackson recuperates from her illness. They expect to come east via Columbus, Ohio, to visit Mr. Jackson's parents, thence to Winston-Salem, to visit Mrs. Jackson's parents. Welcome home—Dorothy, Richard, Lewis, and David!

It rained Sunday, January 7th, but it was a bright and good day. The day was spent with Rev. W. Clay Farrell in visiting three churches served by him. Beginning at Hayes Chapel, located at Garner, a large congregation greeted us at 9:45 a. m., despite torential rains. This church holds its service at this early hour, with Sunday school following, to enable Mr. Farrell to make other appointments. The attendance proved that 9:45 is not an impossible hour for a church service, nor that the Holy Spirit will not limit his presence to an 11:00 o'clock service! Hayes Chapel has a loyal and fine people. In this growing community our church has a new and growing opportunity.

From Garner we rushed to Auburn for a service at 11:00 o'clock, and again we were greeted by a good congregation. It was a pleasure to return to this church, which was among the first I served as a student at Elon College. The building has been greatly improved, and the loyalty of pastor and people to the cause of Christ bespeak new and hopeful days.

From Auburn Mr. Farrell and I went for a 3:00 p. m. service at Six Forks Church, located about ten miles from Raleigh, while Mrs. Scott and Mrs. Farrell went to the Ebenezer Church community to join us later in the afternoon. Six Forks has been on the inactive list of churches for some years. It is hoped that we may be able to reactivate the work there, where there is a fairly good building. At the present time a Baptist layman from Raleigh is holding services each Sunday afternoon. He welcomed Brother Farrell and me and assured us that he will be happy to work with us in providing services. This is another case of a church casualty largely because of the shortage of pastors.

Our last service for the day was at Ebenezer, located near the Crabtree State Park area. Here are a splendid group of people. They love their church and are working for its welfare. Right now they are in the process of erecting a beautiful new church edifice.

It was a profitable day with Brother Farrell. I found him to be a delightful Christian companion and fellow worker. His people love him, and he has a real passion for the work of the ministry.

W. T. S.

The brewers seem convinced that people buy beer on impulse. Reports to them say that 44.4 per cent of the actual buyers of bottled drinks in food stores were not thinking of buying them when they came into the store. Two-thirds of the drink evil is due to promotion.

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

Editor..................Robert Lee House
Managing Editor.........John T. Kernodle

Departmental Editors—Convention, Wm. T. Scott; Missions, F. C. Lester; Women's Work, Mrs. F. C. Lester; Young People's Work, Miss Pattie Lee Coghill; Children, Mrs. R. L. House; Sunday School Lesson, H. S. Hardcastle.

Institutional Representatives—Elon College, L. E. Smith; The Christian Orphanage, John G. Truitt.

Area Reporters—M. W. Andes, W. J. Andes, J. Frank Apple, H. G. Councill, Jr., Clyde Fields, Stanley C. Harrell, I. W. Johnson, S. E. Madren, Will B. O'Neill, Fred Register, P. H. Ricketts, Guy H. Veazey, R. A. Whitten.

Board of Publications—Duane Vore, Chairman, S. T. Holland, Secretary; R. C. Helfenstein, S. E. Madren, P. H. Ricketts, G. D. Colclough, Treasurer, ex officio.

SUBSCRIPTION RATES

One Year...........................$3.00
Two Years.......................... 5.00

Published by the Board of Publications, agent for the Southern Convention of Congregational Christian Churches, and printed every Thursday except the last in June and December by the Central Publishing Co., Inc., Richmond, Va.

Entered as second-class matter at the Post Office at Richmond, Va., July 25, 1922, under Act of March 3, 1879.

Remittances for subscriptions and notices of change in address should be sent to the Convention Office, Elon College, N. C.

All other matters of business should be addressed to The Christian Sun, 1536 East Broad Street, Richmond 19, Va.

General contributions should be addressed to the editor at Southern Pines, N. C., and should reach him not later than Wednesday of the week preceding date of publication.

Departmental material should be sent to the proper departmental editor, at the address shown on their page, and as early as possible.

The Christian Sun Subscription Blank

Dr. Wm. T. Scott, Elon College, N. C.

Enclosed will be found $3.00 ($5.00) for which please send The Christian Sun for one (two) year(s) to:

Name ....

Address ....

[ ] New ....

[ ] Renewal Name of Church ....

THE EDITOR'S MESSAGE

Southern Revolution

Yep, we are in the midst of a revolution down here in the South. So they tell us. It is happening before our own eyes. Traditional textile mill villages are not receiving a face lifting, they are experiencing a transformation. We must remember to tell our grandchildren all about it.

"What's cooking" down in these mill villages? What kind of revolution is taking place? It is simply another series of feuds?

Far from it. This revolution is peaceable, yet progressive. It is a phenomenon of far-reaching social implication. This new force is not sinister; it is prophetic of better days.

The Textile Information Service cites a number of factors which are crowding the old mill village out of existance:

(1) Extensive sales of mill village homes to employees, with subsequent absorption into the surrounding community.

(2) Encouragement and financial assistance by textile companies for employees to become home owners.

(3) Modernization of present company villages or construction of new housing projects to resemble modern suburban developments.

We read with amazement and gratification that considerably more than 50 per cent of the tens of thousands of southern textile workers are now experiencing the responsibility and independence of home ownership. The dwellings take on more varying and individual appearances, observers report, while their new owners demonstrate a new interest in activities and obligations of citizenship.

Henry Lesesue of Charlotte traces the break with tradition in the South to Burlington. He enumerates a number of factors which entered into the picture. Burlington was expanding in the early 1930's, buying out quite a few depression-hit cotton mills. Sometimes it bought only the mill, leaving the houses to be sold to employees by the former owner. And when the company did have to buy a village to obtain a mill, it was a natural and logical step for Burlington to dispose of the village by offering the houses to employees, and to remain out of the rental business. The Burlington management considered this a progressive step. So, subsequenty, has a great part of the south's industry.

Whether they have disposed of their residental properties or not, it is stated that most mills are continuing programs of community services and improvement with a facelifting effect on the old-type village. Hospitals, playgrounds, educational facilities and the like, originally established for employees and families, are being extended to all townspeople in many places. The village at Kannapolis, North Carolina, is pointed to as a model community, where the entire bussiness section is Old Williamsburg style architecture, featuring a magnificent Y M C A headquarters.

We hail this new day in the textile development with pronounced enthusiam. First of all, this trend will take the stigma of poverty and backwardness from the South. Too long we have had these villages marked by inadequate and monotonous patterns of living. Life was geared to a drab and uninspired existence. The spark of creative living was largely stifled.

Again, this trend creates a new setting for the church. Many of our churches are in textile centers. Fine work has been done, although under marked limitations. The church could with difficulty disassociate itself from its drab surroundings. The community pattern was too rigid.

Now this new economic emancipation brings fresh hope to the church. Architecture can lift its head again. Rigidly insufferable patterns of living become more flexible. Individual initiative, developed in creative home and community life, carries over into church life.

Here is the new opportunity in home missions. Will the church lag behind community development, or will it be in the vanguard? This is our mid-century challenge. Churches may mark time, or they may gear in strong on the new economic and cultural uplift. "There is a tide in the affairs of men, which, taken at the flood, leads on to fortune."

Christians should be economists and sociologists. They should endeavor to understand and interpret the great trends of their own age. They should be alert to recognize open doors of opportunity. And the motive is not a selfish one. Many churches in the Southern Convention face an opportunity of the first magnitude. Unitedly, we must help them realize and utilize it. "Let the church be the church."

Reports on United Evangelistic Advance

In the 15 months between World-Wide Communion Sunday, October 2, 1949, and Watch-Night Service on Sunday, December 31, 1950, the United Evangelistic Advance touched the lives of thousands of people in American colleges, homes and communities.

Thirty-eight denominations cooperated in the project with the Department of Evangelism of the Federal Council of Churches, now the Joint Department of Exangelism of the National Council. The Advance included both denominational and cooperative programs of evangelism, and was successful in both, it was reported by Dr. Jesse M. Bader, executive secretary of the Joint Department.

Although final figures for the denominational programs will not be available till later this year, Dr. Bader said, there are definite indications that during the advance almost every one of the denominations taking part had the greatest numerical growth in membership in its history.

On the interdenominational side, Dr. Bader pointed out that over 40,000 decisions for Christ were recorded during the Advance as a result of Visitation Evangelism Crusades in 85 American communities. Aiding in the program were 35 directors trained at conferences in Pittsburgh and Chicago.

Visitation Evangelism, however, was only one aspect of a program that included 576 interdenominational projects during the Advance, Dr. Bader said. In all of them, the Department of Evangelism had noteworthy cooperation from pastors in the denominations, councils of churches, ministerial associations and interdenominational agencies.

University Christian Missions were held on 49 campuses whose students comprise a tenth of the nation's college and university enrollment. Teams of four to 15 speakers for each of these missions were chosen jointly by the local Campus Committee and the National University Christian Mission Committee, headed by Dr. A. S. Kinsolving of New York.

In addition, 250 colleges and universities used the advisory service of the Committee for suggestions on organization and for speakers.

Under the joint sponsorship of the International Council of Religious Education (now part of the National Council's Division of Christian Education) and the Department of Evangelism, 66 National Christian Teaching Missions were held. The community census taken during each of the 8-day missions covered a population of 6,000,000 in the 66 communities and enlisted over 1,800 local churches. The mission directors had the aid of 27 persons and the cooperation of 450 guest speakers. Many other interdenominational missions were held under the leadership of state, city and county councils of churches and ministerial associations.

In cooperation with local groups, there were also 71 preaching missions held, some with Dr. E. Stanley Jones as evangelist and others with teams of speakers.

In July and August there were five Christian Ashrams with a total attendance of over 1,100. Worship, evangelism and fellowship were at the heart of the program in all five.

Chaplain's Spiritual Life Conferences grew from five, with an attendance of 172, in 1949, to six, with an attendance of 281, in 1950.

Interdenominational observances of Reformation Sunday also increased during the Advance. In 1949, the Department received reports from 131 cities; in 1950 the number had risen to 161.

During the two World Wide Communion Sundays that fell within the Advance, about 3,000,000 pieces of literature were mailed out. In both years, October, from World Communion Sunday on, was designated as a period for a Church Attendance Crusade.

Major emphasis during the Week of Prayer in 1950 was on evangelism through prayer. Over 50,000 copies of the 1950 prayer booklet, by Clarence Cranford, of Washington, D. C., were sold and distributed.

Author of the 1950 booklet for the Lenten Fellowship of Prayer was Walter Marshall Horton, of Oberlin, Ohio. Some 150,000 copies of the booklet were ordered by the churches.

Prayer was much emphasized during the Advance. The United Evangelistic Advance Committee—a 62-man group, under the chairmanship of Professor E. G. Homrighausen, of Princeton Theologival Seminary—prepared a special program for the last day of the Advance, December 31, 1950. This last Sunday of the year was observed as a Day of Prayer throughout the nation, and many local congregations received new members on that day and conducted Watch Night Services in the evening.

Dr. Bader, concluding his report, pointed out that the Advance had been a landmark in cooperative evangelism in its 15 months of concerted effort.

"It is also a prophecy," he said, "of how much we can do in the future in the new Joint Department of Evangelism in the cooperative framework of the new National Council."

Training Through Visual Education

Church leaders from many denominations will assemble at Centenary Methodist church, Richmond, Virginia, January 25 and 26, 1951, to consider the varied opportunities for training church workers through the means of Visual Education. The conference will open at 10:00 a. m. on January 25 and close at 3:00 p. m. January 26.

The purpose of the conference is to introduce the new Leadership Audio-Visual Kit which was produced cooperatively through the International Council of Religious Education and to train leaders in the use of this material. This kit consists of ten filmstrips with records and guides which present various phases of the Christian Education program. This material can be of great assistance in strengthening the program of Leadership Education in local churches and communities. It presents a fresh approach to this subject and will interest a wide group of people.

The following church workers are invited and urged to attend this coference:

1. Denominational, state and regional leaders in Christian Education.
2. Representatives of city and county councils of Christian Education.
3. Chairmen of Leadership Education in various organizations.
4. Deans of Leadership Training Schools.
5. Directors of Religious Education in local churches and districts.
6. Pastors with special responsibility for Leadership Education.
7. Representative leaders from all sections of the state.

Each person will make his own hotel and room arrangements. The John Marshall Hotel is near the church. Tourist homes can be reached by bus from the church. If one would like a room in such a home, write to Mrs. David Hicks, 3405 Chamberlayne Ave., Richmond 27.

Institute of Religion to be at United Church, Raleigh

"The World Wide Struggle Between Communism and Christianity," is the theme of the Twelfth Annual Institute of Religion which will begin on Monday, January 22, at the United Church, Raleigh, and will continue for five succeeding Monday nights.

Speakers who will address the general session at 8 p. m. are:

January 22 — Senator Paul H. Douglas, of Illinois, distinguished economist and educator, whose subject is: "Economic and Social Problems of Moblization."

January 29—Dr. Harry D. Gideonse, President of Brooklyn College, who will speak on: "How Can We Defend Ourselves Against Hysterical Conservation as well as the Communist Party?"

February 5—Ely Culbertson, Chairman, Citizens Committee for United Nations Reform, whose topic is: "How to Organize a United Nations Police Force."

February 12 — Dr. Liston Pope, Dean of the Yale Divinity School speaks on: "Christianity and the Race Struggle."

February 19—Dr. Vera Micheles Dean, Research Director and Editor of the Foreign Policy Association, has as her subject: "United States Policy in Asia."

February 26—Francis H. Russell, Director of the Office of Public Affairs of the State Department of the United States will conclude the series with a lecture on: "The Objective of United States Foreign Policy in Europe."

Three study courses will be offered at 7 p. m., one led by Dr. E. McNeill Poteat, minister of Pullen Memorial Baptist Church, on: "Toward an Understanding of History;" another led by Miss Geraldine Cate, of Saint Mary's School, on "Church Music for Everyone," and one on "Impelementing Human Rights," led by Mrs. David C. Worth.

Fellowship Dinners will be served at 6 p. m. in the United Church Dining room each Institute evening. The price of the dinneres is $5 for season tickets, or $1 each for single reservations. You may reserve meals by writing the Rev. Frederick B. Eutsler, United Church, cornor Hillsboro and Dawson Streets, or by calling the church, 2-1119.

There is no charge for attending the classes or lectures. The Institute of Religion is supported entirely by offerings taken at the sessions and by the voluntary gifts of patrons.

NATIONAL COUNCIL HAS NEW PUBLICATION.

Publication of a new monthly magazine, the *National Council Outlook*, was announced today by the National Council of the Churches of Christ in the U. S. A. The first issue was dated January 11, 1951.

The 32-page journal, scheduled to appear monthly except in July and August, will report and interpret the work the churches are doing together in local communities, regionally, nationally and in the world.

Its "distinctive place" in the field or religious journalism is described in a foreword by Dr. Samuel McCrea Cavert, general secretary of the National Council, as "the area of common Christian interests, of cooperative Christian life and of united Christian service."

Dr. Cavert points out that primary focus of the magazine will be on the National Council itself, the cooperative service agency which officially started operations on January 1.

This number of the magazine, a "convention issue," is devoted largely to news and pictures of the Cleveland Convention last November at which the Council was constituted by 29 Protestant and Orthodox communions as a far-reaching step to strengthen American Christianity. The cover is a photograph of the Council's first President, the Rt. Rev. Henry Knox Sherrill, Presiding Bishop of the Protestant Episcopal Church.

The Council's program, merging more than a dozen interdenominational agencies, includes the activities and concerns of both clergy and laity in home and foreign missions, religious education, evangelism, race relations and other national and international issues.

Other stories in this issus deal with events and programs of various sections of the Council which are carrying out this inclusive program.

Dr. Cavert points out that the *Outlook* will report the activities of the National Council and interpret its policies, and will also touch on other aspects of church cooperation. The *Outlook*, he writes is interested in "all. . . vital expressions. . . of the unity of spirit which Christians have."

Editor of the new magazine is Donald C. Bolles, executive director of the National Council's Central Department of Public Relations and former managing editor of the *Federal Council Bulletin*.

VARIOUS COMMITTEES OF ASHEBORO CHURCH ENTERTAINED.

At the Annual Meeting of the Asheboro Congregational Christian Church, which was held in the fellowship hall of the church on Wednesday night, January 3 in the form of a supper meeting, reports were made for the past year and plans made for the work in 1951. Every resident member of the church—there are 94—was elected to some job.

The members of the committees are being entertained at Sunday night and Wednesday night suppers by Rev. and Mrs. F. C. Lester at the parsonage during January and February. The first such meeting was held last Sunday night, when the House Committee, of which Ralph Smith is chairman, and the Grounds Committee, of which Worth Winslow is chairman, met and made plans for their work. It is hoped that through these meetings workable plans will be developed and good fellowship enjoyed.

CELEBRATES SILVER WEDDING ANNIVERSARY.

On Saturday evening, December 30th at 8:00 o'clock Mr. and Mrs. Joseph William Stephenson celebrated their Silver Wedding Anniversary. An impressive redication of marriage vows and consecration service was led by Rev. Fred P. Register, assisted by Rev. J. Lee Johnson. Mrs. Wayne Russom, organist, rendered a program of wedding music and Mr. Aulsey Luther of Raleigh, solist, sang. Billy, Oscar, Nancy and Jane Grace Stephenson were attendants to their parents, and Billy sang "Bless this House, O Lord" as a closing benediction. Immediately following the ceremony a reception was held in the Assembly Room of the new Education Building. A host of friends extended happy congratulations.

Horace said: "necit vox missa reverti," which, being interpreted, meaneth "the uttered word knows no return." How many people who have spoken folly just after one cocktail, remember this proverb to their embarrassmen?

News of Elon College

President L. E. Smith, Elon College, N. C.

THE COLLEGE PERIOD.

The following letter was mailed to all active pastors in the Southern Convention of Congregational Christian Churches on December 26, 1950:

LET US PRAY.

> The Christian life might be defined as prayer and the result of prayer. Prayer is as a great privilege. When we pray we are inspired by the object for which we pray. The constancy and frequency of our prayers are determined largely by the acuteness and immediacy of the needs of the object for which we pray.
>
> Elon College, our own college, is in great need—immediate need—in sore need of support from us who constitute the membership of our church, support from us, from our church, for our college. We have given support. Have we given support as we should—proper support? We support our college by giving it: Our witness, our patronage, our money, our prayers.
>
> Prayer is power—power with God and man. Prayer releases the power of God that blesses man and reveals to him true values and shows him the most profitable way.
>
> This is a very humble but earnest request. Will You Pray For Elon College? Pray for your church—our church, pray that our church may give to the college full support to the extent of its ability.
>
> Pray that our college may be worthy of our church's support and your pride and ambition, that all of its faults may be supplanted by virtues.
>
> Will you pray for the college on Monday, January 1, and in your church on Sunday, January 7?
>
> One other request:
>
> Will you ask others to join you in prayer that there may be many praying?
>
> Yours in the fellowship of prayer,
>
> L. E. SMITH,
> President.

This was and is a heart appeal in behalf of the church and the college. If every pastor had cooperated, which they could easily have done, a great service would have been rendered the college.

The particular letter reprinted above appeared in the church bulletin of our Burlington church, Reverend Henry Robinson, pastor. Did your pastor put the letter in your church bulletin, read it to you, or remember the college in his prayers on the first Sunday of the year?

The college period is designated by the Convention for the purpose of bringing the college, its services, and needs to the attention of the entire church. Heretofore the emphases have consisted simply of information and exortation. There is an added feature for this particular period. The Sustaining Fund is to be presented in a definite way for the purpose of securing funds for the college. The Convention action calls upon the local churches of the Convention to raise for the college an amount equal to $1 per member per enrollment. This is not an assessment, but in the judgement of the Convention and Convention officials it is essential to the successful on-going of their college. Surely there are not many members of our churches unable to contribute $1 to the cause of Christian education. A vast majority of our members, of course, could contribute more than a dollar without missing it very badly. If our members do not come to the rescue of the college, the college will certainly miss their contributions badly. A number of our churches have already obligated themselves to

(Continued on page 13.)

SUSTAINING-FUND NEWS.

Four Churches pledge full support.

This week we are very happy to report that four of our churches have pledged themselves to meet their Sustaining-Fund goals in full during the present conference year. These churches are:

Christian Temple, Norfolk	$827.00
Rosemont Church, Norfolk	600.00
Elon College Community Church..	346.00
Shallow Ford (near Burlington) .	250.00

There are undoubtedly many other churches who will wish to add their names to this list. If they will notify the Sustaining Fund Office at Elon College regarding their wishes in this connection, we shall be very glad to add their names to the above list.

Last week we reported total contributions of $732.75 as having been received by the Southern Convention Office through January 10. During the present *College Emphasis Period* we hope that many more churches will send their contributions either in part or in full, all of which will be acknowledged promptly through the columns of The Christian Sun.

We have six more weeks in January and in February, during which we can demonstrate our interest in our college by supporting the Sustaining Fund to the fullest possible extent. Remember the goal: "One dollar per member for Elon."

Let us hear from you!

ELON FACES A HARD TASK.

The new year should be inspiring and full of promise. Existing conditions, however, are disconcerting and disturbing. War puts a question mark by many undertakings. No one feels free to establish a new business or to provide to make existing undertakings more permanent.

A friend in a near-by city was drafted for service in World War II. He had just launched a business enterprise and was getting off to a good start. His business was disrupted. When the war was over he came back, re-established his business, got married, acquired a home, and they have two children, mere babies. He was in the Reserve Corps and has been recalled into service. He had to close his business, leave his home and family. There doubtless are hundreds of others in the same predicament.

This is not only true of individuals, but is true with boards, corporations, etc. The higher education by no means escapes the hazards of war. It certainly does not. The war in Korea occasioned a smaller enrollment than the previous year. Since the opening of school in September, the demands of our country for the armed forces have increased and promises to become much greater. At the opening of school, January 4, 1951, eleven of our boys have reported to the business office and requested the return of money paid for the present quarter. This means quite a financial loss to the college at a time when it is not

(Continued on page 15.)

RUSSELL HENRY STAFFORD TO VISIT ELON AND BURLINGTON.

Russell Henry Stafford, president of the Hartford Seminary Foundation, and retiring president of the American Board, will be in Burlington January 21-26. Dr. Stafford will address Chapel services at Elon, meet with faculty and ministerial students, preach at the morning services on Sunday in Burlington church, and engage in becoming better acquainted with this section of the church's life and leadership.

Dr. Stafford is primarily interested in the whole problem of training the leadership needed for Christian service. He will seek to establish closer ties between Elon and Hartford. It is hoped that more students from New England will seek training at Elon and that some of Elon's graduates will do their graduate work at Hartford.

Christian Missions

At Home and Abroad

Hongkong, China
December 25, 1950.

Dear Friends of the Southern Convention:

Three months ago I promised you that I would be writing you all soon, either from here or from India. But a slight hitch developed in our plans for leaving the first of October. We finally "made our escape," starting from Foochow the second of December and arriving here ten days later. This message is even too late to reach you for Christmas, but at least we can report that by Christmas we are on our way, with the worst part of our journey safely and peacefully behind us.

Most of the missionaries who had been planning to leave Foochow were similarly held up this extra two months by technicalities. There was nothing worse than that, despite the growing tension from the worsening international situation; and the trip out, made overland by river launch, truck, and train, as we had expected, was without any particular trouble except for the discomforts of cold weather. Our party included the David Patons, Anglicans with three children, the youngest of whom, age three weeks, was the best traveller in the party. The oldest, three years old, did all right too, altho he was in the midst of an attack of measles! The other children, including our Louis, who were exposed to him, did not come down with it.

We will be here in Hongkong for a month or two, because it apparently takes that long to get a visa for India, and we were not able to apply ahead of time, not knowing when we would be able to get out of China. However we expect to enjoy our interlude here, what with the blamy weather, the beautiful scenery, and the shops filled with western goods where we can have the chance to stock up for our two years in India. Louis, now just one year old, thinks all the cars and trucks on the street are wonderful, especially the bid red "double-decker" buses, and appreciates along with us the ferry rides in the harbor past all the big ships, and the picnics on the peak above the city and on the beach. All this coming and going we can do without having to apply first to the Police for permission. It seems a little strange at first, after being restricted to the city all the time as we were in Foochow.

Of course all the newspaper reports make very disturbing reading. It seems funny not to be able to get the Communist version of the news any more, and to hear the American news magazines complain that they cannot understand what the Chinese Communists are thinking or why they act as they do. I am appalled at the amount of misunderstanding there is now between the two sides, and realize that part of it is the fault of those of us who have been in China recently and have not reported clearly enough to you at home what has been going on. It reminds me of the way we were appalled when we first discovered how badly the Communists had misunderstood the aims and purpose of the Christian Church, because we had been so clumsy and ineffectual in interpreting Christianity to the Chinese, so that so many of the common people, who later became Communists, got it all twisted. I only hope that when we get to India, we will be the wiser for some of these mistakes we have made, and can avoid doing the same thing wrong all over again!

WIDE CHANGES IN AFRICAN MINISTERIAL EDUCATION PROPOSED.

Far-reaching proposals for the remodelling of the training of the Christian ministry in East and West Africa are contained in a report by Bishop Stephen C. Neill, Associate General Secretary of the World Council of Churches.

The report was the outcome of a tour through Tanganyika, Uganda, Kenya, Nigeria, the Gold Coast and Sierra Leone which Bishop Neill undertook in April, May and June, 1950 on behalf of the International Missionary Council.

This survey was part of a larger survey of theological education in the whole of Africa south of the Sahara which is being undertaken by the International Missionary Council. It arises out of the conviction, expressed as far back as the Tambaram Conference of 1938, that the training of the ministry is the weakest link in the missionary enterprise.

Bishop Neill in his report is emphatic on the urgency, opportunity, and peril with which present conditions in Africa confront the Christian Church. "It is hardly an exaggeration to say that in fifty years time, tropical Africa might well be in the main a Christian country, taking perhaps the place of a paganized Europe as the main center of Christian life in the world."

Recruitment of the Ministry. Special consideration is given to the recruitment of the ministry, both in relation to the changing economic standards of African life and to the need of securing vocations to the ministry before possible ordinands have become too deeply committed to obligations and ties of African family life. Work among students needs to be extended to high schools with this end, among others, in view; youth work needs to be taken far more deeply into the work of the African ministry.

The Problem of Language. The question of what language or languages should be the medium of instruction has greatly concerned Bishop Neill but his conclusion is that "the time has come when all theological education on the ministerial level should be put into English," the language which will open to them the riches of older churches. At the same time both Africans and missionaries engaged in ministerial training need to pay far more attention to the way the African mind actually works; this requires experimentation in new ways of teaching Church History, Pastoralia and the background of African studies, as well as in new types of text books.

Family Life. Such an African setting, both in formal teaching and in ways of worship, needs to be strengthened by being conducted in the milieu of African family life. To this end Bishop Neill recommends that "all theological schools should consider whether they should make provisions for the accomodation of families" and they should "plan the whole of theological training on the basis of a Christian community."

Setting up Union Institutions. Detailed recomendations are made in regard to existing institutions in all the territories visited by Bishop Neill, but his main recommendation is the setting up of three central church colleges in Uganda, near University Col-

(Continued on page 13.)

Church Women at Work

With Emphasis on Missions

Mrs. F. C. Lester, *Editor*
840 Sunset Avenue, Asheboro, N. C.

WORLD DAY OF PRAYER.

Theme.

Ths year's World Day of Prayer will be observed on February 9th. "Perfect Love Casteth Out Fear" is a well chosen theme for meditation and prayer. Today's people of earth know intimately the Monster Fear. They fret and fuss as they hurry and worry, while ever over their heads hangs the cloud of uncertainty and Fear grips the heart to rob the soul of the real Peace which is the rightful heritage of the children of God. We read often and we even know from experience that "Perfect Love Casteth Out Fear." May we experience this fact anew this year as we observe the World Day of Prayer.

Materials.

With most of the societies of the Southern Convention it is a custom to observe the World Day of Prayer. Leaders know that materials are secured from United Council of Church Women, 156 Fifth Ave., New York, N. Y. There are many helpful suggestions which appear in January "Church Women," a few of which I would like to pass on to those of you who have not already read them.

1. Send spot announcements to all radio stations to be used February 9th.
2. Distribute Call To Prayer to churches, hospitals, theaters and penal institutions.
3. See that the World Day of Prayer Poster is on every church bulletin board and in store windows.
4. Arrange for the handing out of Call To Prayer at bus and railroad stations.
5. Ask City Council to endorse the plan of Portsmouth, Virginia, last year where all traffic stopped in the center of the city at noon to hear a prayer for peace broadcast from the Episcopal Church.

What One City Did.

An interesting report from West Palm Beach, Florida, should be helpful in planning for this year. They distributed the Daily Prayer to every passenger on trains and busses entering their town. A 24-hour chain of prayer continued through every hour on the hour in the local schools and churches. Fifteen thousand copies of the "Call To Prayer," two hundred posters and two hnudred Mayors' Proclamations were placed in various churches, stores, business offices, banks, service stations, jails restaurants, hospitals, railroad and bus stations. World Day of Prayer services were held in the schools. All radio stations gave spot announcements every day for a week, with a twenty-minute broadcast program on World Day of Prayer. Every church having bells rang them at noon for one minute of prayer.

SOMETHING TO REMEMBER.

This month many of our societies are using the book, "Assignments: Near East" for their study, as suggested in the Plan Book. Other societies are passing the book around among their members, urging each of them to read it. In either case, please remember:

Every time the phrase "American Board" or "American Board of Commissions for Foreign Missions" is used that means US.

If you will underline those words every time you find them in the book, you will be surprised at the number of times they occur — and at the number of "firsts" our mission board is responsible for in the Near East. Of course, there are also a number of union enterprises in which we have a share, where our name will not be mentioned.

As you know, the American Board is the oldest foreign mission board in the United States. Since the merger with the Congregationalists, the Christian Church folk have shared in its work. The Near East is one of the places where it has done a large proportion of the missionary work. Let us be proud of the record of Our Board as we read, "Assignment: Near East."

There are many ways in which the observance of this day could be made helpful to individuals and groups participating.

We Pray to One God.

Worshippers will differ in language, customs, clothes and interests but all will meet together around a Throne of Grace and bring to an understanding loving Father hearts that are bowed just now with Fear.

Last year 93 countries participated. The question has been asked why Russia was not among them. There was a service in the eastern zone of Berlin last year attended by a thousand women. It has been said, "We have reason to believe that there will be an observance of the day behind the iron curtain." Pray that this will come to pass!

As we unite with that chain of worshippers that goes round the earth and offer our petition for a world at peace, praying that it shall begin in our own hearts, may we realize anew that "Perfect Love Casteth Our Fear."

Mrs. Ruth C. Whitten,
Chairman Interdenominational Cooperation.

* * * * *

ROSES IN JANUARY.

This is not the usual time of the year to think of summer lawn parties. However, below you will find a report of one that occurred last summer at Pleasant Ridge. While we are shivering, it is nice to contemplate the things we can do when warm weather comes! Mr. House reminded us last week that our rural churches can no longer use the winter time, which formerly resulted in impassable roads, as an excuse for slowing up on work. However, there are certain things which lend themselves better to summertime—and a lawn party is one of them!

The truth of the matter is that Mrs. W. J. Andes, the former editor of this page, recently discovered the following article from Pleasant Ridge (R) when she was cleaning up. (Doesn't it make you feel good when you find that others do the same things you do—like losing a paper you know you carefully put away somewhere? It does me. I feel better already about that article I am sure I lost during the Christmas vacation!)

Anyhow, stop shivering for a while and think of summertime—and also start your mind going about special activities for your women's group and your church comes summer!

* * * * *

PLEASANT RIDGE LAWN PARTY.

The Women's Missionary Society of Pleasant Ridge Church, of which Rev. Clyde L. Fields is pastor, sponsored a lawn party on Saturday, July 29, from six to ten o'clock. The object was to make money to pay on the parsonage debt. A large crowd attended and everyone enjoyed himself. The funds raised amounted to $294.02.

There were two girls in the beauty contest, Miss Kitty Lee Cox and Miss Nancy Richardson, both of whom wroked hard that night to see who could run the highest. Miss Cox was

(Continued on page 13.)

FOR THE CHILDREN

Mrs. R. L. House, *Editor, Southern Pines, N. C.*

Here is an interesting letter that came to me last week:

"Dear Mrs. House,

"I read the Children's Page for the week of September 21, in which you described the very interesting dolls Fern Fielding showed. I was very much interested in these Bible character dolls as I work with Juniors myself.

"The first of October our Junior boys and girls organized a Junior Club to hold one meeting a month. At the November meeting I suggested that each girl dress a doll as some character from the Bible (just as you suggested) and that at the next meeting be prepared to show and tell about the doll. Of course I knew the boys wouldn't want to dress dolls so I suggested that they build or fix a scene from the Bible. They were quite thrilled over the idea and then I read them your article from The Sun.

"At our December meeting the children invited their mothers to come and see their project. Never have I seen a more impressive service. Catherine Kimball, aged 9, dressed Pharoah's daughter in satin and jewels including the earrings! To complete her scene she had Baby Moses, his mother and sister Miriam. Her brother Allen, aged 11, wove a little basket boat for Baby Moses. He had the scene set-up, bulrushes and all.

"Fan Wilson, also 9, dressed Mary, the mother of Jesus, which was very good. Virginia Coleman, another 9 year old, dressed a doll like the boy Samuel. Barbara Coleman, aged 11, dressed Mary, the sister of Martha. Ten year old Rebecca Mitchell dressed an angel which was really beautiful. Sandra Curtis, 7, had the boy David dressed for battle with Goliath. Joyce Orr, 9, dressed an attractive Rebecca. Charles Orr, 12, made Noah's Ark and it was very good. Ginger Hicks dressed Daniel and Lucy Ann Hicks made a manger scene with the Infant Jesus. Each child presented their doll or scene and told about it. They told the Bible story that went with their character. Each doll was about seven inches tall and they looked quite realistic as they were placed on the table.

"I wanted to write you about it, as it was such a success and I know the children will never forget their work and the program! We are members of the Mount Auburn Church near Manson N. C.

"Sincerely yours,
"Mrs. Eugene Wilson."

Thank you Mrs. Wilson for sharing the account with all of us. Good luck and much success to Mount Auburn's Junior Club.

"NIP IT IN THE BUD."

By Mary Starck Keer.

Issued by the National Kindergarten Association.

The tragedy of a young girl shooting her twin sister was being discussed, and Mrs. Bird said, "There must have been something wrong in the relationship between those girls for many years, and the parents should have seen it and nipped it in the bud."

"The mother says the family never favored one child more than the other," said Mrs. Willing, "so it could not have been their fault if the girl was jealous."

"It may be they were not partial," said Mrs. Wise, "but evidently they were lacking in discernment. They did not observe the children closely enough to detect the beginnings of trouble and nip them in the bud, as Mrs. Bird suggests. Alice was a quiet child. She may have felt slighted. Children often misimterpret the actions of their elders and think they are being slighted when there is no such intention."

"I have noticed that," said Mrs. Willing. "Some children find it difficult to express themselves and readily become self-conscious. They need extra attention in order that they may not feel left out when others who are naturally more active and assertive are around. Jealousy and even hatred can easily begin when the extra attention they crave has not been given to them."

"How easy it is for jealousy to take root! I have seen it developing even in very young children," said Mrs. Wise. "I remember the case of one little boy who was not quite two years old. An aunt of his had always held him on her lap when they were out riding. Then her son and his wife with their baby came to town and soon the wife and husband were both working, so the grandmother had to take care of the baby. Of course, when they went out she had to hold her grandchild instead of her nephew. The little fellow, who talked unusually well for a child of his age, several times said, 'Aunt Effie doesn't like me.' Another aunt and his mother saw the danger and at once went to work to change the child's thoughts."

"How did they do it?" asked Mrs. Willing.

"They spoke frequently and at length about how many people little Charles had to love him. They would mention Mother and Daddy, different aunts and uncles, and would always especially dwell upon the affection of the aunt who had the little grandson."

"It sounds easy," said Mrs. Bird.

"That was not all," continued Mrs. Wise. "They interested Charles in babies. They brought out not only his own baby pictures but also those of his father, his mother, and his aunts and uncles. It was explained to him that everyone was once a baby and that those who are no longer babies help the little ones to grow up. They talked about the fun that Charles and Billy would very soon have together and made Charles feel superior to but very kindly toward the younger child."

"I can see how that would counteract jealousy," said Mrs. Bird. "How important it is to notice children's raections in order to know when there is need to change their attitudes."

"Yes," answered Mrs. Wise. "We must be watchful and keep love alive in the hearts of our children at all times. That does much to nip jealousy, envy, and hate in the bud and so prevents untold future misery."

Allied Youth reports that its fourth annual conference, held at Buck Hills Falls in Pennsylvania, was the largest and most successful conference in the history of that organization. We congratulate Allied Youth, an educational organization specializing in alcohol education, which organizes clubs among high school students to encourage study of the problem of alcohol-free recreation. It is sponsored by some of the most distinguished men and women in the country.

Some men are drawn from ahead; some must be pushed from behind.

Youth at Work in the Church

Max Vestal, Box 792, Elon College, N. C.
Miss Ann Truitt, *Associate*

RELAX WITH MAX.

A ship yard worker, who had often witnessed the christening of ships, had a little baby who was to be baptized the following Sunday. He had never witnessed a church baptism. For a week before the ceremony he was sleepless and nervous. His wife pressed him for the reason. In tears, he exclaimed, "I'm afraid the preacher will hurt baby when he breaks the bottle over his head."

* * *

Seems to me lots of people are afraid to go to church. I don't think it's so much of having a bottle broken over their heads as it is fear of the coals that the preacher may heap upon their heads.

* * *

"Am dere anybody in de congregation what wishes prayer for deir failin's?" asked the colord minister.

"Yassuh," responded Brother Jones. "Ah's a spen'thrif,' an' Ah throws mah money 'round reckless like."

"Ve'y well. We will join in prayer fo' Brother Jones—jes afteh do collection plate have been passed."

* * *

Wonder how many of us worry about the money before we think to pray. 'Spect it would be a better world it we do a little prayin' first.

* * *

Who was it said, "The world would be a better place in which to live if we had more dirt under our fingernails and less in our minds"?

YOUTH WEEK AT PALM STREET.

The Youth Fellowship at the Palm Street Church in Greensboro has planed a full week of services for Youth Week. There will be a different speaker each night. Each of the speakers is a young minister.

The speakers for the week are as follows: Sunday, J. R. Lackey; Monday, Wally Snyder; Tuesday, Mark Andes; Wednesday, Howard Allred; Thursday, Clyde Fields; Friday, Max Vestal; Sunday, Timothy Chang.

One of the features of the week will be a banquet at 6:30 Saturday evening. Mack Welch, pastor, wishes to invite all the speakers and their wives for the banquet.

S. C. A. ASSEMBLY.

Yono Mork represented the Elon Student Christian Association at the fourth National Assembly of the Student Christian Association Movement, which met at Miami University, Oxford, Ohio, from December 27 to January 2, 1951.

The Student Christian Association Movement is made up of the National Student Council YMCA and National Student YWCA and the Assembly is its Town Meeting or legislative body which determines policies and programs for the next three years. Delegates to the Assembly represented 909 YMCA's, YWCA's and Student Christian Associations in 706 colleges and universities. These delegates found the Assembly to provide clarification and deepened appreciation of the Christian faith and its relation to the critical problems of the day and to give a sense of direction for the Movement during the years ahead.

VALLEY RALLY.

The young people of the Valley of Virginia Pilgrim Fellowship held a rally on January 7, in the afternoon at the Linville Church, near Harrisonburg. Ten churches were represented. Opening worship was conducted by Mary Rohart, using devotions from the "Fellowship of Prayer."

After the business session, Miss Pattie Lee Coghill introduced the guest speaker, Rev. Henry R. Rust, National Secretary of Young People's Work. Mr. Rust's address was very interesting, his topic being, "Fools I have Known." He kept everyone on the alert as to what was coming next.

After a short intermission, while committees met, Mr. Rust gave a few highlights of his mission in England. He then led the group in fellowship songs and spirituals. Two special numbers were given. One, a duet by the Daughtery Sisters of Winchester, accompained by Mary Ruth Whitten; the other, two accordion selections by Paul Rohart of Linville. The fellowship hour was enjoyed by all. Supper was served buffet style by the ladies of the church.

The evening session was called to order with prayer by Rev. R. E. Newton. A movie followed, entitled "Kenji Comes Home." After seeing this picture, we feel that each one is going to strive hard to reach the goal of $175 per year, which has been assigned to the Valley Youth Fellowship for the new Missionary project.

Evelyn Allen and Warren Matthews presided at the service of dedication for the gifts brought, and the Special Offering for the education of a Philippine Student. The total raised was $50.41.

Evelyn Allen was elected president for the next term. The whole list of new officers will appear at a latter date. It was decided to have another rally sometime in June at Leaksville. We were dismissed by Rev. E. J. Rohart.

Junior Golleday,
Reporter.

THIRTEEN FACTS ABOUT ALCOHOL.

1. Alcohol is not properly described as a food. In the body it does not contribute to growth, repair or storage.

2. Alcohol is a depressant to the central nervous system. It is a sedative, an anaesthetic. It should be used as a medicine only on prescription by a doctor. It is not a stimulant.

3. Habitual users of alcohol may become addicts, chronic alcoholics or "problem drinkers." The tendency is to increase the amount used or the frequency of use.

4. The principal effect of alcohol is upon the behavior of the person—his emotions, self-control, judgement, discretion, memory and association of ideas.

5. The uniform effect upon bodily functioning is depression. After drinking, all functioning is on a lower level, no matter how the drinker feels.

6. Alcohol increases the risk of bodily infection; it is injurious to health and shortens life.

7. The use of alcohol is a direct cause of various acute and chronic diseases, it complicates many others, it is responsible for nearly ten per cent of new admissions to state hospitals for mental diseases.

8. Alcohol probably causes the death of ten out of 100 thousand of the population each year.

9. Alcohol dulls the higher faculties of the mind, intellect, will.

10. The bodily reflexes are delayed or retarded from five to ten per cent by the use of alcohol in small amounts. The moderate drinker is an unsafe driver.

11. A temperamental predisposi-

(Continued on page 14.)

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

THE GREAT TEACHER.

Lesson IV—January 28, 1951.

Memory Selection: *And he said to them, Take heed what ye hear; with what measure ye mete it shall be measured unto you; and more shall be given unto you.* Mark 4:24.

Lesson: Mark 4:1-2a; 26-34.

Devotional Reading: Matthew 5:1-12.

We Call Him "Teacher," and We Do Well.

Jesus was nat only "a teacher;" he was "*The Teacher.*" He was the perfect teacher. And any teaching that is sound even in our modern world is based on the principles and methods of Jesus as a Taecher. His teaching was simple and clear, informal and spontaneous, picturesque and vital. He spoke in terms that people could understand. He painted word pictures. He told stories. He put spiritual truths in common language or in terms of every-day things or events that even the common people could understand. It is no wonder that "the common people heard him gladly." Nor is it any wonder that great multitudes crowded about him to hear him teach and preach. He never talked over their heads, he was never dull, he uses language they can understand, he indentifies religion with common things, he put the "hay where the sheep could reach it."

"He Taught Many Things in Parables."

The word parable comes from two Greek words, "Para" and "Ballo" which mean in general terms "to throw, or to place alongside of," to compare, or in other words "to illustrate." In other words when Jesus wanted to speak to the people about a religious truth, he often placed some familiar thing alongside of it, and used the thing that was known to make clearer the new thing that he wanted to teach. And much of his teaching, recorded and unrecorded, was in the form of parables, stories, illustrations, comparisons, pictures. That is one reason why the common people heard him gladly. Grass and wind and rain, fig trees, lilies, corn, vines, sparrows, ravens, yeast and bread, fish, candles, coins, old garments, new wineskins or bottles, wheat and weeds, laborers in the fields, sheep and goats, salt and seed—a hundred common, everyday things were used by Jesus to illustrate religious truth. Every teacher and preacher should carefully study the method and materials which Jesus used, and use the same principles in his teaching and preaching.

The Kingdom of God in a Parable.

"How shall we liken the Kingdom of God, or in what parable shall we set it forth?" asked Jesus. How indeed? How could Jesus, or how can we, talk about the seemingly vague thing called the Kingdom of God or the Kingdom of heaven in terms that ordinary folks, and even boys and girls can understand? "Well," said Jesus, one way to do it, is to talk about it in a parable, to compare it with something that the people already know." Accordingly he said that there were several every-day things or experiences that illustrated the principles of the Kingdom of God. It is for instance like a man who sowed some seed in the ground and then went about his business, having done all that he could except cultivate it occasionally. But even as he slept at night and rose at day, and went about his business, the seed germinated, took root, sprang up, and grew—the man himself did not know how! The emphasis here is upon growth, growth because there is an inner vitality, growth because the spirit of the living God is in it. There is the emphasis also upon responsibility. We are to sow the seed, and to cultivate the growing crop. It is God who will give the increase. We are not responsible for results, we are responsible for sowing and nurturing.

"When the fruit is ripe, straightway he (the husbandman) putteth forth the sickle." The fact that we are still alive is evidence of the fact that we are not ripe for the harvest—there is still an open door to growth and progress.

Or again, the Kingdom of God is like a grain of mustard seed. What did the man mean? What similarity is there between the Kingdom of God and a mustard seed, of all seeds? The emphasis is upon large results from small beginnings. Among all the seeds of that day, the mustard seed was the smallest. And yet even this tiniest of all tiny seeds could grow and develop into a great herb or bush with great branches, offering shade for men, and shelter for birds. Likewise is the Kingdom of God. It may have the smallest of all beginnings in the heart of a man or in the life of society or a nation, and yet it can grow and become a great thing. It is another illustration of the "infinitude of the little" as Dr. Buttrick says. Think of what ultimate changes can take place in a human soul if the Spirit of Christ finds a lodging therein. Think how one missionary can begin a work that will transform not only a whole community, but also a whole continent. The writer of these *notes* has been reading recently "Assignment: Near East" by Batal. One of the most thrilling chapters in the book is the story of how two young men who were willing "to hazard their lives for the Lord Jesus Christ" went to the Near East and began mission work among the Arabs, and of how from this mustard seed of small beginnings there has sprung up Christian institutions like the Christian family, schools, hospitals, churches, clinics, seminaries, printing presses, and many other agencies and institutions of far-reaching influence, slowly at work transforming the lives of individuals and even communities. Practically every church in the world started from a very small group in a community. We must not despise the day of small things or of small beginnings.

"As They Were Able to Hear It."

"And with many such parables spake he the word unto them, as they were able to hear it." He could have used long, mysterious words in speaking about God and the Kingdom of God. But he "spake as they were able to hear it," and to understand it. Every teacher and every preacher ought to have a consuming passion to be understandable. This does not mean that he has to be shallow. Indeed he can be profound. Jesus was the most profound thinker the world has ever known. But he was simple and he talked so that people could understand him. The disciple is not above his master. Let us teach and preach so that people will be able to understand what they hear.

(Based on lesson copyrighted by International Council of Religious Education.)

Many people, when approached on the subject of religion, say, "My religion suits me all right." That, however, is beside the point. The only relevant question is, "Does it suit God?"

CHURCH WOMEN AT WORK.

(Continued from page 9.)

highest and was crowned as Miss Pleasant Ridge.

Mrs. Sybrant H. Pell was chairman of the lawn party and did a good job. The society wishes to express thanks to Rev. Clyde Fields for the fine help which he has been giving us.

Mrs. Ruth Scott,
Secretary.

FINANCIAL REPORT—FIRST QUARTER.

Following is the report of the Woman's Mission Board of the North Carolina Conference for the Quarter ending December 30, 1950:

Women's Societies.

Albemarle	$ 30.50	
Apple's Chapel	48.75	
Asheboro	39.00	
Auburn	3.25	
Belew Creek	11.25	
Bethel	10.85	
Beulah	6.00	
Burlington	431.15	
Carolina	2.00	
Chapel Hill	13.50	
Church of Wide Fellowship	40.00	
Concord	19.25	
Durham	88.67	
Elon College	217.12	
Erskine Memorial	37.50	
Flint Hill (R)	5.25	
Fuller's Chapel	15.00	
Greensboro:		
First	207.97	
Palm Street	97.50	
Hank's Chapel	57.00	
Happy Home	21.00	
Haw River	27.50	
Hebron, Va.	10.00	
Henderson	77.50	
Hine's Chapel	73.25	
Hopedale	13.09	
Hope Mills	16.50	
Ingram, Va.	53.15	
Liberty, N. C.	5.00	
Liberty, Vance	57.50	
Long's Chapel	33.00	
Monticello	74.47	
Mount Auburn	52.72	
Mount Zion	20.00	
New Lebanon	17.00	
Pleasant Grove, N. C.	12.50	
Pleasant Grove, Va.	55.45	
Pleasant Hill	22.00	
Pleasant Ridge (G)	48.00	
Pleasant Ridge (R)	20.00	
Raleigh	41.00	
Ramseur	18.00	
Reidsville	190.50	
Salem Chapel	40.00	
Sanford	67.58	
Shallow Ford	7.50	
Shallow Well	47.74	
Spoon's Chapel	6.25	
Turner's Chapel	25.25	
Union Grove	5.00	
Union, N. C.	79.95	
Union, Va.	62.00	
Wake Chapel	25.00	
Winston-Salem	33.15	
Youngsville	6.40	
		2,746.46

Young People.

Durham	$ 20.06	
Greensboro, First	9.00	
Reidsville	15.00	
		44.06

Junior Societies.

Apple's Chapel	$ 9.25	
Burlington	9.18	
Durham	13.94	
Greensboro, First	10.12	
Ingram	2.85	
Reidsville	10.00	
		55.34

Cradle Roll.

Apple's Chapel	$ 4.00	
Burlington	17.75	
Durham	6.64	
Greensboro, First	9.00	
		37.39

Miscellaneous.

Conference Offering (Liberty Vance)		114.38
Total Receipts		$ 2,997.63

Disbursements.

Mimeographing Conference Reports	$ 16.17	
Conference Speaker	30.00	
Expense of Board Meeting	28.93	
Gift to the Auditor	25.00	
Expense of the president (UCCW Conference)	80.00	
World Community Day Offerings	29.07	
		209.17
Mrs. W. V. Leathers, Treasurer Woman's Board—Southern Convention:		
Thank Offering	$1,246.78	
Life Membership	20.00	
Memorials	20.00	
Elon Orphanage	47.50	
United Christian University of Japan	114.38	
Mr. and Mrs. Chiu Hsien Bao	45.00	
Missions — General Fund	1,294.80	
		2,788.46
Total Disbursements		$ 2,997.63

Susie D. Allen,
Treasurer.

WIDE CHANGE IN AFRICAN MINISTERIAL EDUCATION PROPOSED.

(Continued from page 8.)

lege at Makerere, in Nigeria at Ibadan, and in the Gold Coast either near the new University or in Kumasi. These central colleges would need to be union institutions, serving several churches and a wide area, and in close relation to the new universities.

Facing the Risk of Christian Unity. While he is very much aware of the difficulty of conducting union theological institutions, Bishop Neill insists that the local churches and councils should not only carefully consider the costs and conditions of such joint enterprises, but should be prepared to take the risks involved in the interest of growing Christian unity in the future. The share of the local church, not merely in support of the ministry when trained but in the development and support of theological education, is a matter which requires far more emphasis than it has received hitherto.

International Committee Needed. Bishop Neill's final recommendation is that a special committee should be set up on an international basis under the auspices of the International Missionary Council which should be concerned with the whole field of African theological education. Such action will be needed not only in relation to the present report but to the further surveys on theological education which are being undertaken in other parts of Africa.

Bishop Neill's report is now under consideration by the International Missionary Council and by its constituent Councils and Conferences in Britain and Europe, in North America and in the African territories concerned.

THE COLLEGE PERIOD.

(Continued from page 7.)

raise the entire amount. I am sure that many others will follow suit.

The editor and managing editor of The Christian Sun have been requested to designate the issue of The Christian Sun appearing the week of February 4 as the college number. This special issue of our church paper will carry detailed information concerning the college and will present in different ways the work and contributions of the college to the church and the cause of Christian education in general.

The committee has decided that our churches be requested to observe February 18 as College Day with the 11th and 25th as optional. A large number of our churches do not have services every Sunday. This provision is made to make it possible for all of our churches to join in the observance of College Day. Whether your church is to comply with the Convention's authorization and give your people an opportunity to contribute to the Sustaining Fund, it is hoped certainly that your church will observe College Day so that your people may know something of the college and its activities.

Since so many of our students are being drafted for the armed services of the country, thus increasing the difficulties of the college, let us all, every church and every member, make our college's interest his own, and do what we possible can for it.

The Orphanage

J. G. Truitt, *Superintendent*

Dear Friends:

Yes, it is a regular and proper vote of the Southern Convention that monthly offerings for the Orphanage be continued. I am so thankful that so many Sunday schools are faithfully following out that provision. See that your Sunday school is among the many faithful. It will do good to thus "visit the widows and the orphans in their afflictions." Let us hear from you once a month.

And I am just as thankful for many churches which send in very liberal offerings annually or semi-annually. However churches have sent in their money they have been generous. I wish we could go just a little ahead of the actual weekly needs so that we could begin again on some of the needed repairs. It is that monthly offering plan if followed out will help us to do this.

Have I had an opportunity to visit your Sunday school or church? I have visited sixty-four of our churches since coming to the Orphanage, and I have had such a good time at each of these places. I want to be of service to the Orphanage, but even so I shall be glad to visit your church and preach or be used in any way you see fit in order that I may get acquainted with your people and thus make some contribution to all phases of the church work. We all rise together, all live together, all serve together, and all succeed together—and with whatever I have to offer I wish to do my share and more if possible. I am so grateful that my brethren in the ministry have counted me as "one of the brethren."

God hears and answers prayer, and we here at the Orphanage have many reasons for enriching our faith along that line. Sometimes we are prone to get "fussed up" about some boy who is forgetful and lelaxes a little from our best standards of cooperation, but faith and love and patience work wonders, and there is reward for faith and love and patience.

Speaking of patience reminds me how thrilled I was this week as I listened to a Christian businessman talking over the telephone. It was 3:00 o'clock in the afternoon. The day had already been long and exacting. Two men were awaiting him in his office. He had slipped into an outer office to see me for a few minutes. There he was caught on the telephone. His voice remained low, cordial, kind, although he was being forced over the same road again and again. It kept up that quality of speech as though talking to a special and privileged friend. When at last he was through he gave a hearty laugh and even then did not let his friend down. He remarked to me. "I was interested in everything he said." I do not wonder at his long list of friends and his good success. In my job I meet so many fine friends. I hope and pray my boys and girls here will learn many lessons not written in the books.

John G. Truitt,
Superintendent.

Donated Commodities for the Week.

Mrs. W. B. Warrington, Route 2 Suffolk: Box of clothing.

MEMORIAL GIFTS

"Instead of Flowers"

Dr. John G. Truitt
Christian Orphanage
Elon College, N. C.

Dear Dr. Truitt:

Please acknowledge the enclosed $.................. as a memorial gift sent to the Christian Orphanage in lieu of flowers in memory of:

....
(Name of Deceased) (City) (Date of Death)

....
(Survivor to be Written) (Address)

Name..

Address...

REPORT FOR JANUARY 12, 1951.

Sunday School Monthly Offerings.

Amount brought forward		$ 769.57
Eastern N. C. Conference:		
Hope Mills	$ 11.00	
Mt. Herman	10.00	
Oak Level	1.00	
Sanford, Thanksgiving Offering	100.00	
		122.00
Eastern Va. Conference:		
Bethlehem (Nans.)	$ 15.55	
Centerville	5.00	
Newport News S. S.	13.25	
Norfolk, Bay View	10.74	
Oakland, S. S.	26.00	
Spring Hill	9.02	
		79.56
N. C. & Va. Conference:		
Bethel	$ 3.46	
Burlington, Dr. J. B. Newman	25.00	
Hines Chapel S. S.	6.00	
Ingram, Thanksgiving Offering	95.00	
		129.46
Western N. C. Conference:		
Big Oak	$ 7.25	
Pleasant Grove	5.00	
Pleasant Union	12.00	
Seagrove	40.00	
		64.25
Valley Va. Conference:		
Dry Run	$ 10.00	
Winchester, Thanksgiving Offering	2.50	
Winchester S. S.	8.34	
Wood's Chapel, Thanksgiving Offering	6.30	
Wood's Chapel S. S.	6.28	
		33.42
Putman Congregational Church, Putman Conn.	40.00	
Total		$ 468.69
Grand Total		$ 1,238.26

Special Offerings.

Amount brought forward		$ 604.60
Mrs. M. C. Faucette	$ 7.00	
Interest	27.00	
Templemen's Bible Class, Christian T.	10.00	
East Alabama Association	5.00	
Special gifts	86.20	
		135.20
Grand Total		$ 739.80
Total for the week		$ 603.89
Total for the year		$ 1,984.06

THIRTEEN FACTS ABOUT ALCOHOL.

(Continued from page 11.)

tion to alcohol may be inherited; alcoholism, itself, is not.

12. The use of alcohol is responsible for much crime, particularly misdemeanors, many accidents, much absenteeism from work. The output of work is lowered, while the quality of work is reduced.

13. The direct liquor bill at the present time is a little less than nine billion dollars annually; the consequential cost is not known, but would be many billions more.

In Memoriam

BYRD.

We the members of the missionary Aid Society of Holy Neck Congregational Christian Church, submit the following resolution of respect for Miss Addie Byrd, retired school teacher, who passed away at Lakeview Hospital, Suffolk, Va., November 9, 1950.

Therefore be it resolved:

1. That we bow in humble submission to the will of our Heavenly Father, who doeth all things well.
2. That in her death we have lost a faithful member.
3. We extend our deepest sympathy to those loved ones in our muetual loss.

Mrs. L. B. GRICE,
Mrs. J. O. DAVIDSON, SR.,
Mrs. W. JOHN NORFLEET, SR.,

BAKER.

We the members of Holy Neck Congregational Christian Church wish to pay loving tribute to Stuart Baker, son of Mr. and Mrs. Charlie Baker, who died on May 19, 1950 at the age of twenty. He was always gaithful and loyal to his church and it organizations.

Therefore be it resolved:

1. That we the members of the church deeply feel the loss of our beloved member.
2. That while we miss him in the fellowship of our church and it's organizations, we shall always cherish the memory of his friendship and faithful service.
3. That we extend our deepest sympathy to the family and commend them to God for comfort.

Mrs. L. B. GRICE,
Mrs. J. O. DAVIDSON, SR.,
Mrs. W. JOHN NORFLEET, SR.,

MARCH.

Our Heavenly Father, who doeth all things well, saw fit on May 14, 1950, to call to her heavenly home Mrs. Bettie Keene March, one of our oldest and most loyal members of the Woman's Missionary Aid Society of Holy Neck Congregational Christian Church.

Mrs. March lived a life of service in her church and community, and her friendly greeting will be missed by her many friends.

Therefore be it resolved:

1. That we the members of the society deeply feel the loss of our friend and member.
2. That we try to emulate the high Christian standards and high ideals of service and kindness which were her daily living.
3. That we express our heartfelt sympathy to her beloved family.

Mrs. L. B. GRICE,
Mrs. J. O. DAVIDSON, SR.,
Mrs. W. JOHN NORFLEET, SR.,
Committee.

BRILL.

Funeral services for the late Mrs. Sallie Arnold Brill were held in the Timber Ridge Church, High View, W. Va., Sunday, January 7, at two o'clock. Mrs. Brill departed this life on January 4, 1951. Born in Hampshire County, West Virginia, December 14, 1861, she was 89 years and 21 days of age at the time of her home going. The widow of the late Hamilton Gaver Brill, to whom she was married December 28, 1881, Mrs. Brill lived to see the 69th anniversary of her wedding. For more than sixty years she was a faithful member of the Timber Ridge Church. The deceased is survived by one sister, three daughters, 13 grand children and 13 great grand children. A life (one of the "old land marks") has been translated from the earthly to the heavenly state. The Christian influence of her faithful life will remain to bless the lives of her loved ones and friends. Ripe in years, rich in experience and strong in faith, God called her to enter that glorious rest "which remains for the people of God." What a testimony for nearly a century to Christian faith and the Church of Christ.

ROBERT A. WHITTEN.

RESOLUTION.

We, the members of the Liberty Spring Christian Church were saddened July 19, 1950 by the passing of our beloved friend and member Charlie Badger.

His was the kind of life that exalts the Christian home, the dignity and beauty of honest, faithful work, and the worship of God in the church, Sunday after Sunday. Our church sustained a great loss, when he had to retire from our fellowship due to failing health. Of his kind it can be said: "They are the salt of the earth."

Therefore be it resolved:

1. That we bow in humble submission to the will of our Heavenly Father who doeth all things well.
2. That in his death, we have lost a loyal and devoted member.
3. That we extend to his bereaved family our heartfelt sympathy and commend them to the great comforter whose grace is sufficient for every need. And pray God's watchful care may sustain them.
4. That a copy of these resolutions be sent the family, a copy entered on our church record and a copy sent to The Christian Sun for publication.

Mrs. L. F. BRADSHAW,
Mrs. R. E. PARKER,
Mrs. WESLEY HARRELL,
Committee.

ELON FACES A HARD TASK.

(Continued from page 7.)

prepared for such losses. The college is not sounding an alarm, but it would like to report actual conditions to its constituency that they may have the facts and the opportunity to respond so that the college may maintain its stability and repuation.

In anticipation of an approaching crisis, the Southern Convention of Congregational Christian Churches in session at Oakland Church, Chuckatuck, Virginia, took steps to provide additional support for the college. It authorized the Convention and college officials to effect an organization and appeal to the local churches of the Convention to contribute a minimum of $1.00 per member per enrollment for the college, this fund so raised to be known as the Elon College Sustaining Fund. The minimum goal for this fund is $35,000 a year during the present biennium. We are now in the college period, an excellent time for the churches to make this appeal. We all know that as a rule money does not come forth simply as the result of an announcement, but with an organization, a plan, and a determination, the money can and will be raised.

As we think of the college in the present crisis, it should be a privilege and a joy for every memebr of the church to contribute a minimum of $1.00 for its support. A letter received from Rev. Herbert Councill, Jr. of Rosemont Church today, January 5, gives assurance that his congregation is beginning now to raise $600 for the Sustaining Fund. This is most encouraging and I am sure that there are scores of other churches in the Convention which are ready to conduct such a campaign or have already launched one. Together we can keep the college going on its present program. Let no one fail.

DATES TO REMEMBER.

February 8—Special college issue of The Christian Sun.
February 18—College Sunday (alternate dates, February 11 and 25.)

APPORTIONMENT GIVING.

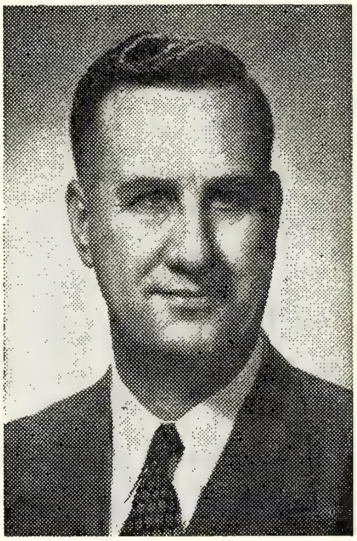
All churches and Sunday schools in the Convention were asked to receive an offering for the college on the fifth Sunday, forward the same to the Convention office, and allow it to be credited on 1950 apportionments in an effort to secure, if possible, the full college apportionment for last year.

Some churches have directed that their offering be credited on 1951, which is done. The remainder will be credited on 1950 apportionments as follows:

Previously reported		$13,888.77
Eastern N. C. Conference:		
Mt. Auburn	$ 6.18	
Pope's Chapel	5.00	
Eastern Va. Conference:		
Bethlehem (Nans.)	$ 16.15	
N. C. & Va. Conference:		
Bethel	$ 5.00	
Ingram	17.22	
New Lebanon	14.70	
Western N. C. Conference:		
Pleasant Grove	$ 5.00	
Valley Va. Conference:		
Winchester	$ 8.34	
Wood's Chapel	5.00	
		82.59
Grand total, 1950		$13,971.36
1951.		
Previously reported		$ 125.00
Eastern Va. Conference:		
Rosemont	$ 50.00	
Special:		
A. S. Dunn	$ 8.10	
		58.10
Grand total		$ 183.10

Missions Council Adds Secretary

Dr. Nelson C. Dreier of Los Angeles, California, has been called by the Missions Council to the post of general secretary of Special Promotion for Homeland Agencies, and began his new work this week. The homeland agencies which will be Dr. Dreier's special responsibility, include The Board of Home Missions and the Council for Social Action.



"Our most certain answer to subversive forces is to strengthen the Christian church," says Dr. Dreier. "She is the symbol of the freedom that comes from God—the only real freedom in our world."

Dr. Dreier has been serving since 1941 as Superintendent of the Congregational Conference of Southern California and the Southwest. During these nine years in California 15 new Congregational Churches have been founded in this area and a number of churches revived. The membership of these churches was raised from 34,000 to 46,000.

The Congregational Churches of Southern California and the Southwest, considered one of the most rapidly growing sections in America, have multiplied their support of the Christian World Mission of this denomination by more than 400 per cent under Dr. Dreier's leadership. He supervised the unification of the Conference of the Southwest and the Conference of Southern California which brought Arizona, New Mexico, El Paso County (Texas), Southern Nevada and Southern California all into one conference area.

Commenting on Dr. Dreier's "outstanding service toward the good of all men" a recent citation by Los Angeles County Conference on Community Relations declared that it was "largely because of your conviction that religion has an important role in community life that the extended program we have undertaken was made possible. Your own consecration to the brotherhood of man is an inspiration to us all."

Deeply interested in the ecumenical church, Dr. Dreier attended the founding meeting of the World Council of Churches in Amsterdam in 1948 and afterward traveled throughout Europe and Great Britain studying the relief work of the Congregational Christian Service Committee.

Born near London, Ontario, Canada, Dr. Dreier was educated at North Central College, Illinois, and Chicago Theological Seminary (1929—D. D. 1942).

While taking his theological training at Chicago Seminary he served as pastor of the Congregational Church at Lisle, Illinois, and upon graduation was called to the Congregational Church in Osage, Iowa, where he was pastor until 1932 when he went to the Congregational Church in Cedar Rapids, Iowa.

ORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.
Elon College Library
Elon College Library X

1844 - Over a Century of Service to the Denomination - 1951

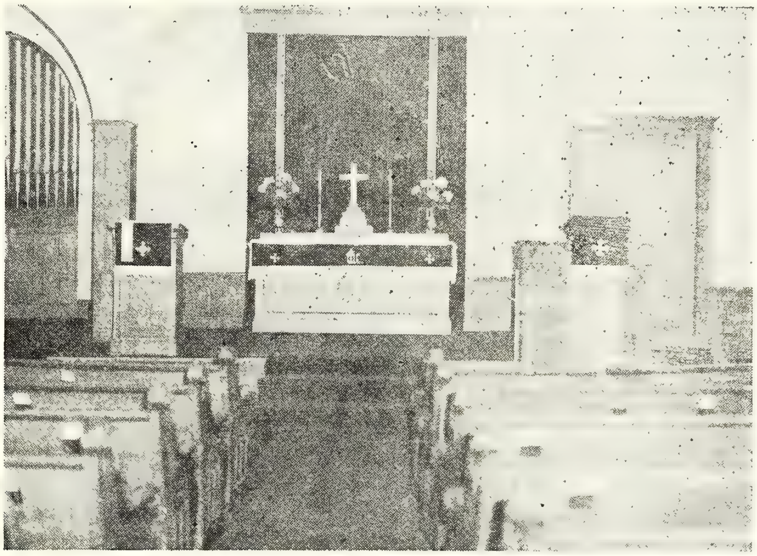
The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials Unity — In Non-Essentials, Liberty — In All Things Charity

VOLUME CIII RICHMOND, VA., THURSDAY, JANUARY 25, 1951 NUMBER 4

Let Your Church Serve You



INTERIOR OF CHRISTIAN CHURCH AT HOLLAND, VIRGINIA

TO THOSE WHO DOUBT THE CHURCH:

You are in revolt. You hate the Church's narrowness and sectarianisms; and so do I. But I know more about the Church than you do because I live with her all the time. In the darkest places on this planet, where otherwise humanity would be helpless and sodden, you will find hospitals, schools and spiritual agencies. They are put there by the Church. No other organization has thought of such service in those desperate corners of the earth except the Church and the men and women whom the Church has sent there. Show me an organization that can duplicate our Careys and Morrisons, Judsons, General Booths, and others like them, who have gone where life is darkest, where need is deepest, where work is hardest, before you ask me to give up the Church. Do you want a man to sink his life in an Indian tribe or in a slum in New York, to run a hospital under the Arctic Circle in Alaska or a school in the jungles of Africa? Do you want a man of high heritage, culture and education to do it? Do you want a man to do it without hope of earthly reward, no money except bare subsistence, no comfort in an inhospitable situation? Where will you look for that man? You will look to the Church. The noblest men and women I have ever known have had their roots in the Church.

HARRY EMERSON FOSDICK

News Flashes

THE SUN extends its deepest sympathy to Mrs. O. H. Paris, in the recent loss of her father, Mr. A. W. Preston.

Dr. William Moseley Brown spoke on "Facts About Poetry" at the January meeting of the Elon College Book Club. Mrs. W. T. Scott was the hostess.

Mesdames R. L. House, B. B. Johnson and W. E. Wisseman attended a meeting of the North Carolina Council of Church Women in Durham on Monday of this week.

Managing Editor and Mrs. J. T. Kernodle sustained the loss of her mother, Mrs. Elizabeth Chapman Beale, by death on Friday night of last week. Mrs. Beale was the daughter of the late Mr. J. T. Whitley of Isle of Wight County.

Just a reminder to *some* of our departmental editors: Copy is supposed to be in the office of publication not later than Friday morning preceding date of publication. One departmental editor has been on time *once* in the past two months, and that time wrote a note complimenting themselves on the fact! Really, it *is necessary that ALL copy* with the possible exception of notes and notices, be gotten in earlier.

Three men, J. Rollie Gayle, C. C. Johnson, and J. E. Savage, were ordained as Deacons of Oakland Christian Church on Sunday morning, January 21. The service of ordaination was conducted by Dr. H. S. Hardcastle, pastor of the church in the presence of a large congregation. These men have been honored by their fellow-church members by being elected to this high office, and those who know them well feel sure that in turn they will honor the office to which they have been elected and keep faith with the church which elected them.

BETTER ACQUAINTANCE MEETINGS SCHEDULED AT ELON.

Rev. Howard Bozarth, pastor of the Elon Community Church, recently completed plans for a series of group meetings to be held in individual homes on consecutive week nights at 7:30 o'clock, beginning January 22 and ending February 8.

The homes in which these meetings are being held are as follows: Mr. and Mrs. J. D. Klutz, Mr. and Mrs. Howard Loy, Mr. and Mrs. W. T. Scott, Mr. and Mrs. W. R. Jeffreys, Mr. and Mrs. J. F. Darden, Mr. and Mrs. W. E. Butler, Jr., Mr. and Mrs. Gilbert Latham, Mr. and Mrs. A. L. Hook, Mr. and Mrs. Thomas L. Smith, Mr. and Mrs. Carl Dawson, Mr. and Mrs. R. F. Hunter, Mr. and Mrs. A. L. Rich, Mr. and Mrs. J. W. Matlock, Jr., and Mr. and Mrs. Kenneth K. Hughes.

The object of these meetings is to make it possible for everyone to know each other better and to discuss problems and possibilities of making the church more beneficial to everyone in the parish.

SUFFOLK DISTRICT TRAINING SCHOOL FOR CHRISTIAN WORKER.

A Training School for Christian workers for the churches of the larger Suffolk districts was held in the Suffolk Christian Church, January 14-18. Courses and Teachers were as follows:

Planning for Children in the church, Miss Ruthanna Foard.

Introduction to Teaching, Dr. Jesse H. Dollar.

Planning and Leading Group Worship, Miss Gladys Yates.

Introduction to the Bible, Rev. James H. Lightbourne, Jr.

The devotional or worship services were led by Rev. W. A. Grissom. The writer served as Dean of the School.

Ninety five people registered for the School, and forty five certificates were awarded to those who had attended the required number of class periods, and who had done the work assigned by the teachers. At the closing session of the School, it was voted to hold a School again next year, and a Committe on Plans was elected.

As usual there were several conflicting meetings which kept attendance lower than would have been the case otherwise. But from the standpoint of attendance and interest and accomplishment, the School was a success. Thanks are hereby expressed to those who made any contribution to the success of the School. It is hoped that the Sunday schools represented in the School will feel the uplift and the inspiration of the School.

H. S. HARDCASTLE.

GREENSBORO AREA LEADERSHIP TRAINING SCHOOL.

By MARTIN T. GARREN.

A highly successful Leadership Training School for the church schools of the Greensboro area was closed on the evening of January 12, 1951 with the presentation of course credit cards to 100 persons who successfully completed courses in the school.

One hundred thirty eight registered for the school and several others were in attendance for one or more of the evening sessions. Each of the four courses offered was well attended.

Planning for Children in the Church School was directed by Miss Pattie Lee Coghill, Educational Secretary of the Southern Convention. Assisting Miss Coghill in this course were Miss Ruth Dunn of the Convention office, Mrs. H. C. Moore of Winston-Salem, and Mrs. W. E. Wisseman of Greensboro.

Dr. Ferris E. Reynolds of the Department of Philosophy and Religion of Elon College taught the course *The Life of Jesus.* Reverend Henry R. Rust, National Secretary of Young People's Work of the Congregational Christian Churches, directed the course *The Youth Program in the Local Church.* Reverend William J. Andes, pastor of the Winston-Salem and Pfafftown Churches, gave the course *Improving the Sunday Church School.*

All the courses were enthusiastically received, and the opinion widely expressed was that the school would prove to be of lasting benefit. Everyone seemed anxious to continue the Leadership Training School in the Greensboro area on an annual basis.

Leading the worship services for the school were these ministers: Rev. G. H. Veazey of High Point, Rev. Julius Rice of Hines Chapel and Monticello, Rev. W. E. Wisseman of First Church of Greensboro, Rev. Allen Hurdle of Belew Creek and Salem Chapel, Rev. Thurman F. Bowers of Calvary of Greensboro and Happy Home, Rev. John R. Lackey of Apple's Chapel, and Rev. Mack V. Welch of Palm Street of Greensboro.

The Women's Auxiliary of the host church, First Church of Greensboro, served refreshments at a get-acquainted session of the school on the opening night, January 8.

These church schools were represented in the Greensboro Area Leadership Training School: Apple's Chapel, Belew Creek, Calvary of Greensboro, First Church of Greensboro, High Point, Hines Chapel, Monticello, Palm Street of Greensboro, Pfafftown, Pleasant Ridge (G), Salem Chapel, and Winston-Salem.

High lights of the school were the regular attendance of most of those who registered for the school, the number of men who participated, the number of young people, and the general attitude of enthisiasm and sincerity that was demonstrated by everyone.

Serving on the committee to make plans for the Greensboro Area Leadership Training School were: Mr. and Mrs. Paul Huffines and Miss Iris Pritchett of Apple's Chapel, Mr. and Mrs. H. P. Hammond of Calvary of Greensboro, Mr. W. V. Simpson, Jr. and Mr. P. R. Perry, Jr. of First Church of Greensboro, Mr. Worth Barker and Mrs. Iseley of Hines Chapel, Mr. and Mrs. J. E. Cumbie of Monticello, Miss Lois Brady and Mr. Mack Fulk of Palm Street of Greensboro, Mrs. T. S. Scott of Pfafftown, Mr. and Mrs. Hugh B. Nelson and Mr. Kermit Robinson, Sr. of Pleasant Ridge, Mr. J. A. Ingram and Mr. W. L. Padgett of Winston-Salem along with the pastors of the various churches. Much credit is due Miss Pattie Lee Coghill for her fine work in connection with the planning and the operation of the school. Miss Coghill also served with Rev. Thurman Bowers and the dean on the executive committee of the school.

Everyone in the Greensboro Area feels that the Leadership Training School is a fine example of the spirit of cooperation and fellowship that exists among the various churches of the area.

* * *

Note: The above report of the Greensboro Area Training School which was written by Martin T. Garren, the Dean, gives credit for it success to everyone but himself! All who attended know that it was a great success because of Mr. Garren's excellent work in setting up the school and in carrying through every detail. A vote of thanks was given him for his good work.

PATTIE LEE COGHILL.

LAYMEN'S FELLOWSHIP TOPICS.

The 1951 Monthly Program for the Churchmen's Brotherhood has a program for each of the twelve months, which includes suggested hymns, scripture, prayer, and exposition of twelve different subjects and questions for discussion.

Six of the twelve editors are members of Congregational Christian Churches, all active in laymen's work. They are Ray Elliott of New York, Walter Graham of Kentucky, Clarence Beasley of Massachusetts, Russell Dixon of Washington, D. C., William Jones of California, and Leonard McChesney of Ohio.

The twelve subjects are as follows:

"What Public Worship Means to Me."
"What Prayer Means to Me."
"What Faith in God and Christ Means to Me."
"What Stewardship Means to Me."
"What My Pastor Means to Me."
"What My Church Means to Me."
"What My Denomination Means to Me."
"What the Bible Means to Me."
"What Evangelism Means to Me."
"What Social Action Means to Me."
"What My Churchmen's Group Means to Me."
"What Missions Means to Me."

They sell for 15c per book or $1.50 per dozen, and may be ordered from the Director's Office at Pembroke, Kentucky.

ALLIED YOUTH MEETS AT BUCK HILL FALLS.

The Annual Planning Conference held recently at Buck Hill Falls was said to be the largest and most successful ever held. In point of interest, enthusiasm and attendance, it surpassed any that had gone before.

The conference featured as speakers Dr. Daniel A. Poling, Allied Youth's founder; Mr. J. C. Penney, Dr. Haven Emerson, Rev. J. C. Van Dyck, William M. Plymat and Ronald Cords of Dartmouth College.

There were 287 delegates present from twenty or more states, and the delegation would probably have been even larger but for the extremely unfavorable weather conditions immedlately preceding the conference.

Unquestionably, the participation of the youth was the outstanding feature of the conference. They pre-

(Continued on page 10.)

The Christian Sun
Established 1844 by Rev. Daniel W. Kerr
A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

Editor..................Robert Lee House
Managing Editor.........John T. Kernodle
Departmental Editors—Convention, Wm. T. Scott; Missions, F. C. Lester; Women's Work, Mrs. F. C. Lester; Young People's Work, Miss Pattie Lee Coghill; Children, Mrs. R. L. House; Sunday School Lesson, H. S. Hardcastle.
Institutional Representatives—Elon College, L. E. Smith; The Christian Orphanage, John G. Truitt.
Area Reporters—M. W. Andes, W. J. Andes, J. Frank Apple, H. G. Councill, Jr., Clyde Fields, Stanley C. Harrell, I. W. Johnson, S. E. Madren, Will B. O'Neill, Fred Register, P. H. Ricketts, Guy H. Veazey, R. A. Whitten.
Board of Publications—Duane Vore, Chairman, S. T. Holland, Secretary; R. C. Helfenstein, S. E. Madren, P. H. Ricketts, G. D. Colclough, Treasurer, ex officio.

SUBSCRIPTION RATES
One Year...........................$3.00
Two Years.......................... 5.00

Published by the Board of Publications, agent for the Southern Convention of Congregational Christian Churches, and printed every Thursday except the last in June and December by the Central Publishing Co., Inc., Richmond, Va.

Entered as second-class matter at the Post Office at Richmond, Va., July 25, 1922, under Act of March 3, 1879.

Remittances for subscriptions and notices of change in address should be sent to the Convention Office, Elon College, N. C.
All other matters of business should be addressed to The Christian Sun, 1536 East Broad Street, Richmond 19, Va.
General contributions should be addressed to the editor at Southern Pines, N. C., and should reach him not later than Wednesday of the week preceding date of publication.
Departmental material should be sent to the proper departmental editor, at the address shown on their page, and as early as possible.

The Christian Sun Subscription Blank

Dr. Wm. T. Scott, Elon College, N. C.

Enclosed will be found $3.00 ($5.00) for which please send The Christian Sun for one (two) year(s) to:

Name ....
Address ....
[ ] New ....
[ ] Renewal Name of Church..

THE EDITOR'S MESSAGE

FACE-LIFTING AT FRANKLINTON

Members of the Christian Church have been hearing about Franklinton for a long time. Franklinton was the major effort of the Christian Church in behalf of the Negro in the South. A desirable site was procured, a substantial building erected and a commendable work done for many years. The ambitious undertaking was not in vain. Alumni have set a fine standard of achievement in their respective fields. Education and religion have been strengthened as a result of this project.

The property deteriorated greatly after the boarding school was closed. Vandalism took its inevitable toll. For years there was no one to keep the property in good repair.

The annual meeting of the Board of Trustees was held during January. Reports indicated that progress is being made. A full-time director is maintained by the local conferences and the Board of Home Missions. Rev. W. L. Brogden, director, is giving major attention to the repair of the buildings and the improvement of the farm. These obvious and much-needed improvements give promise of better things to come at Franklinton. The women of the Southern Convention have indicated a desire to assist in the renovation of dormitory rooms. The long-delayed plan of making this a model farm may now be realized under the expert guidance of Mr. Brogden, who is county agent as well as preacher.

The annual Winter Institute was in session this month. The faculty included Shirley Green, Ross W. Sanderson, Galen Weaver, J. T. Stanley, and the Misses Anderson and McGuffey.

Franklinton taxed the home missionary resources of the Christian Church, but an auspicious beginning was made and commendable work was done. The great opportunity lies ahead. The resources of the Congregational Christian Churches are adequate for an expanding program at Franklinton.

FOOD FOR BODY, MIND AND SPIRIT

A boy lay dying in the Evangelical Deaconess Hospital in Chicago. Despite many operations, his tubercular hip refused to heal. One of Chicago's best surgeons told his nurse, "Send this boy home. Just make him as comfortable as possible. There's nothing more that we can do."

So the unhappy boy was sent back to Europe, to die in the serenity of the Swiss mountains. There, high up among the snow-capped peaks, a miracle happened. One morning, as the boy was eating his usual breakfast, an old man who was visiting his family told him, "If you keep on eating dead foods, you will certainly die. Only living foods can make a living body."

The boy asked, "What are living foods?" The man described them vividly: "Fresh, young growing things, especially the green and yellow vegetables, saturated with the earthy elements, and fruits full of sunshine and living waters." The boy started eating enormous amounts of the designated foods, and wonder of wonders, the hip which had defied all sorts of treatment now slowly but surely healed. Through that amazing discovery he discovered what diet can do.

That boy was Gaylord Hauser. For twenty years he has studied on two continents the science of proper diet. His latest book is "Live Longer, Look Younger." Many people are indebted to the tubercular lad who learned that God can bless, strengthen and heal through the intelligent use of food.

Fortunately for us all, diet is being studied today as never before. Louis Bromfield has this to say: "The conversion of many of the so-called worn-out soils of the Deep- and Middle-South to a better agriculture, including a greatly increased organic content, could conceivably do much to improve the health, vitality, intelligence and economic prosperity of the people living in these areas. It is not only that the soils in those areas are, in fact, very often depleted and eroded, but that the practice of low-grade agriculture renders many of the minerals actually still present in those soils unavailable to the plants, animals and people living on them. A higher organic content in these soils, with the whole chain of processes accompanying it, which makes for living, productive and fertile soils, could conceivably not only raise standards of health and consequently of resistance to contagious and infectious diseases but actually cure deficiency diseases."

God has given us amazing resources. The abundant life is our birthrate. There is food for the body, mind and spirit. Better food for stronger bodies, for better service, is a worthy aif for every life.

SANFORD HOST TO MISSION BOARD

The annual meeting of the Mission Board offered the opportunity for members to visit one of its home mission projects. The Board met in the new educational building of the Sanford Church to which it had made a contribution. Memebrs were pleased with the new edifice and the many evidences of good use to which the facilities are being devoted. They expressed satisfaction in the investment which had been made at Sanford. Through the Mission Board the churches are able to carry out the scriptural injunction: "Bear ye one another's burdens." Being given a small lift, the congregation was enabled to undertake a major enterprise and carry it through to a successful conclusion.

The Board reported expenditures of $60,189.15

during 1950. This is a commendable record for the Board and for the churches. Ambitious plans were made for 1951. It promises to be one of our greatest years in the field of home missions. Detailed plans will be publicised during the Mission period.

Dr. Will B. O'Neill succeeds Dr. F. C. Lester as Chairman of the Board. The strong and capable leadership which the Board enjoyed through the years is undiminished. Let us give our undeviated loyalty and support to the enterprises of the Mission Board.

The Meaning of Lent for Us

By Rev. Clyde Fields.

I suppose the use of the word Lent has been limited in our use. I confess that my understanding of the meaning of Lent is meagre. We who are unfamiliar with the Ecclesiastical Year miss the richness that the Lenten season has for the churches who follow the Church Year. There is a feeling among some of us that we ought to know more about Lent in order to appreciate the glorious ressurection of our Lord more fully.

Lent comes from an old Angle-Saxon word meaning spring. The word was applied to the spring fast, or time of humiliation, by the early church. It is thought to have grown out of the Jewish practice of 40 days of fasting and humility just prior to the yearly expiation. Lent then for the early Christians was forty days of fasting and humiliation in observance of the expiation of the sins of the world by Jesus. From the very first, the forty days just before Easter were days of repentance, devotion, and fasting, coming to a climax with the observance of Easter.

The number forty seems to have a special significance in the Bible. Forty were the days of the flood, forty were the years of wandering in the desert for the Jews from Egypt, forty were the number of days Moses spent in fasting in the desert, forty were the number of days that Christ spent in the desert being tempted by the devil. Hence we can see how forty became the more or less divinely appointed days of Lent.

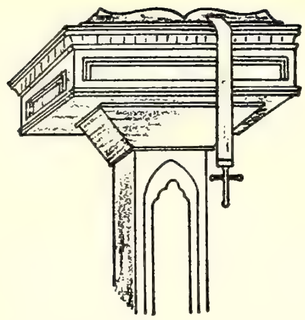
The early church from the first observed Sunday in commemoration of the resurrection of Christ, hence no fasting was practiced. Hence, during the six weeks of Lent we have to deduct six days for Sundays; this leaves us then only thirty six days. In order to make up the full forty days for the Lenten Period, the four days were added from the week preceeding the six weeks, hence the first day of Lent falls on Wednesday, forty six days before Easter. Since Easter is governed by the Lunar Calendar instead of the Roman Calendar, Easter varies as to the day of the month on our Roman Calendar, as the first Wednesday in Lent varies. But we can always know that the first day of Lent, called Ash Wednesday, is six weeks and four days before Easter Sunday.

The exact beginning of the observance of Lent cannot be established. The Early Church Fathers and writers call attention to the practice leading us to believe the early Christians set aside a time for repentance from the very first. Bishop Horne, writing in a book called *The Lenten Fast*, has the following to say: "It seemed good to the church to fix a stated time, in which men might enter upon the great work of their repentance. And what time could have been selected with greater propiety than this Lenten or Spring season, when universal nature, awakening from her wintry sleep, and coming out of a state of deformity, and a course of penance, imposed for the transgression of man, her Lord and Master, is about to rise from the dead; and, putting on her garments of glory and beauty, to give us a kind of prelude to the renovation. of all things? So that the whole creation most harmoniously accompanieth the voice of the church, as that sweetly accordeth to the call of the Apostle, 'Awake thou that sleepeth, and arise from the dead, and Christ shall give the light.' " p. 35.

Why did the early church place so much stress on Lent and why are we so ignorant of the season? First, the primitive church felt, and rightly so, that if the subject of the Lord's suffering were thus brought more vividly before them, they might be induced to mourn the loss with greater earnestness. There is a tendency in the human mind to forget a duty and privelege if no time is allotted to it. No doubt, the blessed Christmas season would be less meaningful to us if our employers would refuse to allow time off from work that we may remember the birth of the Lord Christ. Because of this, the Baby Church gradually adopted a Church year, during which the seasons, of Pentecost, remembering the coming of the Holy Spirit; Advent, to remember the prophecies and fulfillment of prophecies culminating in the coming of the Son of God to the world; and in the same reverential manner the church set aside these forty days prior to Easter Sunday wherein the church might remember more feelingly the events connected with the suffering and death of Jesus Christ for our sins. It was a season in which members of Christ's body tried to recapture the vividness of forgiveness made possible by the broken body and spilt blood of our Lord. It was a season in which the church followed him step by step through all the glories and trials of his earthly life until amid the solemnities of Passion Week, we mourn his agonies and death. It was a season when the church commemorated the Lord's death and suffering in an especial manner as they lamented those sins which brought Christ to his Cross. The memory of his love and kindness was still freshly imprinted on their hearts. The history of all that he endured came not to them, like "a thrice told tale," to which we have listened so often that it has lost its interest. The gospel was still good news. To the early church living in an age of moral degradation and darkness, it had not lost its thrill. They had either known Christ after the flesh or had heard the story from those who had known him. They listened earerly to the recital of the events connected with the life and death of Christ. They were filled with deep sorrow at the "death of the man of sorrows who was acquainted with grief." How forcibly they felt called to chasten their souls during the Lenten season by fasting and prayer so as to more fully realize the nature of Christ's suffering.

Bishop Hobart writing in *Festivals and Fasts*, says of the observanc of Lent by the early church. "The season of humiliation was observed by the primitive Christians with most rigid strictness. No marriages were allowed. Festivals were transferred from the ordinary days of the week to Saturday or Sunday. The Lord's Supper was not observed during Lent except on these two days. The primitive Christians, during this season, exhibited every external mark of deep repentance and sorrow, particularly abstinence and fasting. They extended the hour of fasting each day

(Continued on page 13.)



"THE GREATER LOVE"

A Sermon at the Communion Service.
By William Robert Catton.

"Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends if ye do the things that I command you." John 15; 13.

The Sacrament of Holy Communion is an "Act," something we *do* to show forth what we believe.

We do these things all the time, more than we suppose, probably. When a man stands and salutes the flag he is doing something to show forth, outwardly, what he believes inwardly. We "say it with flowers" upon all sorts of occasions to show forth by a visible act some things that are intimate and personal and of such profound significance we could not altogether put what we really and deeply mean into words.

Men mean many things by the Communion Service. Meanings are different for some people than they are for others. The service means more than a single thing to each of us, and sometimes, even for the same person, it means one thing and sometimes another thing. This morning let it suggest that the Christian is summoned to the *complete commitment* of life. The Christian religion is not only something to be thought about, or enjoyed, or admired, or respected. It *is* all of those things, and something vastly more. It is something to be *lived,* and lived not only partially, or superficially, or at the fringes, but lived to the uttermost. Christ gave us the example of "supreme sacrifice," of complete commitment, of absolute loyalty.

"Greater love hath no man than this, that a man lay down his life for his friends." We are to remember, then, that we are debtors to one who gave "the last full measure of devotion." "He hath loved us with an everlasting love." How could he have done more for us, or to show us the depth and the magnitude of his love?

And we are debtors not to one only. A great fact of our lives is that One, Jesus Christ, has died for us. Our lives can never be altogether our own. This One, who died for us, has a claim upon us. But not only this One has died for us: many have. People are laying down their lives in these days, too; and for us. Even on our way to church we stop long enough to hear the news reports on the radio, and we go, then, to church with the word still in our ears and on our hearts that in far away places men are dying, for us.

What does it mean, that people should be dying for us? Of course, it is not the actual death of the soldier, ordinarily, that serves his country. It is what he does before he dies. His country does not desire his death. His training is intended, in considerable measure, to help him know how to minimize his chances of having to die. When he dies, his country must supply another man to take his place, and this is costly. So no one, except the enemy, really wishes him to die.

But he undertakes his mission, he goes about his work, knowing that it is at the risk of death. He knows the things he does may bring about his death. Sometimes he even knows they will inevitably bring about his death, and still he does them. He believes it is his duty. He believes enough in what he has to do to be willing to do it even if it kills him. His willingness thus to serve is measured by the fact he may have to die in the service. We honor him because of this devotion, this supreme devotion, this absolute loyalty. His death may not itself be the service he preforms, but it is the measure of his service, the measure of his loyalty, the measure of his love for his country, that is, for us.

And thus, paradoxically, his death does itself serve us. For he dies not because he deserves to die. It is not because he is a bad man, or that he dies being bad, and we continue to live because we are not bad. His death is not the penalty of his sins, but is actually due to his goodness. Had he not been good he would not have been willing to serve in a situation that might result in killing him. But he was willing, he did serve, and he was killed. And thus, in very truth, his death has served us. And his death saves us.

It was something like this with the death of Jesus. For many men, it is harder to understand at first, how the death of this man, so long ago, could do anything for us today. But it is this law, or way, of life. His death was the measure of his love for men, and of his loyalty to the truth and the right. He loved men enough, and he followed his duty so loyally, that he would not swerve, would not compromise, would not retreat, even if to continue meant his death. Because our humanity could produce such a person, there is hope. He saves us, by thus vindicating our humanity. Humanity can be supremely noble, after all.

If Jesus had not died as he did, we would not have this "last full measure of devotion" by which to gauge his loyalty and love. But he did die. His love was absolute, for "greater love hath no man than this, that a man lay down his life for his friends."

Now, this is not quite all of our text. When Jesus spoke these words, as John's gospel records them, it was his last meeting with his company of disciples before his death. We naturally suppose he was thinking of his own coming death as he talked about laying down one's life for one's friends. Certainly, as they looked back upon it, his disciples must have understood him thus. But, it would seem, he went on to say something more. "Ye are my friends if ye do the things that I command you." And it may be he intended the greater emphasis to be on these words than the other. A good many times, in the course of his teaching, Jesus had used the expression, "You have heard of old times. . . but *I say* unto you." His teaching had often been teaching that gathred up all that was best in the traditional morality and then went still further. "You have heard it said you shall love your friends: but I say you should love even your enemies." Now, was he saying that traditionally it was true that one could show his fullest love for his friends in no finer way than by being willing to die for them but he wanted to go even beyond that beautiful and splendid principle and insist that living as a man ought to live would be even nobler than dying as one ought to die? "Greater love hath no man than this, that a man lay down his life for his friends, but *you* are *my* friends if you do the things that I command you." He is telling us of a better way even than dying to evidence the greatest measure of love for one's friends. It is to live for them.

It is a life-time commitment that Christ is calling for; a life-time commitment to the way of life of Christ. Heroic dying is sometimes called for; heroic living is always called for.

(Continued on page 14.)

News of Elon College

PRESIDENT L. E. SMITH, Elon College, N. C.

JOHNNY GOES TO COLLEGE.

Forty to fifty years ago it was the exception rather than the rule for rural young people in the South to go to college. They were fortunate if they had the opportunity of going to school. Rarely if ever was there a high school in a rural section. I was born and reared in a community in Georgia. For a radius of three miles, practically every citizen owned his farm. It was considered a good community above the average. In this community we had a church and a one-room school house. The community built the school house. We tried to have school seven months in the year, but the majority of the boys were permitted to go to school for only six to eight weeks in the summer. We had to work on the farm. A high school was unkown to this community.

Today, practically every community either has a high school or has access to one to which the state provides transportation. Every high-school graduate is a potential college student. We try to feel that it is the rule rather than the exception for young people to go to college. Following World War II the government provided funds for the education of discharged veterans. There was money for the education of non-veterans. This meant that every college campus in the country was crowded with students. Today war clouds hang heavily over our country. The call for defenders is being heeded daily. The government is dependent upon the young people of college age to build its army of defense. Young men are leaving college by the scores to enlist in some branch of the armed service, so the tide is flowing away from the college again, but some day the tide will turn and discharged veterans and non-veterans will be crowding on our campus for education, training, and direction.

There are certain questions confronting every young person in America. First, shall he go to college? If he must join the army, would it pay him to spend a year, two years, or longer in college? If he should go into battle, chances are that he shall not come out with his life. Last week a young man said to Dean Bowden, "I am withdrawing from college to enlist in the air corps. If I must go, I might as well go ahead and get it over with. Why should I stay in school? I feel that I will not come out with life anyway." This is a desperate feeling, and yet you can see how our young men feel about the pending conflict. In spite of the hazards and the dangesr of war, it certainly is a part of wisdom for those of you who have the opportunity or can make the opportunity, to spend every day possible in college before entering the armed forces of our country. If you go into battle you will know better how to take care of

(Continued on page 15.)

HOLY NECK CHRISTIAN CHURCH, EASTERN VIRGINIA CONFERENCE FIRST IN SUSTAINING FUND.

Dr. I. W. Johnson, Suffolk Virginia, has been serving as interim pastor of Holy Neck Church for the past several months. The Holy Neck pulpit was vacated by the death of its beloved pastor, Dr. Grice.

We are now in the midst of the College Period. The Convention has requested all the churches of the Convention to raise an amount equal to $1.00 per member for the college during the present conference year as a Sustaining Fund. This grand old church, under the leadership of the oldest pastor in our Convention in the point of active service, has gone far over the top in its opportunity and in this privilege of serving Elon College. It recognizes the worth of the college in years past and the church's dependence upon the college in years to come. The church has a membership of 331 and it was asked to raise and forward an amount equal to one dollar per member. It observed Sustaining Fund Day yesterday, Sunday. Dr. Johnson reports by phone that they raised $428.73, that they secured this amount in five minutes, and that the entire church was as happy as a group of children on a picnic. When a church does its duty in any line it is happy over its achievements. Holy Neck is the first church to send its total minimum amount to the college, and certainly the first to go far beyond the amount. It has set a good example. Who will be the next to follow?

SUSTAINING FUND PROGRAM.

The following appeal has been sent to all Sustaining Fund Committee members within the past few days. We believe that its contents will be of interest to all our members as well; consequently, we are using this as our Sustaining Fund message for this week.

As you are well aware, the period from January 1 to February 28 is the first Elon College emphasis period of the new conference year. We want to get every church in the Southern Convention to make an all-out effort to meet its goal for the Sustaining Fund by the end of February. College Day will be Sunday February 18, or any other Sunday during the month of February, which the local

(Continued on page 8.)

APPORTIONMENT GIVING.

This week the college received a letter from Mr. B. C. Carr, Treasurer of the Christian Temple Sunday School, Norfolk, Virginia, with a check for $100.00, explaining that this check was sent in response to a letter mailed before Christmas asking the Sunday schools and churches of the Convention if they would not receive the fifth-Sunday offering which ordinarily goes to the college, and that since this was the fifth Sunday in 1950 that this offering be credited to the 1950 apportionment. The Christian Temple instructed that this $100.00 be so credited. This contribution will bring the 1950 total on conference apportionment near $14,000.00. If a number of our other churches would follow the example set by the Christian Temple, we would receive the full apportionment of $15,000.00 for the college.

As we begin the new college year, I am sure that our friends will not forget the college and will be generous and consistent in their offerings.

1950.

Previously reported		$13,971.36
Eastern Va. Conference:		
Norfolk, Christian Temple S. S.	$ 100.00	
Oakland S. S.	18.42	
N. C. & Va. Conference:		
Elon College S. S.	$ 10.00	
		128.42
Grand Total		$14,099.78

1951

Previously reported		$ 183.10
N. C. & Va. Conference:		
Winston-Salem	$ 34.89	
Valley Va. Conference:		
Linville	$ 19.16	
Mt. Lebanon	23.00	
		77.05
Grand Total		$ 260.15

Seeking the Best Approach to Christian Unity

By Roy C. Helfenstein, D. D., *Pastor of First Church, Richmond*

We have heard and read much in these days about "Ecumenicity" and "The Ecumenical Movement." Both terms mean the same thing,—namely "The divinely inspired urge of getting together and working together on the part of Christian Believers in the various denominations." Ecumenicity is of divine origin, but its operation and destiny are in the hands of man. It is divinely inspired, but humanly dependent. God is its Author, but man may be its director or it obstructor. The idea and passion on which Ecumenicity is based have been in the heart of God from the beginning. A simple definition of Ecumenicity or the Ecumenical Movement would be,—that "It is the sincere desire of God and of devotees of the Christian faith for a universal 'oneness' of purpose, of love and of fellowship on the part of all who call Christ Lord."

This present gesture of Christian concern has various media of expression which include Church Federations, Inter-church cooperation, the uniting of local congregations, the merging of different denominations, the recent constituting of the National Council of Churches in the U. S. A., and organic Christian Union in any form.

The temper of the present hour is strangely vibrant with sentiment in favor of Protestantism presenting "A United Front" to the world. The effecting of the United Church in Canada, the recent uniting of the various bodies of Methodism in the U. S. A., the successful mergers recently effected and others now in process of being effected between historically unrelated groups, the contemporary coming together of the different branches of Lutheranism; all these and the recent Constituting Convention of the National Council of Churches in the U. S. A. have not only helped in creating the growing sentiment for Christian Union but they are also the result of the rising spirit of Ecumenicity which today characterizes The Church at Large.

The conviction that "not apart" but "together," under God, can Christian folk to the best advantage help in building God's Kingdom upon the earth. That conviction is possessing the minds and hearts of a constantly increasing number of Christian people of all denominations.

It is the belief of many that "The Congregational Christian Churches" with their noble heritage of Christian Unity in idealism, in thought and in practice may have "come to the Kingdom for such a time as this" to help lead the way to a United Protestantism.

Indeed, the Congregational Christian denomination and the local churches, which make up the denomination, constitute the strongest argument for the feasibility of a United Church; for in our Congregational Christian Church pulpits and pews is to be found every type and shade of theological opinion—people from all denominations and with backgrounds of religious training as received in every variety of church-organization. That fact is our denomination's greatest strength. And that fact is moreover an irrefutable argument for the feasibility of A United Church.

It is therefore not strange that so many Congregational Christian Church folk are deeply concerned about the question, "It our denomination, with its background of emphasis in Christian Unity, now to take its place in the vanguard or in the rearguard of the Ecumenical Movement?"

Unity-minded church people as found in every denomination are passionately concerned about the world's need of and demand for A United Church, and they preyerfully seek God't guidance in finding the best approach to Christian Unity. Congregational Christian Church folk, because of the genius of their denomination, should not be surpassed by any others in their interest in, knowledge of and prayers for the Ecumenical Movement, which has as its definite objective, the realization of A United Protestantism.

Most of the liberal-minded denominations have down through the years had a good deal to say about Christian Unity, and now the Ecumenical Movement is God's challenge to them as to what they are going *to do* about it. Not those who merely talk about it, but those who do something about it evidence their sincerity.

In the providence of God, the time may now have arrived when all Christian people,—Roman Catholics and Protestants, Liberals and Conservatives should cease magnifying their differences; and under the leadership of the One Christ, their Lord and Master, present A United Front against the vicious army of unbelief, evil and unrighteousness which today not only threatens the ramparts of decency, justice and peace, but also the very citadel of Christian Faith itself.

The present responsibility of every Christian is sincerely to pray and bear witness for The Ecumenical Movement, — the realization in our day of A United Church.

SUSTAINING FUND PORGRAM.

(Continued from page 7.)

church may select. Although the entire conference year is available for a church to reach its goal, we are asking that each church make a real and determined effort to do this before February 28.

Some of our committee members have sent us contributions through their respective churches. Several have sent contributions direct to the Sustaining Fund office. We are grateful for all these contributions. But we shall need more—much more—in the way of funds to be able even to justify the designation of "Sustaining Fund." In these trying times our college needs more than normal support, good wishes, and a passive interest. It needs, above all, your prayers. Then it needs your sustained efforts, individually and collectively, to make those prayers a reality. When the Master commanded his disciples to "pray the Lord of the harvest to thrust forth laborers," he then, according to the record, sent these same disciples to fulfil their own prayer. They went out two and two—and then they came back and reported success.

This same kind of spirit is what we need *now* for the Sustaining Fund program. Will you not talk with your pastor, your church officers, and all your friends in an all-out effort to make the Sustaining Fund a success during the present college emphasis period? Literature, films, and special speakers are available. Your own conviction and consistent effort, however, will do more than anything else to make our program a great success. Why not start today? A word from each of you to the Sustaining Fund office will be appreciated. Your example will help others. We wish you Godspeed and we are counting on you to do your share.

W. M. B.

Church Women at Work

With Emphasis on Missions

Mrs. F. C. Lester, *Editor*
540 Sunset Avenue, Asheboro, N. C.

JOINT PLANNING FOR WORLD DAY OF PRAYER.

Devotional Message from "This and That" Women's Auxiliary, Burlington Church.

By Mrs. Graves Holt.

"Give, and it shall be given unto you; good measure, pressed down, and shaken together, running over, shall men give into your bosom." Luke 6: 38.

If only we could give the overflowing measure of our time, talents, and money, how blessed and prosperous our church and our own lives would be. If we give only a *level* measure—only what time and money that is *convienient* to give—what an unworthy gift is that to our Lord.

Now that the world is so filled with selfishness and greed, is it not especially urgent that we, as Christians, should show more generosity and selflessness in our living? And in so doing we could make our church a shining light to draw others in this time of uncertainty and doubt.

The New Year has begun. The beautiful spirit of Christmas is fresh in our hearts. We have heard once again such stories as "Why the Chimes Rang" and "The Littlest Angel." With these in our hearts, can we place our same small gifts on the altar?

May we live each day of this New Year with determination to know the joy of service. Givers are blessed; they are happy. Let us give unselfish service, even self-denial, as represented in these words of Christ—"It is more blessed to give than to receive."

* * * * *

A THOUGHT FOR THE YEAR.

Mrs. Kennneth Register, wife of the minister at Union Christian Church near Burlington, writes:

"On Sunday afternoon, January 7, representatives from surrounding churches met at the Union Ridge parsonage and made plans for the World Day of Prayer service. They decided to have the service at Bethel Congregational Christian Church and have secured Dr. D. J. Bowden as guest speaker. A committee was appointed to finish planning the program.

"This was the first attempt to plan the service together, although we've been attending the service together for several years. Usually the host church makes all the plans and invites the other churches to the service. People from the different churches were used on the program.

"The response to this planning session was wonderful and each person contacted seemed very much enthused, and each person present at the meeting wanted to meet together again next year to make the plans."

COMING ATTRACTION:

On this page in the next few weeks you will find write-ups and pictures of the "Missionaries for Special Study" listed on page 19 in your "Year Book."

Some of you may be planning a program using information about these American Board missionaries in the Near East. It will not be necessary for you to write to Mr. Armstrong Hunter, as suggested, since his material is being sent for use on this page. However, if you want to get glossy prints of the missionaries to use on bulletin boards, in scrapbooks, or to pass around in your society, they may be secured from him for 20c each. (His address is 14 Beacon St., Boston 8, Mass.)

Why not choose some one person in your society to be responsible for keeping the information about these missionarise as it is published in The Sun? Then you will be sure to have a complete set of all the material available for your group.

This is indeed a good idea for having a successful World Day of Prayer program in a group of churches. The more in on the planning, the better the response is bound to be. This group of nearby churches is to be congratulated on using this method of planning for the World Day of Prayer, and we thank Mrs. Register for sharing the idea with us.

* * * * *

"JUST BETWEEN US WOMEN."

Dear Mrs. Lester:

So you want to know what we women are doing for our local churches. Well, I am happy to be the one chosen to tell you about the past year's work of the High Point group—the Ladies' Aid Missionary Society.

If you have ever been in our church building you have doubtless wondered why we didn't do something for its appearance; if you have not, just ask Mr. Lester what *he* has thought of us. But please don't ever tell us what he says!

Well, last summer we, the women, decided to take on the project of improvements, and as a start we have—in 1950—paid approximately $600.00 toward lowering the ceiling, and placing new lights in the auditorium; roofing our church building; and repairing and painting wall plaster. The cost of all this was much more than $600 paid by the women, of course, and the men were wonderful in their cooperation. In fact, they seem to have decided to show us women that they too are interested in, and concerned about, the improvements of our High Point Church, and have plans of their own for a continuation of this project. Just between us women, I think that showing them what we could do has really started something.

Seriously speaking now, we are a working society, and I truly hope that by the end of 1951 "by our works shall you know us."

Respectfully yours,
Mrs. B. P. Moffitt

* * * * *

SUFFOLK CHRISTMAS MEETING

The Women's Missionary Society of the Suffolk Christian Church met for their December meeting on the 11th at seven o'clock, with a covered dish supper served in the Fellowship Hall of the church, which was lovely with lighted tapers, Christmas greens, and a large lighted Christmas tree. Mrs. R. L. Smith, chairman of Circle number 4, and her group served as hostesses for the occasion.

Mrs. M. F. Hall, president of the society, presided over the meeting. Mrs. Roy Richardson gave a Christmas meditation on "Leisure." After a brief business session, Mrs. George I. Wells, program chairman, presented the program. She read the story, "The Christmas Rose," by Van Dyke and "Just Before Christmas," after which the group joined in singing Christmas carols and an exchange of gifts.

The society gave as a Christmas gift to the Christian Orphanage at Elon five pieces of luggage, which we had been advised were badly needed by our children there.

The knowledge that we had given to those less fortunate, the feeling of loyalty and unity among our group of ladies who attended this meeting in such a large number, and the genuine fellowship that prevailed made us feel that truly the Christmas season had come in the spirit of Christ.

Mrs. M. F. Hall.

FOR THE CHILDREN

Mrs. R. L. House, *Editor, Southern Pines, N. C.*

Have you seen "Women of Tomorrow"? It is a movie, filmed by Warner Bros., about Girl Scouting. It is in technicolor and a short feature. The movie is very good, so good that the critics who rarely bother with short subjects have given it praise.

Some of you have written saying it would be nice to know where to get really good plays. Plays, Inc., 8 Arlington Street, Boston 8, Mass., can you help. They recently published a book called "Radio Plays for Young People" by Walter Hackett. It costs $2.75 and contains adaptations of short stories and novels by Dickens, Stevenson and Irving. These are good for older Juniors.

If you live near a Veterans Hospital (and lots of you do.') here is an idea for a flowery project. Collect heavy containers (such as ice cream comes in), tin cans and even discarded cold cream jars. Clean well and decorate with paint or paper. Arrange for drainage by adding pebbles and then sand and earth. Plant seeds. When ready to bloom pay a visit to the hospital and leave a flower for each man.

Two new books that will bring pleasure to nine and ten year olds are "Here and There and Everywhere" by Alice Gall and Fleming Grew. $1.50, Oxfod University Press. Each story is about the wee folk: butterfly, frog, bee—and has factual information. "Storytime Tales" $1, Simon and Schuster is a collection of old favorites.

A Little Tale.

Billy went to church with his mother. She carried an armful of green boughs to place in the tall church vases. She walked down the church aisle with heavy footsteps and rattled paper and jars as she went for the water. Twice she dropped something with a loud "Clunk." All the time Billy watched her.

"Mama," he asked, "didn't you say this was God's house?"

"Yes," she answered, "Yes, it is."

"Well" said Billy, "Why don't you act like it!"

Another Little Tale.

Have you hear about the Brownie Scout leader who asked a bake shop if she could bring her Brownies in one day soon. The clerk drew back in surprise and said, "No Mam, we have our own baker and he makes our brownies!" Then the Brownie leader laughed and explained the meaning of the name. The Brownies not only made a trip to see the bakery they were served brownies, made by the baker while they were there.

"WASTE NOT WANT NOT."

By Lelia Munsell.

Issued by the Natiional Kindergarten Association.

Is thrift forgotten virture? There is a crying need for its use today in all the affairs of life. Every mother, and every father, should take advantage of the excellent opportunity afforded to impress upon young children, through each little one's daily experiences, the value of this old-fashioned but always essential quality.

One day Sammy and George with the help of their box of wooden cutouts were building a farm. They wanted some string, to fasten onto the posts for fences, and asked their mother for it. This mother was thrifty; she had saved a ball of short pieces of twine taken from packages. She gave some of it to the boys, and then she suggested, "I'll give you half of all the twine I get when I buy things. You can then start your own ball, and you'll have twine for whatever you may want it." That was a thrilling idea. It was like a game to see how big a ball they could make.

Their daddy, too, believed in thrift. He gave each of them a wooden bank, and he very wisely talked matters over with them. "Of course, the money you collect in these banks is yours," he said. "You can spend it all on ice-cream cones, all-day suckers, or on other things to satisfy your appetites—at least you can as fast as Mother will allow you to do so—but, if you do that you won't have any money left for marbles, or kites, or pencil sets, or water colors, when you want such things. And now that you are *business men*, you can't expect me to buy them for you. So, if you think you may want little things from time to time why not do without some of the candy and ice cream and keep the money in your bank, and then you will have money when you need it?"

That was a plan that appealed to the boys. And how happy they were some time after when they opened their banks and found each had enough to purchase a much desired *wild West* hat.

The saving practice persisted as the boys grew. They had fond relatives who were always giving them small sums. Directly and indirectly both Daddy and Mother planted the thought that, instead of spending all their savings, they might start real bank accounts. At first they were dubious. "What was money for if you couldn't spend it?" But one day they announced that they wanted to take their savings to "the big bank." "We decided," explained Sammy, "that we might need this money later more than we do now." They were eleven and twelve then.

There are many ways in which thrift, or lack of thrift, shows itself. Should a child be allowed to eat half an apple and throw the rest away? Should we let children waste food, break up toys, or tear their clothes unnecessarily? Almost any child will do these things if not taught differently. Punishment is not a sure cure. Only by example and by cultivated interest can the idea of taking care of their things be developed.

President Coolidge epitomized the famed New England thrift something like this: "We used what we had, made it do, or did without."

Any thinking American must realize that our natural resources, great as they are, will not, at the rate they are being drawn upon, last indefinitely. If we want to be fair to coming generations we all must practive economy and teach children the value of doing this. Also, we should remember too that everyday employment of thrift, like all worth-while habits, cannot be acquired in one lesson. It must be: "Here a little, there a little, line upon line, precept upon precept."

ALLIED YOUTH MEETS.

(Continued from page 3.)

sided; they served on committees; they addressed the conference; they participated in panel discussions, and they reported the activities of their posts. The session given over to "What Allied Youth Means to Me" will long be remembered because of the vitally important reasons youth are a part of Allied Youth and why they believe in it so thoroughly.

Youth at Work in the Church

Max Vestal, Box 792, Elon College, N. C.
Miss Ann Truitt, *Associate*

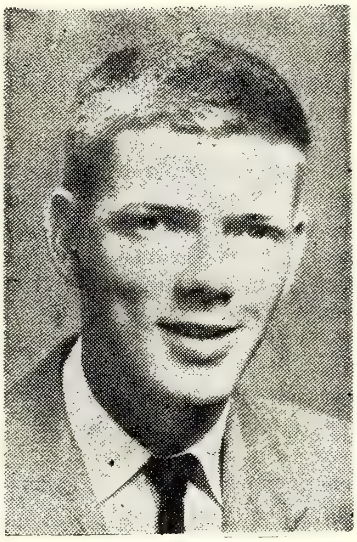
WHO'S WHO IN AMERICAN COLLEGES?

Elon had its share of representatives listed in Who's Who in American Colleges. Several of them are members of our churches. They have done a swell job. Here they are:

Sara Foster Dodson, who acquired the Dodson name by marriage, was an honor student at Greensboro's Senior High and has continued that honor rating at Elon. She has also been active in religious work on the campus with both the Ministerial Association and the Student Christian Association. She was a member and secretary of the Honor Council last year and worked three years in the office of Prof. A. L. Hook, and this year she is director or religious education for the Elon Community Church. She is a member of Tau Zeta Phi sorority.

SARA F. DODSON

Bill Hopkins, of Hampton,Virginia, played basketball and was active in journalism and dramatics at Hampton High, after which he saw thirteen months Army duty. Although Bill lived in Hampton, he was an active member of the First Congregational Christian Church in Newport News. At Elon he played varsity basketball two years, served two years on the Intramural Council, was on the Spring Dance Committee last year, had two years with the Elon Players and membership in the Student Legislature and the vice-presidency of the SCA this year. He was in the May Court last spring and had belonged to both the French and Spanish Clubs. He belongs to Sigma Phi Beta fraternity and the Alpha Psi Omega dramatic fraternity.

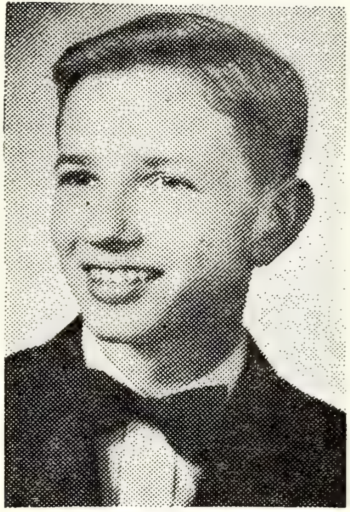


BILL HOPKINS

BOB WRIGHT

Bob Wright, president of the Elon College Student Body this year, hails from Springfield, Mass., where he prepped at the High School of Commerce and was a member of the glee club and of the boy's A Capella Choir. After two and one-half years in the Air Force, two years being in England, he came to Elon. Here he has been managing editor of the Maroon and Gold one year, editor-in-chief one year and associate editor this year, along with one year as associate editor of Phi Psi Cli. He has played numerous roles with the Elon Players, being honored as "Best Actor" last year, when he also served as publicity director. He is a member of Alpha Pi Delta fraternity, of the Elon Square of Sigma Alpha Chi and of the Alpha Psi Omega dramatic fraternity.

Fred Sahlman, who prepped at the High School of Charleston, in Charleston, S. C., had his music there through private instruction, winning several state and local contests and making one appearance with the Charleston Symphony. At Elon he has sung with the Elon Choir four years and as a sophomore won first place in the state and also in the South Atlantic piano contest at Athens, Ga. A consistent honor student, he has appeared four times with the North Carolina Symphony.



FREDERICK SAHLMANN

EASTERN VIRGINIA RALLY.

The Eastern Virginia Youth Fellowship held its annual Winter Rally January 14, at Franklin, with Jack Byrd, president, presiding. Nineteen of the forty-four churches in the conference were represented despite the rainy weather. There were 193 young people in attendance. An offering was taken for the March of Dimes, which amounted to $31.48.

The song service was led by Rev. Duane Vore of the Suffolk Church. The worship service was led by the Union Southampton Youth Fellowship. After Max Vestal had reported on his work camp experiences at Agape, Rev. W. A. Grissom of the Franklin Church sang a solo. The

(Continued on page 15.)

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

THE MIGHTY WORKER.

Lesson V—February 4, 1951.

Memory Selection: *Jesus said, Fear not, only believe.*—Mark 5:37.

Lesson: Mark 5:21-24, 38-43.

Devotional Readings Psalm 145:1-12.

As was said in the introduction to these lessons from the Gospel according to Mark, the evangelist put more emphasis, on, or gave more space to, what Jesus did, rather than what he said. This was because Mark wrote with the Gentile world, and especially the Roman world, in mind. And with Rome, power was the word to conjure with. It was the language which they understood best. The Romans admired the strong man, the man of power, the man who could do mighty works. Thus Mark pictures and presents Jesus as "The Mighty Worker." In the fourth and fifth chapters of his gospel for instances, Jesus is shown in this characteristic role: (a) as he stills the storm on the lake; (b) as he heals the demoniac; (c) as he heals the woman with an issue of blood; and (d) as he raises the daughter of Jairus from the dead. He shows his mastery over the forces of nature, over sickness of body and mind, and over death. Thus would Mark make an appeal to the Roman world in behalf of the Master. It is with the last-named incident that today's lesson deals.

A Desperately Ill Girl.

The little daughter of the ruler of the local synagogue was ill, desperately ill—she lay at the point of death. She was twelve years of age. She may have been the only child of the home, the joy and crown of their lives. It looked as if they were going to lose her. It is easy to understand or to imagine how those parents felt in a situation like that.

A Distracted Father.

We do not know much about the father. The record states that he was "one of the rulers of the synagogue," and that his name was Jairus. As a "ruler of the synagogue" he was the presiding officer of the board of elders which would indicate that he was held in high regard by his fellow-citizens. He may have been well-to-do, but not necessarily so, for the office was based on character rather than on wealth. The fact is that we do not know much about Jairus.

But we know that he was a father. And like any other father who loved his child, he was distracted over the illness of his dear little girl and over the thought of losing her. Even as he tried to comfort his grief-stricken wife, his heart was heavy, almost broken. The physician had told them that there was nothing more that he could do. They could only wait and hope for the best.

But with a courage, born perhaps of desperation, the father determined to try one more source of help. He had undoubtedly heard of this young Teacher who had done such wonderful things. Indeed the Master may have spoken in Jairus's synagogue, and perhaps performed some miracle of healing there. In any event Jairus determined to present his case before the Master. And he decided to present it in person. Accordingly he came to Jesus and presented his case.

Three qualities marked the man. He was humble—he fell at Jesus' feet. He was tremendously in earnest—he besought him much. And he had faith—he believed that Jesus could do something about the situation. Humility of spirit coupled with boldness in asking, sincerity and earnestness, and faith in God or Christ—these are strategic factors in prayer.

A Divine Response.

"And he (Jesus) went with him." No matter if it did involve an interruption. No matter if it did require a long journey. The Master responded. He went with Jairus. It is a parable of life. The sincere, earnest, confident cry of his children always elicits a response from the heavenly Father. Sometimes there is a delay. Sometimes the answer comes in strange ways. But always there is a response. Now as then the Master looks with compassion on human suffering and sorrow and sin everywhere and always. And so accompained by a great multitude Jesus and Jairus start to the ruler's home. But it seemed too late. When the company reached the home it appeared as if the little girl was dead. And when Jesus suggested that she only slept, "they laughed him to scorn." The little girl may have been only in a coma, or she may have been actually dead. Jesus said "the child is not dead, but sleepeth." Later he said that Lazarus was asleep when Lazarus had been dead for several days. What matters it—the little girl was beyond all human help. Only a divine act could affect her now.

A Divine Touch.

The secret of the Lord is with them that fear him. That death chamber was no place for the curious and cynical and caustic multitude. So putting "the multitude out" Jesus took with him the father and mother of the dead girl, and the intimate band of disciples, and went into the room where the little form lay on the bed. Then he took the youngster by the hand, and in a clear and commanding voice he said "Little girl, I say unto thee, Arise." It was the word of the Lord of Life, and his word was with power. He spake and it was done. "Stranghtway the little girl rose up and walked." It was what we call a miracle—there is no other explanation of the dramatic happening. But not a miracle in the sense that the event broke a law. It was simply called into action a law higher than natural law. That man was the Son of God. God had given him power over disease and death. And God validated his Son's credentials in this case by releasing through him the power to bring back from the unseen world of death the spirit of this little girl twelve years of age. This too is a parable of life. Christ is the Resurrection and the Life. Whosoover believes on him, even though he were dead, he shall live again, and whosoever liveth and believeth in him shall never die. What the Lord Jesus Christ did in that room in Paletine that day, he still can do. He is doing it all the time. He will continue to do it until men die no more. He is the Prince of Life. He rides the White Horse of Victory.

The Divine Comand.

"And he commanded that something should be given her to eat." The parents and the disciples were standing around there "amazed with a great amazement." As well they might be. Who of us would not have been amazed to say the least? Up to that point there was nothing that they could do in the matter. But from now on there was something that they could do, and they had better be about it. God had done his part, now it was up to them to do their part. This is the divine plan. There is that which only God can do. But there is something for us to do. As someone has put it "Without God we cannot; without us, God will not." A man, for instances cannot save himself, only the grace of God in Christ can do that. But a man must work out his own salvation after God has saved him. The fact is that God will not do for us what we can do for ourselves. It is needless for a college or high school student to ask God to help him pass an examination unless he is willing to study hard for it. It is useless to ask God for a job unless one is willing to go out looking for a job. It is useless to ask God to give us the victory over a temptation unless we really want to have that victory. It is useless to pray that the Kingdom might come unless we are willing to do all that we can to prepare the way for the coming of the King. There are some things that God cannot do unless we think, and pray, and work.

Based on "International Sunday School Lessons;" copyrighted 1951 by Division of Christian Education, National Council of the Churches in the U. S. A.

MEANING OF LENT FOR US.

(Continued from page 5.)

during Lent past three in the afternoon."

What can Lent mean to us in these days of the Be Bop, television, Atomic Bombs, and all the changing phenomena of the modern day. We find the external world of man today entirely different from the days of Paul; we are living in a world of gadgets that would make the ancient days seem even more ancient. If Paul would come back to our world on a Fourth Missionary Journey he could cover the world in less time than it took to go from his home town of Tarsus over to Jerusalem. Even though the world we see has changed, the world we feel and the fundamental needs of the men who inhabit the world remain essentially the same as those of the men to whom Paul spoke and the early Christians who found in Christ the answer the heart searched for. I sincerely feel that we who live in a world of tension and war, surrounded with all our material accomplishements, could go back to the spiritual forefathers of the Christian faith and sit at their feet and learn something from them. They who lived so close to the death of Christ sought to prevent familiarity with the death of Christ from becoming commonplace, therefore, setting aside the Lenten season to remember him with fasting and meditation. We who have heard of those bitter days of agony of allowing familiarity to breed contempt. I propose that it is necessary for us to recall in a very vivid way the fearful manner in which our salvation was wrought.

The Lenten observance, properly observed, leads us as worshippers to once again witness the bitter agony of the Son of God as he sweat drops of blood in the Garden of Gethsemane. We wince as we see the mob come and lead him away like a common criminal to the court of Pilate. We stand, transfixed, by his side as we hear the words of a Pagan Roman Governor condemn Christ to the death of the Cross. We stumble along behind him as he carried the heavy cross to the place of execution. Surely our hearts burst within us as we step to his side to help him bear the burden. We stand again around the cross, hear the jeers and curses of wicked men, horrified as some even gamble for his garment. Our hearts feel the spear as it made its way to his side. Our heads ache with the piercing of the thorns. Our lips are parched and dry and the Son of God is refused even a drink of water. Our whole being sighs with gratitude as God put his hand over the sun to hide the intense agony of his only Son from the devilish eyes of unregenerate men. A merciful God refused to bear any longer the pain in the stricken eyes of the innocent one suffering for the guilty world of men. You say that God is spirit and not flesh, you are right. Our human flesh can only approximate the depth of the pain in the heart of God at the death of his Son.

In our immagination we can see the broken body removed from the tree, placed in a borrowed tomb, observe the guard pace to and fro in front of the sealed cave. It is then we can truly know the meaning of the empty tomb and the risen Christ of Easter. It is then our sad hearts are made to rejoice that he who became man, died, was burried, had now arisen that we should one day be awakened from our sleep of death unto his glorious likeness. Hard indeed would the heart that amid scenes like these be not awakened to gratitude and devotion.

The Lenten call then is first of all to remembrance of the Passion of our Lord. But the Lenten challenge is more than a call to remembrance, it is a call to Christian Purity. Too many have made a nominal profession of faith and are too much with the world. The barrier between the church and the world has been broken down in modern life and the church exhibits very little of the outward Cross. The result has been a palatable religion of complacency with little attention to self denial. We need to be reminded again and again that Christians are in the world but not of the world. We are not called to a wide highway but a narrow path; not to a rose garden but to Golgotha; not to popularity with the world but to be apart from the world; and not to riches and wealth but a crown of thorns and a yoke. The Lenten season then is a clarion call for Christians to return to purity and godliness.

Lent begins this year with Ash Wednesday, February 7, and continues until Easter Sunday in March. Ash Wednesday is so called because of the accient customs for penitents to lay in sackcloth and ashes to show their humiliation as they sought forgiveness for sins. By ashes and earth cast upon their head they made themselves the lowest of creatures in God's sight. Because of the nature of this practice early in Lent, the first day of Lent soon was called Ash Wednesday.

World Day of Prayer comes this year on February 9, being the first Friday in Lent. At this time men and women around the world pray for brotherhood and understanding. How sorely is a world day of prayer needed in this good hour. The week prior to Easter has become known as Holy Week. During this week many churches have special services depicting historically the events of the last week of the Lord before his death. The holy week moves to the tragedy of Good Friday, the traditional day of the death of Christ. Then with Easter Sunday the whole world rejoices that Christ is not dead but alive.

More liturgical churches who follow the church year have found the Lenten season spiritually necessary and rewarding. The more informal churches emphasize portions of Lent, perhaps World Day of Prayer, Holy Week, Good Friday, and Easter. Personally, I think we are missing a great opportunity to appreciate more fully the Passion of Christ in our neglect of this Lenten Period. I would urge that we use our Lenten Devotions for young people, published by our church, and use as fully as possible the services and worship opportunities of the 40 days Lenten period just before Easter.

The Orphanage

J. G. Truitt, *Superintendent*

Dear Friends:

Thank you, all you monthly offering people! Monthly offerings are great blessings, great encouragement, great help. Give your people a chance to make a small contribution each month toward caring for these children, just as your Southern Convention has advised. And when they make this monthly offering send it to the Convention Office, at Elon College, N. C., in order that your church may get full credit, or send it to us here and we will see that your church is given credit. Thank you.

Do you know what we specially need, a central diningroom building. The idea of a central dining room is going over fine. The children and the supervisors eating together gives a unity, an economy, and a togetherness for all announcements and brief talks by the superintendent and others. It is not easy to find a time when everyone can be present for a brief talk except at the central dining room. Counsel, requests, suggestions and even rules and regulations can be offered there.

We have that sort of arrangement right now, but the biggest dining room we have is rather crowded. Tables have to be too close together, and too many children have to sit at some of the tables. Something of the joy and effectiveness of the central dining room is marred because it is crowded. We would like to have an economically built dining room building with a suite of rooms for the two kitchen matrons, a kitchen, and suitable storage rooms. The Home-Coming Society is working on raising a fund for the storage rooms in memory of Uncle Charley. They have on hand a little more than $1,400.00 on this project. Before they spend their money which they hope to bring to $4,000.00 on some unsuitable place why do we not plan to build a central dining room building with this as a unit of it? Your suggestions will be needed and appreciated.

Our twin boys—Bobby and Billy Burgess are racing with each other to see which can do better in their third grade in school. They were very enthusiastically telling me about it the other day. Billy is a better speller, Bobby is a better reader; Billy is a better writer, Bobby is better in Arithemetic—both are improving all along the line. Their faces are not wan anymore. Their eyes, once too big, are now bright and happy, and their matron told me that they are eating like little pigs! I hope she did not mean that literally! Also let me tell you that we are all delighted with the way our long time petted Jackie Wilkins is doing now this first year in school. We wondered how he would like school. He likes it, and is growing into another stage of personality. He is doing all right, and I prophesy he will, right on across the years.

A Greensboro businessman (No you guessed wrongly) saw Richard Bridges and gave me instructions to keep him clothed by having a standing order of his on Vanstory Clothing Store in Greensboro. Already he has had a new suit and other things. And the businessman has had a thrill and a new interest that gives him great deal of joy.

John G. Truitt,
Superintendent.

Donated Commodities for the Week.

Hebron Missionary Society: Box of clothing.

Mrs. E. R. Bryant, 503 Clay St., Franklin, Va.: Box of clothing.

Mrs. H. G. Ballinger, Guilford College, N. C.: Box of clothing.

* * * * *

REPORT FOR JANUARY 19, 1951.

Sunday School Monthly Offerings.

Amount brought forward		$ 1,238.26
Eastern N. C. Conference:		
Bethel	$ 19.98	
Beulah	15.52	
Piney Plain	28.00	
		63.50
Eastern Va. Conference:		
Rosemont		50.00
N. C. & Va. Conference:		
Burlington S. S.	$ 69.13	
Burlington	500.00	
		569.13
Western N. C. Conference:		
Pleasant Cross S. S.	$ 2.65	
Ramseur S. S.	18.20	
Zion	25.00	
		45.85
Valley Va. Conference:		
Linville		14.87
Total		$ 743.35
Grand Total		$ 1,981.61

Special Offerings.

Amount brought forward		$ 739.80
Lawrence S. Holt	$ 150.00	
Roanoke First Congregation Christian Church, Roanoke, Alabama	5.05	
C. V. Hooper (Morehead City, N. C.)	25.00	
Mrs James Lee Love	200.00	
Mrs. Sarah G. Branch	5.56	
Miss Thelma W. Frost	10.00	
Special gifts	105.40	
		501.01
Grand Total		$ 1,240.81
Total for the week		$ 1,244.36
Total for the year		$ 3,228.42

MEMORIAL GIFTS

"Instead of Flowers"

Dr. John G. Truitt
Christian Orphanage
Elon College, N. C.

Dear Dr. Truitt:

Please acknowledge the enclosed $.................... as a memorial gift sent to the Christian Orphanage in lieu of flowers in memory of:

....
(Name of Deceased) (City) (Date of Death)

....
(Survivor to be Written) (Address)

Name..

Address...

THE SUN'S PULPIT.

(Continued from page 6.)

Heroic dying may be sometimes the Christian thing we have to do. Heroic commitment of life is always the Christian thing we have to do. Commitment that is complete, absolute, uncompromising and unwavering, and measured in its degree of loyalty by the willingness to die if need be, but evidenced even more significantly by "keeping my commandments."

The Sacrament will have this meaning for us if taking it symbolizes our new, or renewed, or increased devotion to living the Christian way. We do this *Act* as one with a long train of

(Continued on page 15.)

In Memoriam

COOK.

Mrs. Josephine Watts Cook, widow of Andrew W. Cook, 1211 Sixth St., Durham, N. C. died at Watts Hospital, December 20, 1950, after a short illness. Her funeral was conducted by Rev. Trela Collins, in the absence of her pastor, Dr. S. C. Harrell, who was ill at the time. Interment was in Maplewood Cemetary.

Mrs. Cook was the last of her family living in Durham, but had eight brothers and sisters living out of the state, several of whom attended her burial.

She was a good and faithful member of the Congregational Christian Church for several years, attending when her heath permitted. We extend our deepest sympathy to the family.

Mrs. W. H. BOONE,
Mrs. D. M. ESTES,
Mrs. LELIA ALEXANDER,
Committee.

WILLIAMS.

God in His infinite wisdom, has called to his eternal reward our beloved member, Mr. James W. Williams, whose death occured October 22, 1950. The Dendron Christian Church in which he was a charter member desires to record our sorrow in his passing. Although he had passed his ninety-second birthday, he was active, bright and cheerful, helping others by his pleasant smile and cheerful living until his death.

Therefore be it resolved:

First, that in his death the church has lost a faithful member.

Second, that we extend our heartfelt sympathy to his family and pray God to bless and comfort them.

Third, that we strive to maintain and carry forward the interest of this church, to which he gave so largely his life.

Fourth, that a copy of these resolutions be sent the family, a copy be sent to The Christian Sun, and a copy be recorded on the records of our church.

Mrs. E. T. ATKINSON,
Mrs. W. D. HARWARD,
Mrs. G. W. SPRATLEY,
Committee.

YOUTH AT WORK.

(Continued from page 11.)

feature address was given by Rev. Henry Rust, National Youth Secretary. Rev. A. Lanson Granger of Newport News led the benediction.

The next rally will be in May, when the Eastern Virginia Youth Fellowship will meet with the Valley of Virginia young people for a state-wide rally in Richmond.

BETHAL YOUNG PEOPLE.

The Young People's Missionary Society of Bethal Christian Church have been very active for the last few months. On Sunday, November 17, 1950, the society had a special dedication and presentation service of a silver communion set. The presentation was given by Miss Gail Bear, former president.

Sunday, December 3, 1950 the church was presented with beautiful choir chairs, one of which this society purchased. The last Sunday of December was also the last day of 1950, consequently we had a "Watch Party" in the church basement. We invited the entire community and three near-by churches: Mt. Olivet (Rockingham), Mt. Olivet (Green) and East Point United Bretheren. The party began at 9 o'clock with games and refreshments served by the ladies of the church, at 11:30 we all assembled in the church for a very impressive devotional service led by the Rev. S. E. Madren. We were dismissed at 12:05 a. m. January 1, 1951. Fun and worship was enjoyed by all.

Gail Bear,
Reporter.

RELAX WITH MAX.

A group of us Tar Heels spent a very pleasant week-end in Eastern Virginia. It was made so by the fine fellowship we had in the homes of the good people there. We really appreciate it. You can't do a finer thing than to share your home with a traveler.

* * *

A sign we saw in a Roxboro cafe added a little chuckle to our week end. It went something like this: God gave man two ends—one to sit on and one to think with. Man's success depends on which he uses most. It is a case of heads you win and tails you lose.

* * *

Then there is the sign in a Yanceyville barbershop: We need your head in our business.

THE SUN'S PULPIT.

(Continued from page 14.)

consequences; consequences in Christian living.

Therefore, a part of the Act must be the facing of some of the great fundamentals of Christian living, and the commitment of the will and the affections to the doing of these things. As we take the bread and the cup, symbols of the material body of our Lord, we must so feed upon the very life of Christ that he may be born again in us. And as we take them, then, we face the realty that the Christian way of life is the way of love, the way of good will: that it is the way of forgiveness: that it is the way of genuine helpfulness. to all who need our help and whom we can help: that it is the way of expanding spiritual horizons, or steadily increasing enjoyment of the good and the beautiful and true, as life is redeemed from its vulgarity and wickedness to its possible beauty and splendor: that it is the way of growing companionship with the Eternal God, who is the God and Father of our Lord and Savior, Jesus Christ.

Therefore, this is serious and solemn business. One can take it ilghtly, but one profanes the holy if he does.

Let not this sacrament ever be no more than a pleasant gesture in the general direction of Christ, as one will casually nod to a passing acquaintance on the busy city street. Let it be always the starting point of a new and devoted life.

We remember that Christ died for us, the measure of his perfect love. And as we symbolically feed upon his body our hearts, our minds, our own awakening love all yield to the challenge of his searching summons, "*Ye* are *my* friends if ye do the things that I command you."

JOHNNY GOES TO COLLEGE.

(Continued from page 7.)

yourself when danger comes. When you are out of the service you will be that far along with your education and much nearer the opportunity for business or a career.

Another question is, "What college should I enter?" That depends on what you want to do. If you desire a technical education you should select the college accordingly; however, as a rule there are certain basic requirements for broad education that are offered by every four-year college. From observation and experience, I should say that the average young person of today will fare much better on the campus of a small college than as one of a crowd on the campus of a large institution. The small college employs sufficient faculty members to carry its full program of instruction. The large college or university depends upon graduate students and sometimes undergraduate students to do the major part of their teaching in freshman and sophomore classes.

When Johnny is confronted with the opportunity of a college education, he should by all means go to college and should use his best judgement in selecting his school and his courses of study while in college. If you have the opportunity to go to college, do not turn it down for anything.

"Christ Calls--Serve in Faith"

The above theme was chosen for the eighth annual observance of Youth Week-Christian Endeavor Week, to be held January 28-February 4, 1951, and sponsored by the United Christian Youth Movement through the Department of Young People's Work of the National Council of the Churches of Christ in the U. S. A.

Major features suggested for local church and community observances include Denominational Day on Sunday, January 28, with local parish youth-led services; Interdenominational Day on Sunday, February 4, with services of ecumenical worship; participation in the Parshad College Scholarship Awards competition; evangelism activities; a leadership education school; family night at home or at church; vocational clinics; and a dramatic educational program called "The World Bids for Youth."

"Youth Week is a period of purposeful and objective planning and action carried out through a forceful demonstration of Christianity, a re-emphasizing of Christian unity, an evangelistic outreach, and presentation of the spirit of Christian young people," says Rev. A. Wilson Cheek, executive secretary of the UCYM.

In 1944 the first united observance of Youth Week-Christian Endeavor Week was held. Since then it has become one of the largest church events in North America. An estimated 5,000,000 youth of 40 Protestant denominations participate.

"Young people are challenged as never before to make of this world a place in which men may live in peace and understanding. They must be spiritually and morally undergirded to meet this challenge. This is essential to the preservation of our democracy. It is the responsibility of the church to point out to the youth of today that Christian living is the answer to our world problems. I believe young people should have a prominent place in the policy-making of the church, in carrying on the routine work of the church, in accepting responsibility for definite programs in the church, and in participating in every way possible in self development and leadership during the formative years."—Eugene S. Briggs, President Phillips University, Enid, Oklahoma.

"National Youth Week comes this year at a most crucial moment. When the world trembles on the brink of an abyss and youth is being drafted for military service, it is important that the thoughts of young men and women be directed towards the claims of Christ. The true world of tomorrow will be determined in the end by the life and witness of Christian youth. Two things are needed of Christian young men and women today. One is undying devotion to Jesus Christ, their Savior and Lord; the other is an unbreakable bond of unity to bind them together as members of the Christian Church, which is the body of Christ. The United Christian Youth Movement provides a fellowship in which personal faith can be strengthened and Christian cooperation and unity be made effective in the midst of a confused and disrupted generation."—John A Mackay, President, Princeton Theological Seminary.

HISTORICAL SOCIETY. 1956.
gregational Christian Churches.

1844 - Over a Century of Service to the Denomination - 1951

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME CIII RICHMOND, VA., THURSDAY, FEBRUARY 1, 1 NUMBER 5

Elon College Library X

Ambassadors of the Church of Wide Fellowship

Workers trained for the Building Fund Canvass in Southern Pines, North Carolina, by Curtis R. Schumacher

News Flashes

Young people from the Durham Christian Church were guests of the Burlington Pilgrim Fellowship Sunday evening. A team from the Elon Christian Association had charge of the program.

Dean D. J. Bowden of Elon College will be the speaker at the closing Sunday of Youth Week at the Suffolk Church. Dr. Bowden will preach Sunday morning and two young people will assist in the service.

Each Sunday, during the month of February, the morning worship program (eleven to twelve o'clock) of the Winchester Church, Winchester, Virginia, will be broadcast over radio stations, WINC. and WRFL.

Rev. Tucker G. Humphries of Reidsville was the feature speaker at the January meeting of the Churchmen's Brotherhood, First Evangelical Reformed Church in Burlington. Mr. George A Fowler introduced the speaker and Dr. Harvey A. Fesperman installed the new officers.

Dr. Ned F. Brannock, veteran member of the Elon faculty, who suffered a severe heart attack just before Christmas, was in critical condition at the Alamance General Hospital for some days. However, he was able to return to his home soon after Christmas and is now recuperating from the attack. His friends throughout the Convention rejoice in his recovery.

A city-wide "Visitation Evangelistic Campaign" sponsored by the Winchester Ministerial Association will be conducted February 11-16. Rev Robert A. Whitten, pastor of our Winchester Church is chairman of the Inter-Church committee. The Rev. John Pemberton, Jr., Cape May N. J. will serve as director for the Department of Evangelism of the Federal Council of Churches of Christ.

HOLY NECK CHURCH CALLS ALLAN HURDLE.

Rev. Allen L. Hurdle of Belew Creek, North Carolina, has accepted a call to serve Holy Neck Church in Eastern Virginia. Mr. Hurdle is a graduate of Elon College and the Duke Divinity School. Mr. and Mrs. Hurlde plan to move to Holland the last week in February in order to begin the new pastorate the first Sunday in March. Mr. Hurdle is now pastor of Gelew Creek and Salem Chapel. He will succeed the late Dr. Luther B. Grice at Holy Neck.

MINISTERIAL GROUP HAVE BANQUET.

The Ministerial Association which includes more than fifty Elon College students with majors in the field of religion, held an informal banquet at the Graham Congregational Christian Church on Friday night, January 26th.

Officers for the Ministerial Association this year include Warren Matthews, of Greensboro, president; John Truitt, of Elon College, vice-president; and Lois Walker, of Akron, Ohio, secretary-treasurer. Dr. F. E. Reynolds is faculty sponsor.

MAX VESTAL TAKES NEW CHURCH.

Max Vestal, of Asheboro, a sophomore ministerial student, has just accepted the newly created position of youth pastor for the Elon Community Church. He is to be the pastor and leader of a special youth church, which is being organized within the local church. The new group will embrace youngsters from the third through the eighth grade.

The first meeting of the group was held last Saturday morning at 11:00 a. m., and in the future there will be regular youth services at the parish house at 11:00 a. m. on Sunday morning.

Mr. Vestal is assistant to Rev. H. P. Bozarth, pastor of the Community Church.

FAMILY NIGHT CELEBRATED AT HOLY NECK.

Family night was celebrated Sunday night at the Holy Neck Church Hall with approximately one hundred twenty-five people attending a pot-luck supper spread on a spacious table.

Mrs. John Felton gave the welcome. The invocation was given by Mrs. W. John Norfleet, followed by scripture reading by Mrs. Luther B. Grice. A solo, "Prayer For A Home," was sung by Mrs. William West. A missionary reading was given by Mrs. I. W. Jhonson, and Dr. Johnson spoke briely on Missions and the Family.

Mrs. Allen Piland, president of the Missionary Aid Society conducted a short memorial service in memory of the church members who have passed away since the Family Night service held last year.

ROSEMONT CHURCH OBSERVES YOUTH WEEK.

January 28th through February 4th

Sunday.

6:30 Junior and Senior Youth Fellowships meet together. Guest Speaker: Mrs. Elizabeth Reay Jones (Formerly Miss Reay).

7:30 Evening Worship. Special music by the Young People. Special sermon to the Youth by Rev. H. S. Councill.

Monday.

7:30 Elon College Night. Leader: Miss Wilma Davis. Song Service and Movie "The Road Back." Offering received for Elon.

Tuesday.

7:30 Fudge Patry at home of Marilyn and Hamilton Rowland, 4112 Hamilton St., for Seniors.

Wednesday.

7:30 Mid-Week Prayer Service. Leader: Betty Lou Boyette, assisted by other Young People.

Thursday.

6:30 Junior and Senior Youth Fellowship Banquet. Guest Speaker: Jerry Bray.

Friday.

7:30 Visitation Night. Young People will leave the church to visit in the homes of the sick and shut-ins.

Saturday.

2:00 Area-Wide Youth Meeting at the Christian Temple, Norfolk. Rosemont Youth will conduct the closing worship service. Leader: T. F. Livermen, Jr.

Sunday.

6:30 Junior and Senior Youth Fellowships meet together. Guest Speaker: Miss Caroline Gort, First Christian Church, Portsmouth. Youth of all Portlock Churches are invited.

7:30 Evening Worship. Special music by the Young People. Special sermon to Youth by Mr. Councill.

8:30 Social for all Young People and Friends in the Social Hall of the church.

STATEMENT ON THE INTERNATIONAL SITUATION.

Adopted by

THE GENERAL BOARD OF THE NATIONAL COUNCIL OF THE CHURCHES OF CHRIST IN THE U. S. A.

The National Council of the Churches of Christ in the U. S. A, taking into account the grave crisis with which the world of nations is confronted, calls upon the people of our churches to be steadfast in prayer that, under the guidance of Almighty God, the conditions of peace with justice may be established and a general war may be averted.

We reject the view that a third world war is inevitable. To believe that nations are being driven into war by some blind destiny beyond their power to resist, is fatalism of the most pagan sort. Let those who have taken upon themselves the name of Christ, resist such counsel of despair.

The National Council has approved a study looking toward the preparation of a message on the Churches and the Nation in the Crisis. Pending the preparation of this message we express the following views:

1. We believe the United States should seek to strengthen the ties by which the freedom loving peoples in all the nations are bound together. All nations are members of one human family under God. This truth will be ignored only at the gravest peril to ourselves and others.
2. We believe in the United Nations.
3. We believe the United States should negotiate without appeasement with other governments both within and without the United Nations, in an effort to reach agreements that will secure peace and justice.
4. We believe the United States, preferably through the United Nations, should implement with all possible dispatch, a program of assistance to the underprivileged peoples of the world.

A just and durable peace cannot be fully achieved except as people everywhere become responsive to those moral and spiritual imperatives which are of the essence of our faith in Christ. To carry forward with increasing zeal the world mission of the church is to hasten the day when our own and succeeding generations may be delivered from the scourge of war.

It is our fervent prayer that the President of the United States, his advisors, the members of Congress and our people generally, may have recourse to that spiritual power which is of God. It is in the spirtual power derived from a relationship to the righteousness and love of God that our nation must and will find the strength and the guidance to fulfill its international responsibilities.

EIGHTEEN YEARS OLD!

The situation which confronts this country is increasingly serious. Men in whom the people have great confidence, have suggested the posibility that millions of the 18-year-old young men of America must be inducted into the armed forces under some system of training and service.

The young man who is eighteen years of age is perhaps at the most formative period of his life. It may be necessary that these formative years be spent in uniform but is is not a prospect which gives satisfaction to Americans; it is a terrible thing—but these are terrible times. One thing we should insist upon; that the influences which surround these young men and the example set before them, be in accord with the highest ideals of American life. Their service should not be demoralizing to them. The arrangement by which the Government cooperates with the brewers in "making thousands of new friends and young friends at that," for the beer trade should be set aside.

The Government would do well, in whatever system of recruitment and training it sets up, to follow consientiously the advice of the President's Advisory Commission on Universal Training which was established in 1947 and which included Joseph E. Davies, Harold W. Dodds, Truman K. Gibson, Jr., Daniel A. Poling, Anna M. Rosenberg, Samuel I. Rosenman, Edmund A. Walsh, Charles E.

(Continued on page 14.)

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

Editor	Robert Lee House
Managing Editor	John T. Kernodle

Departmental Editors—Convention, Wm. T. Scott; Missions, F. C. Lester; Women's Work, Mrs. F. C. Lester; Young People's Work, Miss Pattie Lee Coghill; Children, Mrs. R. L. House; Sunday School Lesson, H. S. Hardcastle.

Institutional Representatives—Elon College, L. E. Smith; The Christian Orphanage, John G. Truitt.

Area Reporters—M. W. Andes, W. J. Andes, J. Frank Apple, H. G. Councill, Jr., Clyde Fields, Stanley C. Harrell, I. W. Johnson, S. E. Madren, Will B. O'Neill, Fred Register, P. H. Ricketts, Guy H. Veazey, R. A. Whitten.

Board of Publications—Duane Vore, Chairman, S. T. Holland, Secretary; R. C. Helfenstein, S. E. Madren, P. H. Ricketts, G. D. Colclough, Treasurer, ex officio.

SUBSCRIPTION RATES

One Year	$3.00
Two Years	5.00

Published by the Board of Publications, agent for the Southern Convention of Congregational Christian Churches, and printed every Thursday except the last in June and December by the Central Publishing Co., Inc., Richmond, Va.

Entered as second-class matter at the Post Office at Richmond, Va., July 25, 1922, under Act of March 3, 1879.

Remittances for subscriptions and notices of change in address should be sent to the Convention Office, Elon College, N. C.

All other matters of business should be addressed to The Christian Sun, 1536 East Broad Street, Richmond 19, Va.

General contributions should be addressed to the editor at Southern Pines, N. C., and should reach him not later than Wednesday of the week preceding date of publication.

Departmental material should be sent to the proper departmental editor, at the address shown on their page, and as early as possible.

The Christian Sun Subscription Blank

Dr. Wm. T. Scott, Elon College, N. C.

Enclosed will be found $3.00 ($5.00) for which please send The Christian Sun for one (two) year(s) to:

Name ....

Address ....

[ ] New ....

[ ] Renewal Name of Church ....

THE EDITOR'S MESSAGE

Welcome Home, the Jacksons

Story is told of the man who carried in his pocket a classified ad clipped from his home-town paper: "Man wanted to work in dynamite factory. Must be willing to travel."

This sounds like an appropriate ad for a missionary. Certainly the missionary must fulfill that qualification. The missionary field today is a dynamite factory. Those who volunteer must be willing to travel, perhaps to shuttle back and forth from one field to another.

Many people are interested in travel. It is exciting. It is a privilege, a diversion. But travel as a tourist is one thing and travel as a missionary is quite another.

The Jacksons traveled into a distant land. They experienced prolonged loneliness, deprivation and danger. Faith, for them, meant betting their lives on God. Their motto has been: "Not every one that saith unto me, Lord, Lord; but he that doeth the will of my Father."

Now we welcome the Jacksons home. God has blessed their going out and their coming in. They have helped to inculcate in our people the habit of intercessory prayer. Missions has become real and personal. Yes, Dick and Dorothy, you have taught us a great lesson.

Somehow, we have the conviction, the faith that your mission was not in vain. You brought the Christian religion to the very grassroots of Chinese culture. Unbreakable contacts of the spirit have been made and imperishable memories of Christian acts and graces will remain. The spirit of the great Teacher and the great Physician, which you carried to China, cannot be ousted by a Communist regime.

Who knows, we may see new and moving demonstrations of the promise that "All things work together for good to them that love God." We seek always to discover His holy purpose and then make our lives the instruments of that purpose. The coming days will call for new adventures and new dedications. We find strength and guidance in those who have unreservedly answered the Master's call.

Schumacher Comes to Town

A church is wise and fortunate to secure the services of Curtis R. Schumacher for a financial project. He brings to a church not only the impact of a fresh personality, but the solid philosophy of Christian stewardship.

Many of our churches need just that. How can the Church be the Church it should be unless it is undergirded by a sound program of Christian stewardship? How can God pour out his blessings upon a church unless and until there is wholehearted stewardship cooperation? How can a church experience and enjoy the deeper truths and the higher joys of the Christian faith until it has mastered the elemental principles of stewardship?

One of our active laymen, Mr. A. H. McIver, believes that every church in the Southern Convention should have a stewardship institute. He believes this would solve many of our problems and that a host of blessings would ensue. If one church can double its budget by holding a stewardship institute, Mr. McIver is convinced that a series of institutes would liberate new financial resources in every local church and send our Convention budget to unprecedented levels. Why not try it?

Mr. Schumacher's program is designed to develop churchmen and not simply to raise money. He spends a week at a church. People are confronted with God and their relationship to him. They are reminded that their gifts testify to the high or low value they place on God. They are led to arrive at a decision as to the value of God in their lives, and then take the percentage of their income out first for God and live off the remainder. Men are led to think in terms beyond monetary goals. Fellowship, worship and instruction become a part of the stewardship life.

Many churches in our fellowship received their basic stewardship training from Dr. Warren H. Denison. He has opened the eyes of countless people to the joys and achievements of proportionate giving. Churches have been made aware of their unsuspected stewardship potential.

Now the Board of Home Missions has made available the services of Mr. Schumacher. His particular assignment is financial projects for building programs. Some day one of our colleges should confer upon him the degree of doctor of philanthropy, for already he has been instrumental in raising one and a half million dollars for the churches of our denomination. Visualize the new churches, the new interest, loyalty and efficiency made possible by this achievement.

Mr. Schumacher spent the week of January 15-21 in Southern Pines. Four evenings were spent training the canvassers. He stressed orderly and Christian pledging, especially on a weekly basis. Not only men, but entire families were given a new conception of the dignity and mutual blessings of the stewardship life. The amount raised, cash and pledges, at the time of this writing is $22,732. The church has been greatly blessed.

Mid-Winter Meetings in Grand Rapids

Around 300 key men and women of the Congregational Christian Churches in America, both laity and clergy, are assembled in Grand Rapids, Michigan, this week, for the Annual Midwinter Meeting of the Missions Council with headquarters at the Hotel Pantlind.

This is a working conference of denomniational leaders which brings together executives and members of boards of directors of The Board of Home Missions, the American Board of Commissioners for Foreign Missions, the Council for Social Action, and the Executive Committee of the General Council.

In addition, there will be present all of the State Superintendents from coast to coast as well as the Women State Presidents from each state. Other national committees participating will be the National Committee of The Laymen's Fellowship, and the Service Committee.

The Missions Council meetings opened officially Monday night, January 29, with a sermon by Dr. Douglas Horton, Minister of the General Council. Dr. Vere V. Loper of Berkley, California, Moderator of the General Council brought greetings. The Service of Communion closed the first session.

Sprinkled throughout the sessions were fresh "messages from the field" brought by returned missionaries, Service Committee representatives and leaders in the educational and social action groups of the denomination. Among these were: Miss Helen Huntington Smith, from Foochow in Communist China; Dr. Esther Lowell Hibbard and Miss Alice E. Gwinn from Kyoto, Japan; Mrs. George R. Wilson of Claremont, California, former Vice-President of the American Board, and Dr. G. Bryant Drake of Chicago, Illinois, Secreatary for Higher Education of the Congregational Christian Churches, both recently returned form a special trip to Japan.

Through discussion groups this meeting of the Missions Council is seeking to discover what desirable revision and emphases in the program of the Congregational Christian World Missions are needed to meet new tasks today.

The Pilgrim Movement

Speaking before a city-wide meeting of churches in the Park Congregational Church of Grand Rapids, Michigan, on Sunday night, January 28, Dr. Vere V. Loper of Berkley, California, Moderator of the General Council of Congregational Christian Churches addressed himself strongly toward the laymen and lay women of the churches.

Extracts from his address follow:

"Your task as Christian laymen is not less impressive or less demanding than that of the clergymen. You must demonstrate Christ alive in the market place, the home and the state. You must make Christian faith so live in daily experience that your life will give vivid testimony to the truth of our words (the clergy). . . .

"The Pilgrim movement (the heritage of the Congregational churches) started in America as a lay movement. There were no preachers on the *Mayflower*, and the Pilgrim fathers would have been better off without most of the first preachers who came to them. No church has given a larger place to the laymen than our church. The laymen are priests in their own right. The welfare of the church rest upon their shoulders.

"The Christian laymen have a great work to do—as great as that of the clergy. They have no time for futile debate or needless attention to that which is important, but not paramount. Many are dependent upon them because of their strength as Christian men and women. The minister, the people to whom the church minister, the denominational representatives who serve under our Christian World Mission, all look to the laymen with eagerness and faith. Our fate is in the hands of the laity."

Dr. Loper then told the dramatic story of a Negro college athletic, Jack Trice, who, although seriously injured in his first big football game played on. Two days later he died as a result of his injuries. In a diary he kept were found items stating that he intended playing to the best of his ability, for his wife, for his race, and "I intend to play a great game tomorrow because the honor of my team is at stake."

Said Dr. Loper: "You and I—Christian clergy and laity—are playing on a great team, a big team. Let us play with the knowledge of the wide circle in all the world looking to us to play it well in the name of him who said 'for their sakes I sancity myself.'. . .

"Our world is facing darker dangers than those which threaten any denominational organization. While we weep about our possible fate, millions in the Orient are starving to death. Thousands of our own boys are on the battle lines in Korea not knowing what the morrow may mean.

"Trembling countries near the iron circle wonder how long their liberties are to survive. Heartbroken missionaries are streaming back across the Pacific—invited to leave the countries to whose people they have offered their lives in service. The world may be on the brink of a third world conflict. Billions are being spent to arm us to the teeth.

"Many scientists, like one in my own church, are suffering the tortures of hell as they see our country preparing to use the discoveries which have been made to save life—only to destroy life. Our world indeed faces thrilling opportunities and terrifying dangers.

"Christianity has at least one central contribution to make to all who struggle towards the light. It is to give man faith that God lies behind their high endeavor, and that he can never ultimately be defeated. It is to give men God as the Lord of History that every worker for the Kingdom of God may labor with that confidence which can come in its highest form only as he knows himself to be a fellowworker with God on an enterprise where ultimate victory is certain.

"Let us, therefore, leave the wailing wall to others. Let us have that faith amid our difficulties which we must give the world in its vastly greater danger. We cannot be true to God and fail to believe that he will guide us to the best answer to our problems. . . .

"We need to recall that scene in which the Pilgrims were crossing the English channel toward Holland when a storm came upon them. They tossed as helpless pawns in the sea. The prospect was dark and the Dutch sailors were exclaiming in despair. 'All is lost. All is lost.' But the Pilgrims, remembering who they were and whom they served, were gathered at another part of the deck and their response to the despairing sailors sailors could be heard above the wind—'Yet the Lord hath power to save. Yet the Lord hath power to save.'

"There were many dark days in the later experience of the Pilgrims.

(Continued on page 13.)

Mrs. Hemingway Heads Congregational Christian Women

Mrs Ellis L. Hemingway of 20 Malvern Place, Verona New Jersey, became the leader of some 700,000 Congregational Christian women in America when she was elected President of the National Fellowship of Congregational Christian Women in the U. S. A. meeting in conjunction with the Midwinter Meeting of the Missions Council in Grand Rapids, Michigan, January 29 to February 3.

A New Englander born and bred. Mrs. Hemingway was educated at New Hampshire University and Boston University. Her birthplace was Strafford, New Hampshire, near Rochester and she spent part of her girlhood in Berwick, Maine, where her parents Mr. and Mrs. Henry A. Scruton still live.

"A great responsibility lies on every Christian woman. It has been said that in her hands are the techniques, abilities and experience to hold the world together. Her influence is felt in her home, her church and her community and the walls of the home have been pushed to the far corners of the world," says Mrs. Hemingway who exemplifies this truth in her own career as a Christian mother and the wife of a parish minister.

Mrs. Hemingway believes that by her daily example the Christian woman may lead her family, and others with whom she comes in contact, into the fellowship of the church. She must know that first things come first and she must learn to think in terms of "One World."

Mrs. Hemingway began her life as a young minister's wife in Temple, New Hampshire and both her sons, now students at New Hampshire University, were born in the Granite State. For the past nine years her husband the Rev. Ellis L. Hemingway has been minister of the First Congregational Church of Verona, New Jersey, where Mrs. Hemingway serves in a variety of activities ranging from singing in the choir, teaching in the Junior Department of the Church School, helping with the Pilgrim Fellowship, to acting as President of the Women's Guild.

On the state level she has served as president of the Congregational Christian Women's Association of the Middle Atlantic Conference of Congregational Christian Churches for three years finishing her term in the spring of 1951 and previously was Recording Secretary and Second Vice-President. She is a member of the Executive Committee and the Board of Directors of the Middle Atlantic Conference.

Both Mrs. Hemingway and her husband are active workers for and with young people. Mr. Hemingway has been Dean of the Middle Atlantic Conference Pilgrim Fellowship at Blairstown, New Jersey, for 17 years and during that time, Mrs. Hemingway has served as Dean of Girls and aided her husband in planning the conference. The Hemingways also have been members of the faculty of the Northern New England School of Religious Education which meets each August on the campus of the University of New Hampshire. Mrs. Hemingway has been the Dean and Mrs. Hemingway the Registar.

MRS. ELLIS L. HEMINGWAY

PROFITABLE READING.

I am a housewife with a husband, three children, and my parents to care for. I love to read, but seldom find time to do so. One afternoon recently, when the mail man had brought a load of magazines and when everyone else was either out of the house or resting, I seized the opportunity to read. And this is what I found. . . .

I began with *The National Council Outlook*, for this issue was Vol. I, No. I, and I was anxious to see just what would be in it. Naturally, much of this issue was taken up with the organizational meeting of the National Council. Pages and pages of pictures made that meeting very meaningful to me. And how fine it was to see the picture of Mr. Douglas Horton among the officers of the great new National Council, to see the picture of Moderator Vere Loper singing for our denomination, and reading of the part our Douglas Horton played in the meeting. And then I was interested in the article entitled "Laubach Puts Sixty Million on Literacy Road in 20 Years," for Dr. Frank C. Laucbach is also of our faith and order. Finally, I was interested in the articles about women, including the one about the World Day of Prayer.

Nevt I picked up *The Christian Century*, for it is always stimulating reading, and I was beginning to fell Morpheus slipping up on me. The first writer listed on the cover was Thomas Alfred Tripp, whom we know as the rural man of our denomination. The article in this issue which especially interested me, though, was entitled "Moses is Nobody." I wish that every Protestant parent might read it. To quote: "No child stays away from public school just because he 'did not feel like going;' yet that is an unblushing excuse for staying away from Sunday school."

Then I reached for that little magazine which contains so much information, *The Missionary Herald*. And I do not know when I have enjoyed an issue of it so much. From the very first, "An Anniversity in the Near East" to the final "Churches and Social Security," it is fine! Helen Dizney's article on nurses in China, Eleanor Wilson's description of a trip on the "Morning Star" to dedicate a new church on the island of Ronlap, Carolyn Weeber's comparison of India today with Palestine in Bible times, all were informative *and* interesting. "Time to Share" made me conscious of the needs to be met by our Lenten offering for relief and reconstruction, and Ralph Shrader's article on the spring tour of a New Englander to the Southland brought back memories of visitors on previous occasions as well as an opportunity to see ourselves as others see us. Finally, I was interested in Carl Dille's article on "O Rural Life Program in Angola" because I know the Dilles and have tried to keep up with their life in Africa. Yes, the *Missionary Herald* for January was worth the

(Continued on page 15.)

News of Elon College

President L. E. Smith, Elon College, N. C.

INFORMATION CINCERNING THE COLLEGE.

January and February constitute the College Period in the Southern Convention. It is the plan of the Convention to have our churches and Sunday schools more completely informed of the college, its organizations, its work, its needs, and its prospects. The relation of the Convention and the college is different to the usual church-related college. Elon is definitely part of our church and our Convention. The Convention has a definite interest in the college and feels it is responsible for its efficiency and progress.

The churches of the Convention will be interest in the events to occur on the campus during the month of February.

FEBRUARY 10.

February 10 at 2:00 p. m. the Midyear Meeting of the General Alumni Association will be held in the Society Hall of Alamance Building. Jimmy Darden is the Alumni Secretary. He is anxious that the president of the association and all vice-presidents and the chairman of all committees shall be in attendance at this meeting. Important matters will be discussed in which every alumnus should be interested. The question of inter-collegiate athletics will be to the forefront in this meeting. Some of our colleges have already announced that they are discontinuing inter-collegiate football for the duration. The question is being asked, "What will Elon do?" The answer to this question is in the hands of the Board of Trustees. The trustees would like the candid and considered opionion of the alumni.

FEBRUARY 12.

A goodly number of our churches in the Convention is making an effort to secure their Sustaining-Fund money. This is the opportune time for all of our churches to take the matter under advisement and endeavor to do something about it. The Sustaining-Fund for the college was not requested by the college but authorized by the Convention. The Convention is anxious to see the entire amount, one dollar per member from all churches of the Convention, realized. The needs of the college are imminent and acute. If all churches would raise the amount authorized, it would be a magnificent achievement and of invaluable assistance to the college. To suggest ways and means to the local church, inspire their leader, and give impetus to the whole movement, The Honorable Mills E. Godwin, Jr. of Chukatuck, Virginia, General Chairman of the Sustaining Fund Committee has called a meeting of all members of the over-all committee to be held at the college February 12 at 11:00 p. m. All ministers of the Convention, together with the leaders of their local churches, are urged to attend this meeting. It will be a very important meeting. A most unusual program has been arranged. Dr. Harry K. Eversull of Cincinnati, Ohio, one of the outstanding ministers of that State, and a member of the Board of Trustees of Elon College, will speak at 11:00. An interested member of our church has volunteered to provide the lunch for the occasion, and this will be served at 12:30. The lunch will be complimentary to all attending. For the afternoon services we have been most fortunate in securing the services of Dr. Allan A. Stockdale, minister, educator, lecturer, with a nation reputation. Dr. Stockdale is Director of Public Relations for the National Association of Manufactures, with headquarters in New York City. He was on the campus last week, spoke twice, and delighted everyone who heard him. A treat is in store for the ministers and members of the churches in the Southern Convention. No one who can possibly come should miss these meetings. Every minister with a representative from his church should be present. If anyone can not come on account of the expense of transporation, and will report to Mr. Godwin, Chairman of the Committee, we shall see that his expenses are paid. The important thing is to be present.

FEBRUARY 13.

On February 13 at 10:00 a. m. the Board of Trustees will meet in midyear session. Existing national and international conditions threaten to jeopardize the college. Necessary steps to be taken will be discussed and decided upon. The council and wisdom of every individual trustee will be needed. Should any interested member of the church have a request or suggestion to make to the Board of Trustees, I should be very happy to receive the same.

SUSTAINING FUND.

Important Notice to All Ministers and Sustaining Fund Committee Members:

There will be a Mass Meeting at Elon College on Monday, February 12, 1951, beginning at 11:00 a. m., on behalf of the Elon College Sustaining Fund. Lunch will be served without charge, and the meeting will be concluded with a brief afternoon session.

Dr. Allan A. Stockdale and Dr. Harry K. Eversull will be the feature speakers. These gentlemen are nationally known, and are dynamic and forceful speakers who will prove an inspiration. Dr. Stockdale is a former Congregational minister and is now serving as Director of Public Relations for the National Association of Manufactures. Dr. Eversull is a leading minister of Cincinnati, a trustee of Elon College, and a forer college president.

Our college, like our Nation, is facing a critical hour and a great crisis. Your support, your prayers, and your good will are needed as never before. All of us face busy days with numerous important things claiming our attention, and the future of Elon College must necessarily claim a high place when we begin to put first things first.

As General Chairman of the Sustaining Fund, I am asking you to meet with us on February 12 and help us plan to meet the crisis, accept the challenge, and render a service in this new opportunity. Bring with you to the Mass Meeting the key workers in your church.

As a layman of our church, I ask that you, as a minister, or member of a Sustaining-Fund Committee, assume the responsibility of seeing that this meeting is well attended, and that we discharge our obligation to our church and its college through the Sustaining-Fund effort.

Chairman of the Sustaining
Fund of Elon College,
Mills E. Goodwin, Jr.

CONGRATULATIONS, DR. BROWN.

Dr. William Mosley Brown, of the Elon faculty, who served as president of Sigma Alpha Chi for the past year, is the new national secretary for the national fraternity that is

(Continued on page 13.)

Church Women at Work

With Emphasis on Missions
Mrs. F. C. Lester, *Editor*
840 Sunset Avenue, Asheboro, N. C.

"WHEN WE SHARE, WE CARE."

For the last two years Protestant churches in America have united in "One Great Hour or Sharing" which has come at a definite time during Lent. This year the program of sharing with the needy of the world extends during the whole period of Lent, but our Congregational Christian Churches are asked, if possible, to receive an offering for relief and reconstruction on the first Sunday, February 11.

How does this concern our women?

Well, in many churches nothing will be done about it, unless the women do it! As a part of the Friendly Service program of our women's work, we can everyone help our church in this way. Your minister has received a poster and materials for publicizing and emphasizing this offering. Check with him for these materials, if he is not planning to use them in your church.

I know it is a time of many "special offerings" and we often feel that we simply cannot take one more. But this is the one offering during the year which our churches are asked to give for relief and reconstruction: And let us make it *One Great Time For Sharing*, as the united program is called.

It may be that in your February meetings you could ask for a special gift from the women, if nothing is being done about it in your regular church service, as part of their friendly service work.

The money will be used for: Christian ministry in army posts in this country; equipment and literature for our chaplains; relief in Korea; caring for refugees in European camps; work among Arab refugees in Lebanon (one country for study this year); our Service Committee's work in Greece (another country for study), where we are only Protestant group doing relief work.

As Dr. Horton says in *Advance*, without this type of service, this "Feeding of the Master's sheep," our Lenten prayers are likely to evaporate in empty air. For our own souls, as well as for the needy people of the world, we need to participate in *One Great Time For Sharing.*

THE MISSIONARY HERALD.

If you do not subscribe to *The Missionary Herald* now is a good time to begin, and please ask that they begin your subscription with the January, 1951, issue. It is excellent for use in our women's societies. The cost is 50c per year, and you should send your subscription—or, better still, a number from your society—to 287 Fouth Avenue, New York 10, New York, right away.

DO YOU KNOW?

What great event happened 1,000 years ago and is being celebrated this year in Greece?

What mission board alone works in Turkey and Greece, with no other denomination serving there?

What five nurses, charging no fees but exemplifying Christian love in action, have been able to accomplish in North China?

Where "The Morning Star" has recently taken Eleanor Wilson to dedicate a new church?

What every church in our denomination is asked to take an offering for on February 11?

In what country served by our missionaries are many of the Bible customs still the everyday habits of the people?

What Carl and Lois Dille have taken as their latest project in Africa?

**If you know the answer to all these questions,
you must be a reader of
THE MISSIONARY HERALD.**

A TRUE STORY.

"Truth is stranger than fiction," we have heard many times and surely this has been proved time and time again in the stories which have come from the mission field. Here is a story from last year's observance of the World Day of Prayer, which shows an unexpected result.

A copy of the World Day of Prayer program in Spanish came into the hands of a woman in South America. She showed it to her neighbors, Evangelical (word used for Protestants) and Cathloic. They asked if more copies could be secured. They were obtained. Long before the World Day of Prayer, the women of that town, Evangelical and Catholic, were using the prayers, pleading for peace. On the morning of the Day itself, worshippers gathered in the church to follow the service being used around the world. On toward noon, there was a strange indefinable tension in the air. The congregation was dismissed, with orders to go at once to their homes. Word had come that a revolution was set for that day; the coup was to come at noon. But the the coup never came off. Catholic women had gone to men influential in plotting the revolution, saying, "This is the Evangelical women's Day of Prayer. We cannot have bloodshed on this day. Have we not been praying together for peace"?

Next week, as we gather in big churches and in little churches, in large groups of many denominations, in small groups gathered from our neighborhood, let us be constantly aware of the women in many parts of the world for whom that Day is a great and daring experience and let us share some of the thrill which comes to them as they gather for a Christian service in lands where it is difficult to do so.

* * * * *

1950 AT FIRST CHURCH, PORTSMOUTH.

The Woman's Fellowship feels that God was good to us and much was accomplished during the year 1950.

In cooperation with the United Council of Church Women we observed the World Day of Prayer, May Fellowship Day and World Community Day.

Once a month the Church Family enjoys a Fellowship supper. The Bible study (John) taught by our pastor, Rev. Stanley Carne, is enjoyed by everyone. Following this we had a missionary program and a good speaker at each meeting.

One of the most impressive services was the Christmas program: "The Kingdom of Our Lord." This program was repeated on the Sunday night before Christmas.

A Mother-Daughter Banquet was held in May, when Miss Elizabeth Evans of Boston, Mass., brought us an inspiring message.

Timothy Chang visited us in August and told us many interesting things about his homeland and people and also showed slides which were most interesting.

Other speakers this year included Miss Emily Dick of Norfolk in October for the installation of officers, Mrs. Wm. T. Harrell in July who reviewed "Missions at the Grass Roots," Dr. H. S. Hardcastle in September on missions, and Dr. Harry A. Ironside in May.

Our Thank Offering program was good and the offering gratifying.

The women paid their missionary opportionment in full, sent gifts to both home and foreign fields, helped with the sale of T. B. seals at the post office, and worked with the United Council of Church Women as a clearing house for needy families before Christmas.

During the year we have paid $750 on the property fund and added to our kitchen equipment a refrigerator, stove, coffee urn and dishes.

The sick and shut-ins have been remembered from time to time with flowers, trays cards and visits.

It has been a pleasure to work together under the leadership of Rev. and Mrs. W. Stanley Carne.

Mrs. R. F. Edwards.

TREASURER'S REPORT.

The following is the Treasurer's Quarterly Report of the Woman's Missionary Convention of the Southern Convention of Congregational Christian Churches, third quarter, second year biennium 1949-1950:

RECEIPTS.

Eastern Va. Conference:		
Women	$2,573.21	
Young People	266.49	
Juniors	85.89	
Cradle Rolls	29.57	
		$ 2,955.16
Valley Va. Central Conference:		
Women	$ 203.29	
Young People	23.25	
		226.54
N. C. Conference:		
Women	$2,651.67	
Young People	44.06	
Juniors	55.34	
Cradle Roll	37.39	
		2,788.46
Total		$5,970.16

DISBURSEMENTS.

Home Missions, General Fund	$1,100.00	
Young People's Home Mission Fund	128.43	
		$ 1,228.43
Foreign Missions, General Fund	$1,100.00	
Young People's Foreign Mission Fund	23.53	
Young People's Pilgrim Fellowship Project (Filipino Student) E. Va. Conference.	104.90	
Mr. & Mrs. Chiu Hsien Bao	45.00	
United Christian University, Japan	114.38	
		1,387.81
Total to G. D. Colclough, Treasurer		$2,616.24
Check, Dr. L. E. Smith, Thank Offering, Whitley Auditorium, Elon College		2,832.92
Check, Dr. John G. Truitt, Christian Orphanage		47.50
Check, Mrs. Leathers, Treasurer, Life Memberships and Memorials, 8 Life Members, 5 Memorials		130.00
Total Disbursements		$5,626.66
Balance in Bank		343.50
		$5,970.16

Mrs. W. V. Leathers,
Treasurer.

CONFERENCE TREASURER'S REPORT.

The following is the report of the treasurer of the Woman's Home and Foreing Mission Boad of the Eastern Virginia Conference for the Quarter ending December 31, 1950:

Balance on hand last report		$ 100.80

RECEIPTS.

Offering—Women's Meeting,. October 3, 1950		118.69

WOMEN' SOCIETIES.
(On Apportionment.)

Antioch	$ 13.56	
Berea (Nansemond)	20.00	
Bethlehem	35.00	
Cypress Chapel	30.00	
Cypress Chapel (Agnes Brittle Circle)	15.00	
Dendron	10.00	
Eure	13.50	
Franklin	75.00	
Great Bridge	15.00	
Holland	40.00	
Holy Neck	37.50	
Hopewell (For September 1950)	3.40	
Hopewell	6.00	
Isle of Wight	15.00	
Liberty Spring	50.00	
Mt. Carmel	33.90	
Mt. Zion	7.50	
Newport News	30.00	
Norfolk:		
Bay View	19.00	
Christian Temple	87.50	
Norfolk, First	14.50	
Little Creek	6.25	
Rosemont	50.00	
Norfolk, Second	20.00	
Oak Grove	9.60	
Oakland	18.75	
Portsmouth:		
Elm Avenue	15.00	
Portsmouth, First	25.00	
Shelton Memorial	25.00	
Richmond, First	12.50	
South Norfolk	30.00	
Spring Hill	2.75	
Suffolk	162.50	
Suffolk (Staley Society)	39.40	
Sunbury (Damascus)	25.00	
Union (Southampton)	17.80	
Wakefield	13.20	
Waverly	13.75	
Windsor	36.25	
		1,094.11

YOUNG PEOPLE.

Barretts	$ 6.25	
Berea (Nansemond)	12.50	
Bethlehem	25.00	
Burton's Grove	8.00	
Cypress Chapel	25.00	
Eure	4.50	
Franklin	9.00	
Great Bridge	2.50	
Holland	5.00	
Holy Neck	10.00	
Liberty Spring	15.00	
Mt. Carmel	10.00	
Mt. Zion	2.00	
New Lebanon	6.30	
Newport News	5.00	
Newport News (H. S.)	3.00	
Norfolk:		
Bay View	1.75	
Christian Temple	50.00	
Little Creek	2.50	
Oak Grove	2.20	
Spring Hill	10.00	
Suffolk	15.00	
Sunbury (For December and March)	20.00	
Union (Southampton)	12.50	
Windsor	10.00	
		273.00
Offering, Young People's Meeting, October 1, 1950		41.71
		$ 314.71

JUNIORS.

Antioch	$ 4.00	
Berea (Nansemond)	6.25	
Bethlehem	5.00	
Cypress Chapel	2.00	
Dendron	.30	
Eure	1.12	
Franklin	7.75	
Holland	5.00	
Holy Neck	5.00	
Liberty Spring	6.85	
Mt. Carmel	4.50	
Newport News (Jr. C. E.)	3.00	
Norfolk:		
Bay View	1.50	
Christian Temple	6.00	
Rosemont	6.00	
Portsmouth, First	3.00	
Union (Southampton)	1.62	
Windsor	2.00	
		70.89

CRADLE ROLL.

Cypress Chapel	$ .50	
Dendron	2.60	
Eure	1.12	
Franklin	2.00	
Liberty Spring	5.00	
Mt. Zion	1.00	
Norfolk, Little Creek	1.00	
Oakland	3.35	
Portsmouth, First	1.00	
		17.57

THANK OFFERING.

Antioch	$ 17.79
Berea (Nansemond)	100.10
Bethlehem	33.45
Bethlehem (Y. P.)	10.00
Bethlehem (Juniors)	3.00
Cypress Chapel (Women and Agnes Brittle Circle)	21.80
Dendron	15.00
Franklin	61.71
Franklin (Juniors)	2.00
Great Bridge	15.00
Holland	30.00
Holland (Y. P.)	4.00
Holy Neck	88.00
Holy Neck (Y. P.)	5.00
Holy Neck (C. R.)	7.00
Isle of Wight	15.00
Johnson's Grove	10.00
Liberty Spring	67.50
Liberty Spring (Y. P.)	17.00
Liberty Spring (Juniors)	10.00

(Continued on page 13.)

FOR THE CHILDREN

MRS. R. L. HOUSE, *Editor, Southern Pines, N. C.*

If you ever have an opportunity to hear The Angelus Choir from Wadesboro, N. C., I hope that you will hear them. There are about forty boys and girls. Their director is Mrs. Herman H. Hardison who has made the Choir her project for the last nine years or so. The youngest are around nine and some of the older ones are in their early teens. Mrs. Hardison began teaching them in her home, and they rehearse with her every weekday.

Many of our churches have junior choirs. Some of them are good and some are moderately so. The Angelus Choir actually does what all children's choirs should do. First of all there is that intensive practice. One cannot learn to sing well with others without constant practice. Next, they have learned to open their mouths. Nothing is worse in choral music than boys and girls who halfheartedly open their mouths. (Hope you aren't guilty of that!) Lastly, they have sung for enjoyment and in so doing have won fame.

Offers to sing on radio programs in New York and other distant places have been refused by Mrs. Hardison because she says, "We can't do that and keeping turning out the quality of work we like." They appear without charge and often for worthy causes. They sang by special invitation at the last session of North Carolina's General Assembly.

Boy and girls who learn to sing in a youth choir will have a lifetime of pleasure from doing that. Boys and girls easily learn to sing from memory and also sing as if they meant it. There is no music more beautiful than that of the church. Hear all of it you can, be a part of it if you can!

February is beginning. It is a month of famous birthdays. You will recall the two famous presidents born in February. The 14th. is a date to be remembered too. We shall be having some Valentine ideas next week.

Did you know that the youth who was the model for the Christ in Da Vinci's "The Last Supper," became, after years of dissipation, the beggar who modeled Judas?

PLAY FAIR WITH BABY AND BABY SITTER.

By LUCIA MALLORY.

Issued by the National Kindergarten Association.

Shirley Madison is a high school student who is preparing herself to become a kindergarten teacher. To help finance her education she is building a "college fund" by caring for her neighbors' children. Since my work as librarian in the children's room of our city library is in some respects parallel to that of her shosen profession, Shirley often talks to me about her plans.

"Being a baby sitter gives you good preparation for your future work, Shirley," I told her one evening, when she had come by the library to walk home with me. "Don't you enjoy it?"

"Yes, Miss Mallory, I like to be with children," came my young friend's prompt answer, "but I wish some of the parents would cooperate with me better."

"What do you mean by 'cooperate', Shirley?" I questioned.

"I wish that parents wouldn't sneak off because they think a child will cry if he sees his mother leave," Shirley replied. "One mother had me take her little Danny out into the back yard while she slipped out at the front door to go to a luncheon. When we came back into the house Danny ran from room to room looking for her. He kept calling her name, becoming more and more disappointed at not finding her. When he realized at last that his mother wasn't there, he cried so hard that he couldn't enjoy his lunch. I tried to divert his attention, and I was as quiet and gentle with him as I could be, but I couldn't comfort him. He finally sobbed himself to sleep. That was the most difficult time I've ever had taking care of a child."

"O course, all mothers are not as unwise at that one," I suggested hopefully.

"Oh, no," said Shirley. "Some mothers tell their children beforehand that they are going out. Mrs. Whitson has just moved into our neighborhood, and I have been taking care of her little boy. I think she understands just how to prepare for a baby sitter."

"Tell me about Mrs. Whitson's method," I urged, thinking that other mothers with whom I come in contact might profit from it.

"When she first called me," Shirley continued, "Mrs. Whitson asked me to stay with her Carey all of one Saturday afternoon and evening. I hesitated to go, because that seemed a long time to take care of a small stranger, but she suggested that I come half an hour earlier so that she and Carey could become acquainted with me.

"Carey was in his sandbox when I arrived. Mrs. Whitson took me out and presented Carey to me just as if we were both grownup. 'Shirley is going to stay with you today while Mother goes back to Danbury with Daddy to see about some chairs,' she explained to Carey. 'I want you, please, to take Shirley into the house and show her where you sleep.'

"Two-year-old Carey took my hand and led me in to show me his bed and his toys. In the meantime his mother placed some food for supper, his and mine, in the refrigerator where I could easily find it. She told me at what times Carey was in the habit of taking his nap and going to bed and she showed me where his picture books are kept. She even laid out some good magazines that I could read after Carey had gone to sleep.

"When she told the little boy good-by, she made it clear to him that she would not return before he went to sleep that night but that she would be there when he woke up in the morning.

"Carey was content, because he *understood* that he was to stay with me," Shirley concluded. "We followed his regular schedule, and I knew just where to find everything that he needed."

IT WILL HURT.

The President has warned us that the taxation which is necessary for the safety of the country is "going to hurt!"

The American Business Men's Research Foundation informs us that between 1934 and 1949, the American people spent for intoxicants, $92,470,000,000. If that money had been spent to make us strong, there would be no prospect of war today.

Your taxes will make up that waste, and "it will hurt!"

Youth at Work in the Church

MAX VESTAL, Box 792, Elon College, N. C.
MISS ANN TRUITT, *Associate*

RELAX WITH MAX.

Have you heard about the drunk who was seen feeling his way 'round and 'round a telephone pole. A passer-by heard him mumble, "Whatde ya know? I'm walled in."

* * *

'Strikes me that sometimes we get so wrapped up in ourselves that we pay very little attention to the world around us. Maybe we're missing something.

* * *

A hard working farmer had transformed a marshland into a beautiful flower garden. The parson came by and exclaimed: "My, what a beautiful spot you and God have made."

"Yea," replied the farmer, "but you should have seen the place when the Lord had it by himself."

* * *

Yep, the Lord gave us all work to do. Some of us duck out on it sometimes. I guess the marshland is the place to look for ducks. That's my last quack for this time.

NEWS OF BURLINGTON YOUTH.

The Junior and Senior High groups are combined in our church. They meet each Sunday evenng at 6:00 and the parents and different groups in the church serve a light supper with the program following. The officers had a retreat last fall and planned the year's work. They met at 2:00 p. m. one Sunday afternoon and then at 5:00 the others came for a picnic. This retreat was held at the summer home of one of our church members. Year books were made for the program that was assembled that afternoon.

This month we have been studying the foreign mission study book, "Assignment: Near East." The study has been conducted in skit form using the guide that accompanies the study book. After the first session we used the film "South of the Clouds." It illustrated the life of a Moslem girl and a Christian girl in one of our Christian schools in Lebanon. This was most interesting after having studied some of the background of the country first.

Five of the young people are giving part of the skit to a night missionary circle next month.

Our church in Durham has recently organized a youth group and we have invited them to visit us on January 28. We have asked the Southern Convention Officers of the Young People who are in school at Elon to give the program. Then on February 4 the Durham group has asked us to visit them.

IS JESUS SATISFIED WITH ME?

The following worship service was presented by the Albemarle Youth Fellowship at the October rally of the Western North Carolina Youth Fellowship. It was prepared by Louise McLeod, of the Albemarle Church.

Scripture: Psalm 107:8-9.

Woman enters dimly lit church and walks slowly down to front. As she walks, the reader from some place in the background begins to read:

Reader: As I walked down the dark corridor of the empty church some great disturbance raised within me. I kept asking myself questions and thinking of Jesus. I began to think; is he satisfied with me?

I reached the altar and lit the candles on the small table there. My eyes wandered and when they stopped they fell on the Bible. I kneeled and slowly opened it. I began to read. Suddenly far off I heard someone singing. Listened. (Off stage someone sings first stanza of "Satisfied With Jesus.")

Then a voice seemed to come from no where. It said:

When I hear that song my heart condemns me. I know that somewhere down in the depth of my heart there is something that does not satisfy Jesus. Could he be satisfied with my faith? I know I have been saved by faith, but I wonder if he is satisfied with my faith in him to keep me in times of trouble and temptation. Do I really live by faith or do I fret and worry and grow fearful? Or do I say confidently: "The Lord is my helper, and I will not fear what man shall do unto me." (Heb. 13:6.)

Could Jesus be satisfied with my thoughts? Do I sustain inner life with God's own precious words each day so that I can think God's thoughts after him? With Paul do I daily think on whatsoever things are true, whatsoever things are honest, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report" (Phil. 4:8)?

Sing second stanza of "Satisfied with Jesus"

Reader (continued): Could Jesus be satisfied with my prayer life? As I think of my prayers, I wonder if many of them are not too selfish. Are many of them too hurried? Do I too often fail to tarry for God's loving and wise answers? I wonder if many of my prayers lack enough praise and thanksgiving, adoration and love. Are there too few earnest intercessions for the growth of God's Kingddom, for his faithful servants, for lost people, and for laborers that are needed everywhere?

Could Jesus be satisfied with my fellowship with others? Do I really love the fellowship of the saints? Do I show a loving concern in those who do not know Christ? Are my dearest friends those who live close to the Lord? Do I show the compassion of Christ toward those who are unfortunate, needy, or sinful? Can I love the unlovely for Christ's sake?

Third stanza of "Satisfied With Jesus."

Reader (continued): Could he be satisfied with my pleasures? Do the pleasures I indulge in place me in a compromising position? Or do they enhance my usefulness as a Christian? Through them do I show the world that Jesus come first in my life? Do they build me up spiritually as well as physically?

Could he be satisfied with my use of time? Do I really give him that one day out of seven? Do I grudgingly give a little time daily for prayer and Bible study? And do I say, "If I have time" when I am asked to do something for him?

Fourth stanza of "Satisfied With Jesus."

(Continued on page 15.)

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

JESUS MEETS HUMAN NEED.

Memory Selection: *He had compassion on them, because they were as sheep without a shepherd; and he began to teach them many things.* —Mark 6:34.

Lesson: Mark 6:34-44.

Devotional Reading: Psalm 103:1-11.

The Divine Compassion.

"And he came forth and saw a great multitude, and he had compassion on them, because they were as sheep not having a shepherd." Crowds tugged at the Master's heart he was moved with compassion when he saw them. His great heart was touched by their needs, known and unkown, felt and unfelt, outward and inward. He was all the more moved because he knew that they really did not know their deepest need. Here is a picture of God. Here is the way God feels as he looks down, or as he looks out, on human need. "Looks out" on human need is better than "looks down," for God is not a Great Potentate sitting on a throne away off in heaven, where he is, far-removed from human need. God is right down here on earth, among his children, sharing with them their sufferings and sorrows and sins, entering into their experiences, seeking to share their burdens, and to heal their hurts. How do you suppose God feels when he looks down on the slums of our great cities? How do you suppose God feels when he looks at those Korean refuges, trudging weary miles through ice and snow in wintry temperatures, carrying with them a few personal belongings,, hungry, cold, sick, discouraged, dying like flies. If it is true, as Jesus said, that he who sees Christ sees God, then we may be sure that God is moved with compassion when he sees the multitudes in the world today.

The Divine Response.

"And he began to teach them many things." Man cannot live by bread alone. Man needs something more than bread for his body; he needs truth for his mind, and life for his spirit. When Jesus saw the multitudes and was moved with compassion for them, he began to teach them many things. He sought to give them new truth, to awaken new impulses, to quicken faith, to renew courage, to impart new life. The city missions are using sound psychology when they conduct services of worship before feeding the people who come to the missions. There are multitudes who need bread in the sense of material things, but at the same time they need something more than bread. They need the Bread of Life, the bread that came down from heaven, which if a man eat, he shall live, live on higher levels, live at more points, live in new dimensions.

But Jesus did more than teach the people; he also fed the people. They needed more than bread, but they did need bread. Man is a spirit, but he has a body. God does not want his children to go hungry, to go cold, to go unclothed. When Jesus took steps to feed the multitudes on the Galilean hillside, he was dramatizing what God is always trying to do for his children. Jesus himself in teaching his disciples how to pray, said "after this manner pray ye—Give us this day our daily bread." God is concerned whether men have jobs, whether they have fair pay for services rendered, whether they have material things necessary to wholesome living. And Christianity has been true to its Founder when it has sought to feed the hungry, clothe the naked, visit the sick and the prisoner, and heal the hurts and heartaches of the world.

"Give ye them to eat." There stood Jesus in the presence of great human need. He was moved to compassion to do something about it. But when in reply to the query of the disciples as to how to go about feeding that multitude, Jesus said "Give ye them to eat." It is the divine plan. God feeds hungry people through those who have something to share. Jesus did not feed the people direct; he fed them through the disciples. So it was then, is now, and evermore shall be. It is the way God works. Those of us who have, must share with those who do not have. It is as simple as that. And as demanding as that. James the brother of Jesus must have been impressed by this incident in the life of the Master for when he wrote to his Christian friends later, he told them that there was no merit in saying a few pious words to those who came seeking for aid. Not much use of asking for aid. Not much use of asking God to feed the hungry unless we are willing to help to answer our prayer by sharing what we have with others.

And that does not mean that we have to have great possessions. The point of the story is that God can do so much with so comparatively little, if we give what we have to him. Five barley loaves and two fishes—what were they among so many? What were they indeed? Not much, but blessed and multiplied by the Master they were more than enough. We do not need an increase in the world's wealth to take care of the world's needy people. We do not need more personally—we need simply to give more to the Master. God can take even small sums, if that is all that we have, and make them do wonderful things.

The Divine Order.

"And he commanded them that they should all sit down by companies on the green grass. And they sat down in ranks, by hundred and by fifties." Let all things be done decently and in order. God works in orderly ways. He is always trying to bring order out of chaos. Even charity and giving should be done in approved ways, that is in an orderly way. What confuson there would have been if that huge multitude had rushed pell mell for the meager food. But there they were, seated in groups of hundreds and fifties, while the disciples moved among them, distributing the food which the Master gave them. God moves in mysterious ways, his wonders to preform, but he moves in orderly fashion, without chaos and confusion.

The Divine Economy.

Everybody got enough—"they all ate and were filled." And there was some food left over, perhaps a little of the original supply, perhaps bits and scraps left lying around. The disciples evidently were content to leave the left-overs. But the Master commanded them to gather up the fragments, the scraps, and save them, "that nothing be lost," one of the evangelists writes. Thus would the Master teach us that waste is sin. Modern science has taught us how to save the scraps. It has been facetiously said that in a modern packing plant nothing is lost of the butchered hog but the squeal! So-called scraps are very valuable and very important. Many people have become well-read by using their spare minutes for reading and study. Many valuable things are made from scraps. Many big business have been built up by utilizing left-overs. A great multitude could be fed with what the American people waste. The garbage can of some American homes would keep some famalies in food. And all the talk and efforts concerning the conservation of natural resources are in keeping with the divine economy.

The principle operates in a higher realm. God often takes the left-over of a life and makes it priceless. His concern is for "the lost," that which othedwise would be thrown on the scrap-heap. They are precious unto him. And history is replete with instances of what he can do with such broken lives.

Based on "International Sunday School Lessons;" copyrighted 1951 by Division of Christian Education, National Council of the Churches in the U. S. A.

THE PILGRIM MOVEMENT.

(Continued from page 5.)

During the first winter half of them died and only six of them were sufficiently well to care for the sick. Yet in the darkest hours they defied despair by re-affirming the faith which was unshakable because it was based on God—'Yet the Lord hath power to save . . . .'

"Shall we not in days of lesser danger to our church, and infinitely greater period to our world, be a source of strength within our fellowship and through it to the world, by our common affirmation—'We will maintain our faith that God will guide us to the best resolution of our difficulties.' Let those who would deny their God continue at the wailing wall. We will, in the face of danger, say: *'Yet the Lord Hath Power to Save'.* "

CHURCH WOMEN AT WORK.

(Continued from page 9.)

Liberty Spring (C. R.)	5.00	
Mt. Carmel	9.52	
Mt. Carmel (Y. P.)	9.52	
Newport News	100.00	
Norfolk:		
Bay View	10.50	
Christian Temple	68.31	
Norfolk, First	10.00	
Little Creek	20.86	
Rosemont	42.10	
Norfolk, Second	15.00	
Oak Grove	10.80	
Oakland	50.00	
Portsmouth:		
Elm Avenue	7.75	
Portsmouth, First	22.50	
Shelton Memorial	17.00	
Shelton Memorial (Y. Women)	11.00	
Richmond, First	26.84	
South Norfolk	10.00	
Spring Hill	7.00	
Suffolk	125.00	
Suffolk (Staley Society)	125.00	
Sunbury (Damascus)	22.00	
Union (Southampton)	9.05	
Wakefield	12.35	
Waverly	5.00	
Windsor	16.17	
Windsor (Y. P.)	11.17	
Special: Mrs. J. M. Darden	100.00	
Special: Mr. Garland Gray	100.00	
		1,512.79

LIFE MEMBERSHIPS.

Christian Temple	$ 10.00	
Waverly	10.00	
		20.00

MEMORIALS.

Holy Neck	$ 10.00	
Oakland	10.00	
Waverly	10.00	
		30.00
Grand total for quarter		$ 3,279.56

DISBURSEMENTS.

Miss Ruth Seabury (Conference Speaker)	$ 30.00	
West and Whithers (Renew Treas. Bond)	5.00	
Miss Margret Blemker (Mission Institute Speaker)	20.00	
Gurley Press (Programs and Stationery)	23.00	
Convention Office (Supplies for Report Books)	12.20	
Gurley Press (Programs, Mission Institute	6.50	
Mrs. W. V. Leathers, Treasurer	2,955.16	
Miss Barbara Bradshaw, Treasurer Youth Fellowship (one-third of Young People's funds)	104.91	
		3,156.77
Balance in Treasury		$ 122.79

Respectfully submitted,
Mrs. W. B. Williams,
Treasurer.

NEWS OF ELON COLLEGE.

(Continued from page 7.)

affiliated with the Masonic Order. He was named to the new post at the national convention in Richmond, Va., during the holidays.

Also named to high office in the national Square and Compass was Matt Currin, Jr., Elon sophomore, who attended the convention as a dalegate. Currin, now president of the Elon Square, was named to the national council. John G. Truitt, Jr., was the other Elon representative at the meeting.

GREEK STUDENTS FORM NEW GROUP.

Most recent addition to the ranks of the student organizations on the Elon campus is the Greek Club, which is composed of those students now studying the Greek language and those who have had the subject. It was formally organized at the regular Greek class meeting on Tuesday, January 9th. Social gatherings will be held monthly.

Officers for the group include Marjorie W. Stuckey, of Graham, president; Betty Sharpe of Graham, vice-president; and Max Vestal of Asheboro, secretary-treasurer, with Dr. F. E. Reynolds as faculty sponsor. The purpose of the group was announced to promote better fellowship among the students of the language.

APPORTIONMENT GIVING.

Elon College finds itself facing an unusual situation. The loss of students to our armed forces means a loss of revenue to our college. This is true in practically every school. The precarious situation at Elon College is not different from the situation that obtains on other campuses. The difference is the sources to which schools may appeal for help. Our appeal is to the church and Sunday schools of our Convention. Our Sunday schools are accustomed to contribute to the colege on fifth Sundays. These offerings count on conference apportionments. Our churches and Sunday schools are not accustomed to contribute to the Elon College Sustaining Fund. This is new. In sending in your offerings for the college you should be careful to designate where you want your money to go. If to the Sustaining Fund, write it plainly. The Convention Office will not know where to credit your offering unless you designate it. If it is not designated, the Convention Office is likely to credit your contribution to conference apportionment.

We are now in the college period. This is a good time to make generous contributions to your conference-apportionment fund.

1950.

Previously reported		$14,099.78
Valley Va. Conference:		
Newport S. S.		19.10
Grand Total		$14,118.88

1951.

Previously reported		$ 260.15
Eastern Va. Conference:		
Damascus	$ 50.00	
Richmond, First S. S.	6.51	
Spring Hill S. S.	2.96	
Suffolk S. S.	52.70	
N. C. & Va. Conference:		
Durham	$ 24.17	
		136.34
Grand Total		$ 396.49

The Orphanage

J. G. Truitt, *Superintendent*

Dear Friends:

What a fine birthday party we had in January! There were twelve honorees. And since John's birthday is in January he sat at the big birthday table. All had gifts. All had birthday cake. And everyone in the dining room had a half pound of candy and ice-cream.

In February our birthdays are: Faye Watkins, 2-4-36; Nancy Watkins, 2-18-40; Rachel Watkins, 2-21-42; Betty Lou Wilson, 2-17-39; Cecelia Wilson, 2-26-41; Douglas Wilson, 2-12-35; Mrs. Nancy Whitt, Matron.

All our February birthday people have names which begin with "W" just like George Washington. We are planning to have this month's birthday party on the 22nd.

Our offerings for January were $3,638.16. Wasn't that good! I am so grateful for every contribution, and pray God's blessings upon every contributor. If you could know Tommy as I know him, or Roy or Doris or Jeanne; if you could watch them grow mentally, physically, and spiritually; if you could see the change that gradually wears the worry, the "oldness," and the fear from off their faces; if you could see the laughter, the talkativeness, and the song which come into their lives you would be so glad you had some part in their training and subsequent happiness.

I have listed some of the things we hope for in 1951. (1) Continuous and more efficient help for every boy and girl. (2) Happier working conditions for all the matrons. (3) Ability to receive more of the helpless children who are knocking at our door. (4) New dining room building. (5) Coldstorage rooms. (6) New roof for the Johnston Hall. (7) A few white-face heifers with which to begin cattle raising for home use. (8) Improvement of our dirt, dust and mud drives. (9) A growing number of friends. (10) Continuous help of the churches of the Southern Convention which so nobly planned and established, and has generously maintained this home for helpless children for more than forty years.

Please send your January offering in, and set for your Sunday school the good goal of sending an offering every month. There are many people in your Sunday school or church who would give a dollar or quarter or dime if you give them the opportunity who will not send that small amount to us. It is the monthly offering that encourages us here, and blesses this home.

John G. Truitt,
Superintendent.

Donated Commodities for the week.

Mrs. T. D. Goodwin, New Hill, N. C.: Box of clothing.

* * * * *

REPORT FOR JANUARY 26, 1951.

Sunday School Monthly Offerings.

Amount brought forward		$1,981.61
Eastern Va. Conference:		
Portsmouth, First	$ 8.74	
Spring Hill	6.93	
Suffolk, S. S.	50.00	
		65.67
N. C. & Va. Conference:		
Durham	$ 28.20	
Hebron	18.00	
Union (Va.)	50.00	
		96.20
Valley Va. Conference:		
Dry Run S. S.	$ 6.00	
Newport S. S.	23.87	
		29.87
Total		$ 191.74
Grand Total		$2,173.35

Special Offerings.

Amount brought forward		$1,240.81
Junior Philathea Class, Suffolk	$ 10.00	
Vancelville S. S., Tifton, Ga.	1.00	
Scrap lumber	15.00	
H. G. Lewis	100.00	
Calvary Christian Church	30.00	
Pisagah S. S., Pisgah, Alabama	5.00	
Special Gifts	57.00	
		218.00
Grand total		$1,458.81
Total for the week		$ 409.74
Total for the year		$3,638.16

EIGHTEEN YEARS OLD!

(Continued from page 3.)

Wilson, Karl T. Compton—a strong, wise, patriotic group! After months of intensive study they issued a report recommending U.M.T. and outlining some directions for its set-up.

All these directions were important, such as, for example:

(1) "The selection of men of character as commanding officers of the several camps.

And (2) "The selection, and proper training in the problems of an 18-year-old, of the officers and non-commissioned officers who will take part in the training.

But (7) ! ! ! "Limitation of the opportunities for purchase by trainees of any alcoholic beverages, including beer, through (a) prohibiting the sale thereof to them on any military, naval, or other camp reservation, or in any post exchange, ship's store, or canteen, (b) declaring 'off-limits' to trainees all taverns, taprooms, and similar facilities whose principal business is selling alcoholic beverages, (c) soliciting the assistance of local communities in this program, and (d) making it a Federal crime knowingly to sell such beverages to any person in training."

If the armed services are to have the whole-hearted support of Christian people, it is advisable that these words be heeded. Ruin of tens of thousands of veterans of the recent war, now caught in the terrible toils of alcoholism because they began the habit of drinking while in service, lies heavy upon the hearts of many millions of the best citizens of this country. Beer is the beginning—alcoholism, all too frequently, is the end.

MEMORIAL GIFTS

"Instead of Flowers"

Dr. John G. Truitt
Christian Orphanage
Elon College, N. C.

Dear Dr. Truitt:

Please acknowledge the enclosed $.................. as a memorial gift sent to the Christian Orphanage in lieu of flowers in memory of:

....
(Name of Deceased) (City) (Date of Death)

....
(Survivor to be Written) (Address)

Name..

Address..

In Memoriam

PRESTON.

On the afternoon of January 2, 1951, Mr. A. W. Preston (88) slipped away quietly, in the home of his daughters, Mrs. O. H. Paris and Mrs. W. M. Paris, Greensboro, to join the great cloud of witnesses ever surrounding us. He was educated at Oak Ridge Military Institute; established a mercantile business at Pine Hall in 1890, and moved it to Belew Creek in 1897, where he lived an active life until about five years ago when ill health forced him to retire. It was then that he came to Greensboro to make his home. He was a lifelong member of the Belew Congregational Christian Church and was a member of the Board of Deacons for thirty five years.

Mr. Preston was a noble Christian gentleman. He moved quietly among his fellowmen, but everyone knew where he stood. His passing from among us will be felt, not only in his home where he had been a devoted father, but in his community where he wielded a wholesome influence, in the Belew Creek Church where he was a consecrated member, and in the denomination where he was widely known and respected.

A. W. PRESTON.

Surviving are three daughters, Mrs. W. M. Paris and Mrs. O. H. Paris, Greensboro, N. C. and Mrs. Paul Fulton, Walnut Cove, N. C.; three sons, T. R. Preston, Belew Creek, L. W. Preston, Tuscaloosa, Ala. and Thomas D. Preston, Pine Hall, N. C.; fifteen grandchildren and ten great-grandchildren.

Funeral services were conducted at the Belew Creek Congregational Christian Church on Thursday, January 4 at 2 p. m. with the Rev. Allen Hurdle, Dr. W. T. Scott and the undersigned, officiating. He was laid to rest in the church cemetery overlooking the beautiful hills he loved so much. It may be said of Mr. Preston that "he fought a good fight, he finished his course and he kept the faith."

W. E. WISSEMAN.

RAWLES.

Whereas, it pleased our Heavenly Father who always acts wisely, to call home Mrs. Willie J. Rawles on October 30, 1950, we, the members of the Liberty Spring Christian Church offer the following resolutions:

1. That we try to emulate the high Christian standards and ideals of service and kindness which were her daily living.
2. That we extend our deepest sympathy to the family and commend them to God for comfort.

PARKER.

We, the members of the Liberty Spring Christian Church wish to pay tribute to the memory of our member, Mrs. Henry K. Parker, who departed this life November 22, 1950.

Therefore, be it resolved:

1. That we bow in humble submission to the will of our Heavenly Father.
2. That we extend our love and sympathy to her family and pray God's blessings may comfort them.

IS JESUS SATISFIED WITH ME?

(Continued from page 11.)

Reader (Continued): Could he be satisfied with my giving? Have I learned to be a cheerful giver? Am I grateful enough that I have something to share and that I have a part in the advance of Christ's Kingdom? Is my giving selfish? Are my prayers and my gifts together large enough to receive his approval?

Could he be satisfied with my service? Have I yet caught the Master's Spirit who "came not to be ministered unto, but to minister" (Matt. 20:28)? Have I every lost myself in unselfish service in Christ's name to those about me? Have I withheld talents he gave instead of developing them for his glory? Could it be said about me as about my Master: He "went about doing good" (Acts 10:38)?

Suddenly everything was still, Not a sound was heard. To my amazement a light beamed down from nowhere. (A strong spotlight should be used here to be shone on a picture of Christ kneeling in prayer). I looked to see what it was shining on; and there before me was a picture of Christ kneeling in prayer. I looked on in astionishment and just as suddenly as the light had appeared it was gone.

My mind stopped wandering then and I thought seriously of what I had just seen and heard. I knew then that though faith you are saved and that after this I would have faith enough, I would do my best, and pray that Christ would guide me so that he would be satisfied with my life.

Arising I blew out the candles and left with a greater determination to satisfy Jesus.

Do all of you here hear a tiny voice within you asking "Is he satisfied with me"? If so, do everything in your power to live as he would have you to live. If there is anything in your life that is not pleasing to God, do away with it and ask that he will show you how to live so he can be satisfied with you.

The voice is asking "Is he satisfied"? Will you heed its callings?

PROFITABLE READING.

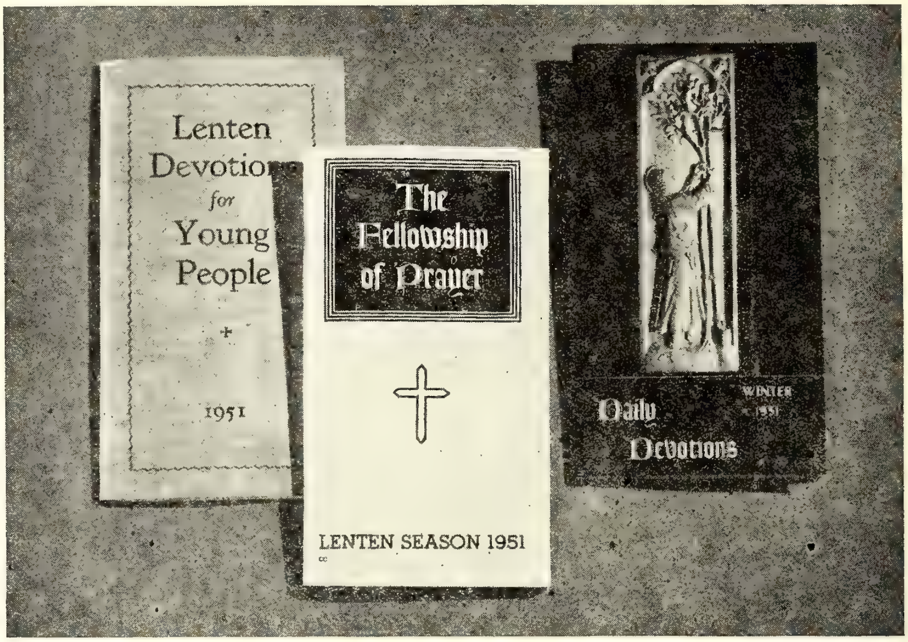
(Continued from page 6.)

fifty cents it cost for the entire year!

Finally, I read our own denominational magazine, *Advance*, It certainly was "last, but not least." The names of the writers would tell you that. Where in one magazine—religious or secular—will you find in one issue such talent: Dean Acheson, secretary of state; Charles Malik, member of the United Nations from Lebanon and Minister to the U. S. from his country; Walter H. Judd, ex-medical missionary of our Board in China, and one of the foremost members of the U. S. Congress; Douglas Horton, Minister of our denomination; Gaius Atkins, writer of the history of our denomination, writer for Daily Devotions, a noted preacher; and a half dozen others. Among the others, one particularly interested me, for I am our church's reporter, "Your Church Publicity" by Majorie Armstrong, former managing editor of the *Southern Baptist World Magazine.* "The Pilgrim Spirit Moveth" gives examples of new frontiers our churches are reaching, new ideas they are trying.

Truly, the afternoon of reading religious magazines was a most rewarding experience. (And then THE CHRISTIAN SUN was not among those read, because it didn't come until Friday!) In many of our churches, only the minister takes *The Missionary Herald* or *Advance*. And could it even be said that in some of our churches not even the minister takes them? Perish the though! Anyhow, I heartily recommend to our people subcribing to and reading both of these peridicals of our denomination, in addition to THE CHRISTIAN SUN. And if you want to be up on cooperative Christianity in America, two dollars spent for the *National Council Outlook* will also be money well spent.

EMILY CARLETON LESTER.



Now Ready - The 1951 Editions of the Commission on Evangelism and Devotional Life Literature

Three Famous Devotional Guides For Lenten Reading

Order them in quantities for distribution among among church members the Sunday before Lent

THE FELLOWSHIP OF PRAYER

33rd Annual Edition

By Frederick K. Stamm

The meditations for the 33rd year of this inspiring annual are organized around the main theme, "Our Continuing Fellowship." Through these devotional studies men and women will find renewed incentive and added courage for Christian discipleship, essential if the Christian Church and civilization are to endure.

4 cents each in any quantity

LENTEN DEVOTIONS FOR YOUNG PEOPLE

By W. Carl Calhoun

A revised edition of the earlier popular booklet, "A Pilgrimage of Faith" by Mr. Calhoun, which takes its theme from John Bunyan's: "He who would valiant be 'gainst all disaster, let him in constancy follow the Master. There's no discouragement shall make him once relent his first avowed intent to be a pilgrim."

5 cents each in any quantity

DAILY DEVOTIONS

A Quarterly Publication

Edited by Oscar E. Maurer

A compact and attractive booklet which features daily meditations based on Scripture references followed by meaningful prayer. An inspiring source of hope, comfort and courage for Christian living. "Daily Devotions" helps to establish the practice of prayer.

Quantity subscription rates: 20 cents each year (four issues) 5 cents each any quarterly issue. (On orders for less than 25 copies of any single quarterly issue, the rate is 10 cents a copy) Individual subscription rate: Four quarterly issues, 35 cents a year.

Order Early

Visitation Evangelism Manual	5c
Highlights of Holy Week (Interpretations of events which occurred in the last week of our Lord's life)	5c
The Christian's Commitment (Text for church membership classes)	15c
The Manual for Church Members	15c
A Service for Thursday of Holy Week	3c
The Vigil of Maundy Thursday (The Office of Tenebrae with Holy Communion)	3c
A Service of Devotion for Good Friday	3c

BE SURE to have an adequate supply of hymnbooks for Easter.

"The Pilgrim Hymnal" is now available in a beautiful rich red cloth binding at the prevailing price of the book in the dark green, brown and navy blue bindings, namely, $1.50 a copy in any quantity, plus transportation.

On initial orders, shipment includes a specially bound organ copy and a flexible leather bound pulpit copy free of charge. Service of dedication for free church distribution also available upon request.

THE PILGRIM PRESS 14 Beacon St., Boston 8, Mass.—19 S. LaSalle St., Chicago 3, Ill.

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.

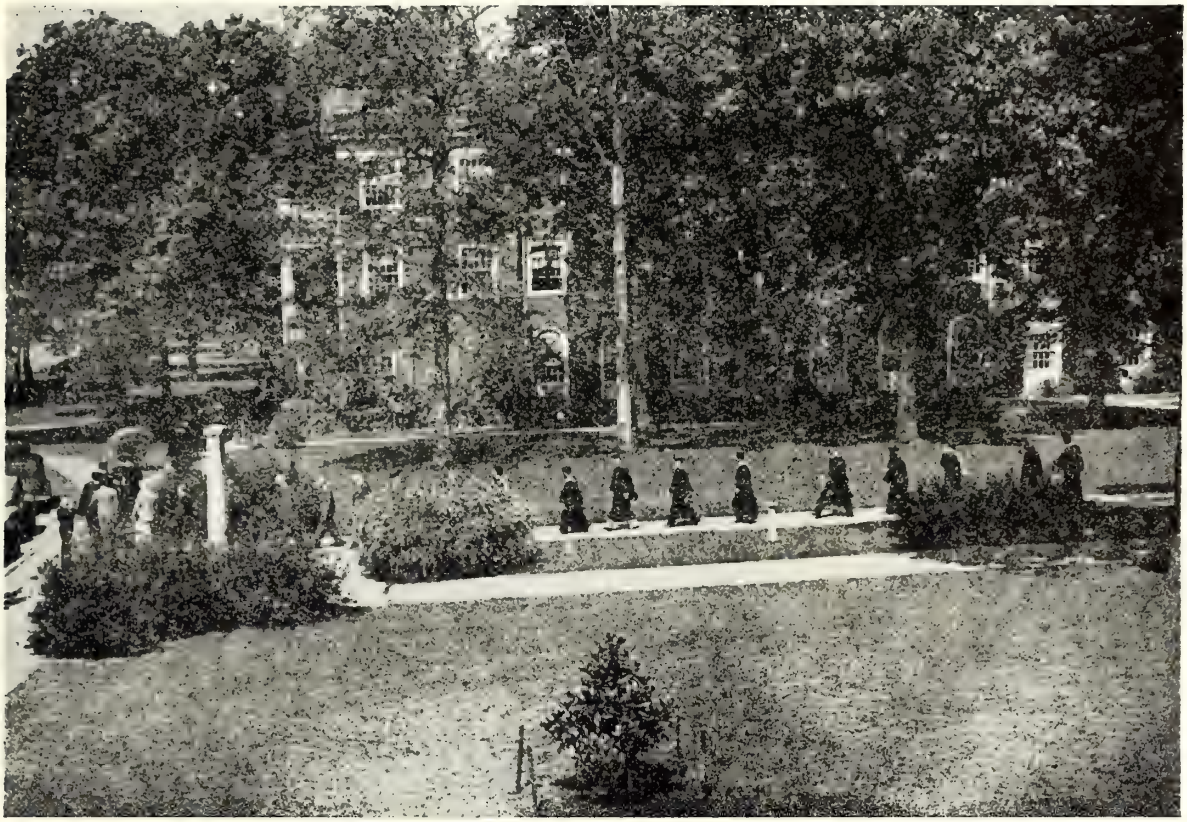
1844 - Over a Century of Service to the Denomination - 1951

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES
In Essentials Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME CIII RICHMOND, VA., THURSDAY, FEBRUARY 8, 1951 NUMBER 6

Elon College Serves the Church



GRADUATION IS THE GOAL OF ALL ELON STUDENTS

The Christian Sun is the "mouthpiece" of the Southern Convention. The College is the trainer and the director for the leadership of the Convention. These two agencies of our Convention have been functioning in the interest of the Church for a long, long time. They are not working by themselves or for themselves. Indeed they could not be or go alone. They are both dependent upon the individuals, churches, boards and organizations for their very existence.

In this issue, The Christian Sun seeks out of the minds and hearts of interested individuals, expressions of interests, loves, devotions and hopes for our College, and gives them to you in brief, informative and interesting articles. They are presented among attractive scenes from its beautiful campus. We trust that you may observe and read with profit.

Elon College--1950

By Luther Byrd.

The mid-century year of 1950 was a successful one for Elon College, despite the fact that the latter portion of the year was darkened by international war clouds, which loomed as a threat to the nation's entire educaional system.

Dr. Leon E. Smith, who began on November 1 his twentieth year as president of Elon College, reported continued progress on the institution's great ten-year expansion campaign, which has for its goal the raising of $2,000,000 for additions and improvements in the sixty-year old college.

Funds raised during 1950 swelled to approximately $725,000 the amount raised toward the $2,000,000 goal. Included in the funds raised during the year was $55,725 given toward payment of the balance on Elon's manificent new Alumni Memorial Gymnasium.

Highlights of the college year were the graduation of 153 seniors as members of the largest class in the history of Elon, additions to and improvements in the faculty, a broadened curriculum, the official opening and dedication of the new gymnasium, a drop in enrollment of G. I. students and continued success of the student government and honor system.

With a faculty numbering 42 well trained and experienced members, Elon is now offering the broadest curriculum in its history, a curriculum administered through ten separate and distinct departments.

In addition to the regular nine-months term, Elon also operated two successful summer sessions and offered two series of adult education classes at night. This enabled the college to serve many in addition to the regular student body.

There was a drop in the fall quarter of 150 in the number of G. I. students enrolled, but an actual increase of nearly 100 non-veteran students kept the drop in total enrollment to a minimum. It is interesting to note that nearly half the Elon students earned part or all of their college expenses during 1950.

The major improvement in campus facilities in 1950 was the completion of the huge new gymnasium, which will seat 4,600 for athletic contests and which offers the finest indoor physical education and sports plant to be found among the smaller colleges in the South.

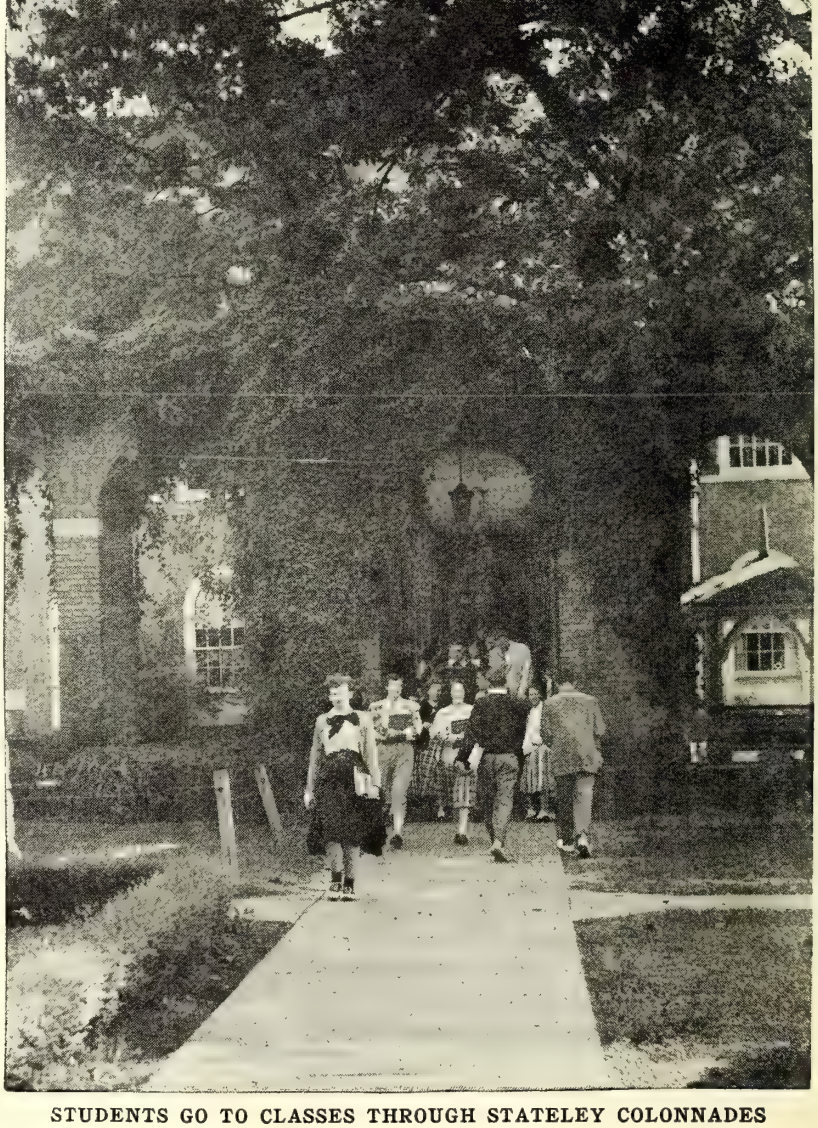
Extra curricular activities among Elon students hit a high peak in 1950, with Elon's athletic teams boasting one of their most successful years. The Elon Music Department, which ranks high in the nation, continued to win high praise, and the Elon Choir attracted much attention in three personal appearance tours and for its continued activities on the radio. The Elon Players, student dramatic group, presented four successful players and also presented a number of radio programs. Both the music and dramatic groups appeared on a number of television shows.

All in all, 1950 was a complete success for Elon College, and, despite the threat of a new world conflict, the college faced 1951 with hope and with prospects for another successful year to go with sixty successful ones gone before.

Between Fifty Years

By Dr. I. W. Johnson.

Fifty years ago Elon College was a small institution, struggling for its existence. Its financil resources were not adequate to the demands of its constituency. But its poverty laid the foundation for careful planing and consecrated dedication to its moral and spiritual objectives. The student enrollment was small, and the majority represented families of the Christian denomination. Students all knew each other by name—usually by



STUDENTS GO TO CLASSES THROUGH STATELEY COLONNADES

A TREE-FRAMED VIEW OF ALAMANCE BUILDING

the first name—or the college nickname. The writer was greatly shocked, a few years ago, when he asked a student to give him the name of another student who was passing by—to get this reply: "I do not know his name." It is not easy to learn the names of 800 students on a college campus.

The college has passed beyond the intimate family spirit among the students. During my college days seniors and freshmen were on the same social level. The development of a class spirit and the recongnition of existing social clubs cannot be avoided in a growing institution. There could be some discussion as to the real value of these evolutions in the educational institutions of our country. Elon College has passed through this period with honor to itself, and the college spirit continues to express itself in a favorable way for the institution. Its growth has not weakened its central purpose to create a friendly spirit among its students.

The college has made wonderful advancement in its building and other educational requirements. It faces a greater opportunity because of its past success. Its financial difficulties will apear greater during the changes in the financial condition of its constituents. Money responds to the ebb and flow of the financial tides of the country. No college can escape the tides of inflation and depression. Under the guidance of the tireless efforts of Dr. L. E. Smith, the worthy President, the college has made a good record of meeting its financial budget for several years. No one who understands the movements of church finance should be disappointed if the college should again face financial difficulty in balancing its budget.

There is a growing need of the church college to meet some of the problems of our country. Christian education must remain the basic hope of the church in building a better world. Elon College is doing a fine part in that field of service. Its support should be liberal, and the opportunity to give should be accepted with a cheerful spirit.

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Editor..................Robert Lee House
Managing Editor..........John T. Kernodle
Board of Publications—Duane Vore, Chairman, S. T. Holland, Secretary; R. C. Helfenstein, S. E. Madren, P. H. Ricketts, G. D. Colclough, Treasurer, ex officio.

SUBSCRIPTION RATES

One Year	$3.00
Two Years	5.00

Published by the Board of Publications, agent for the Southern Convention of Congregational Christian Churches, and printed every Thursday except the last in June and December by the Central Publishing Co., Inc., Richmond, Va.

Entered as second-class matter at the Post Office at Richmond, Va., July 25, 1922, under Act of March 3, 1879.

The Christian Sun Subscription Blank

Dr. Wm. T. Scott, Elon College, N. C.

Enclosed will be found $3.00 ($5.00) for which please send The Christian Sun for one (two) year(s) to:

Name ....

Address ....

[ ] New ....

[ ] Renewal Name of Church ....

THE EDITOR'S MESSAGE

WE LOOK TO ELON

We look to Elon for major accommodations and services. Many of our conferences, training schools, banquets and committee meetings are held at Elon. The major portion of our Convention activities are housed at Elon. For years The Christian Sun was edited at Elon. We look to Elon with its fine campus as a proper setting for many church-wide activities.

We look to Elon for extraordinary leadership in religion and music. We expect conspicuous examples of churchmanship. We confidently anticipate the fusion of education and religion on higher levels, and the consequent chain reaction of redemptive influences. We look to the College Church for challenging demonstrations of Christian education.

We look to Elon for new definitions and demonstrations of the Church related College. We look to Elon for enlightened leadership, dynamic and refined personality, and character that is Christian to the core.

We look to Elon for a Christian faculty, a faculty that is equally devoted to the pursuit of truth and the enthronement of virtue, a faculty which recognizes no boundaries to the sovereignty of God.

We look to Elon for our future ministers. There the foundations are laid for the future ministry of our churches. There they learn to recognize and trace the ways of God. There they learn the rudiments of churchmanship.

We look to Elon as the spiritual capital of our denominational commonwealth. Our sons and our services, our daughters and our dollars, are entrusted to her care. Our wealth and our talents are at stake. Intellectual and spiritual energies must be released. Life patterns must be set and destinies shaped. We look to Elon for spiritual transformations and orientation. This, admittedly, is a big order. Yes, we look to Elon, but . . .

ELON LOOKS TO US

Elon looks to the Church for students. She knows that the best advertisement for the College is hometown talent trained and placed in positions of leadership. The greatness of any educational institution is determined not only by its faculty, but, also by its students. Elon expects us to acquaint our youth with the opportunities offered at our Church School. She expects us to recommend her to our friends.

Elon looks to us to create a constituency and develop a Church loyalty which will embrace the institutions of the Church. She looks to us for necessary morale building and interest sustaining. She looks to us for appreciation and, shall we say, applause. Her achievements and victories, as well as her shortcomings and failures, are ours. Elon looks to us for our prayers, our patronage and our support. Any church which has failed to raise its full apportionment for Elon should be ashamed, humiliated. To that extent the Church has failed, the Kingdom of God is crippled, penalized.

The Sustaining Fund offers a practical opportunity to give that added financial lift which is so necessary. One dollar per member will give a mighty boost to our institution which has never enjoyed the support it deserves. Through the Sustaining Fund we are able to, as it were, make atonement and restitution for our inadequate support in the past.

THE CONVENTION LOOKS AT HER COLLEGE

By W. MILLARD STEVENS, President, The Southern Convention

Elon College was conceived out of a firm conviction that academic training was a prime necessity for an effective Christian mission through the Church. It was born out of a vision which conceived of the Christian Churches in the South as an instrument of God for the bringing together of free-spirited men and women into vital service for the gospel of Christ. The leaders of our churches in the Southern Convention felt that a college was necessary for the proper training of our ministers and laymen, if the churches were to achieve their full usefulness.

This conviction and vision in the hearts of the leaders of our Convention have made Elon College a vital part of our church life. The vision has grown, and Elon has grown until it is no longer just an agent for the training of our own leaders within the Convention—it is that—but it is more. It is a vital unit of the whole effort of our churches to provide a vital Christian education for the youth of our land. This is of tremendous importance in a day when education is being divorced from God and spiritual values are being crowded out of the recognized realm of truth and reality. The Convention sees its college today as something of universal outreach and importance.

From the beginning the Convention has had the responsibility for the financial support of Elon. As the college has grown and its opportunities have increased, our responsibility for Elon has also increased. Our Convention must today look at Elon as one of its most effective instruments for service to humankind in the name of Christ. We should count it a joy to support her to the fullest extent of our abilities.

THE NATIONAL CRISIS CREATES PROBLEMS AT ELON

ELON COLLEGE IN THE PRESENT CRISIS.

By President L. E. Smith.

Elon College has made such a splendid record during the past 15 years that it is difficult to think of it facing a crisis. During this period of time the student body has more than doubled in number. It has balanced its financial budget without any outside assistance other than what is received from the churches on apportionments directed by the Convention through the local conference. Over the years this amount contributed by the churches for the support of Elon College has averaged approximately $11,000 annually. All money contributed by individuals, organizations, or corporations has been used for the payment of debts, for improvements, or for endowments.

National and world conditions are uncertain. Our country is threatened with armed conflict. It becomes necessary to prepare for defense. Preparation requires not only the marshalling of material values, but human resources as well. The government is calling for a tremendous increase in all of our fighting and defense forces. Recruits for armed services draw severly on the nation's reservoir of young men. Young men of college are age are required. When it comes to the question of an education or defending our country, our country must come first. The finest and the most alert that the nation possesses are already volunteering. Elon men are loyal, patriotic, and courageous. Everyone expects to do his duty.

The withdrawl of students from our present enrollment and the failure of others to enroll in numbers confronts the college with a serious financial problem. Unlike most institutions, approximately 80 per cent of the cost of operating the college is secured from tuition and fees paid by students enrolled in the college. This means that the church, the alumni, and friends of Christian education and of Elon College must make their contributions larger, more generous, and more frequent. In every preceding crisis the constituency of the college have come to its rescue. They have not changed. Their attitude toward the college is more favorable, loyal, and more pronounced. With a splendid corp of friends all over the country, Elon College has nothing particular to fear. It only has to believe and trust.

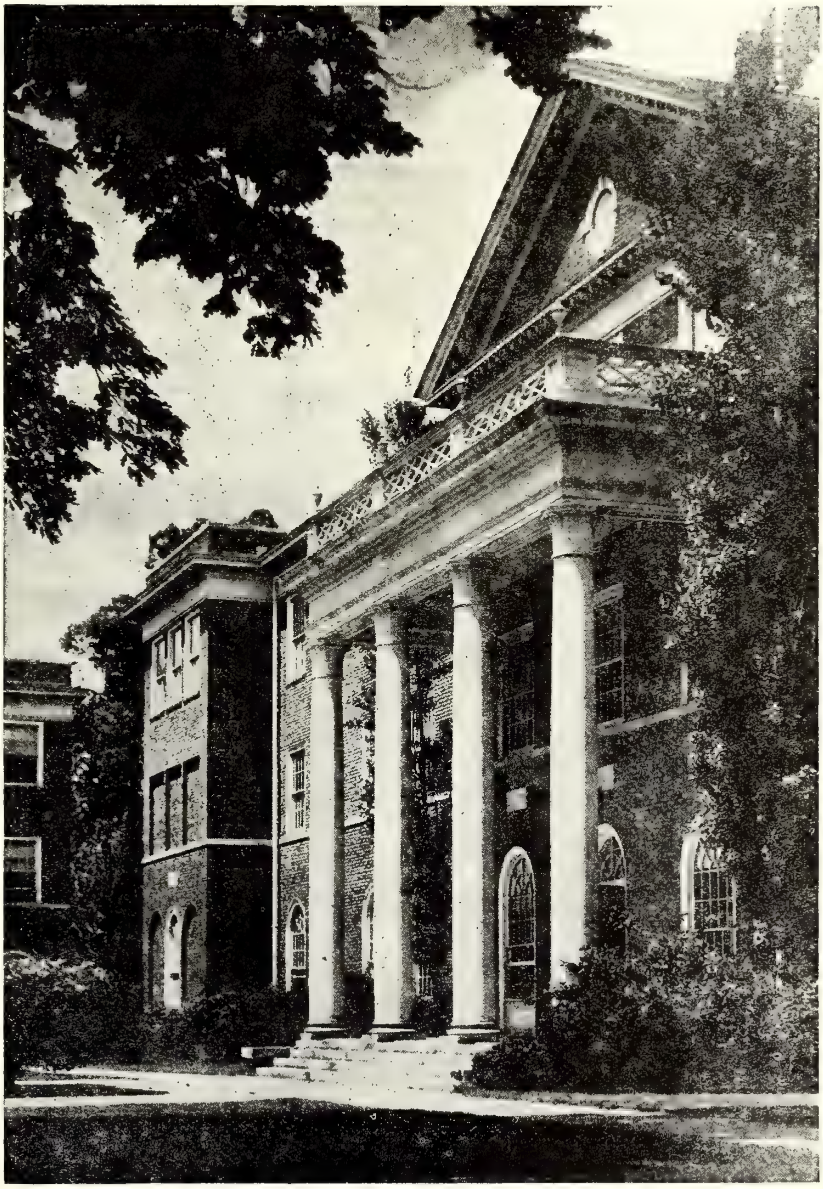
RESPONSIBILITC OF THE COLLEGE TRUSTEES IN THE CRISIS.

By Dr. W. H. Boone,
Chairman of the Board of Trustees.

Elon College is an incorporated business. Its objective is to produce dividends. Its products are character, intelligence, and trained men and women for service. The stock is held by the Southern Convention of Congregational Christian Churches. The capital stock is inadequate to meet the demand or fulfil its rightful obligation to the convention, at present. A good business corporation should and would issue stock common and preferred and sell same, and therefore enlarge the capacity. Chosen directors have been appointed to sell common stock at par value of $1.00 per share to each and every member whose name is on the church roll of a local church within the Convention.

The trustees of said corporation hold a position of honor and trust and a reputation for business integrity and responsibility and as such should exercise a reasonable interest in the trust given them, to give support, in time, thought and consideration to every program adcanced. The business executive is expected to report the state of the college affairs in regular session to the board of trustees with recommendations. Every member is expected to be present to hear the report, analyze and discuss it in an understanding and comprehensive manner with an interest like a personal matter. No one should sit in meet-

(Continued on page 6.)



ELON'S BUILDINGS INSPIRE CONFIDENCE

Elon College Serves Its Community

ELON'S CONTRIBUTION TO ITS COMMUNITY.

By S. Carlysle Isley,
Mayor of Burlington.

Too often we take for granted the blessings that we have and do not fully appreciate them. I am afraid that describes in a sense the place of Elon College in our community. It is time for us to evaluate some of the real benefits we derive from this institution of higher learning.

Hundreds of young men and women in this area would not receive college training if Elon was not located in our midst. They are financially unable to go away to college and live on the campus. Now they can live at home, commute to Elon, and have the afternoons and week ends to earn money to help pay their expenses.

Elon tends to raise the cultrual level here by providing outstanding speakers, musicians and plays. This high degree of quality entertainment is made possible through this school.

The annual budget at Elon exceeds $400,000 and the student body spends approximately $600,000 yearly in this area. In simple mathematics the college is equivalent to a manufacturing plant with a million dollars annual payroll. The merchants and business and professional men receive direct benefit from this angle.

The life blood of any community is directly traceable to its well trained and competent leaders. Elon steps to the front in training men and women for these positions. A survey of community leaders through the years portrays the part this college plays.

In the future more and more of our people will see the real value of Elon College and become active in supporting it.

ELON COLLEGE COMMUNITY CHURCH.

By Howard P. Bozarth, *Minister.*

While Elon College Community Church is an integral part of the campus life and program, it serves a growing number of local residents who are not otherwise related to the college. This makes possible a more normal Christian fellowship than would obtain if only students and faculty comprised the congregations. By special events, all groups are brought into friendly relations making for better acquaintances and appreciation. Typical of these are occasional fellowship suppers at which students are special guests, and Student Christian Association "guest nights" to which all people of the community are invited. Campus and church leaders cooperate in planning The World Day of Prayer services, and the Religious Emphasis Week program which includes both a week's Preaching Mission, held in the evenings, and special chapel services each morning of the week for students.

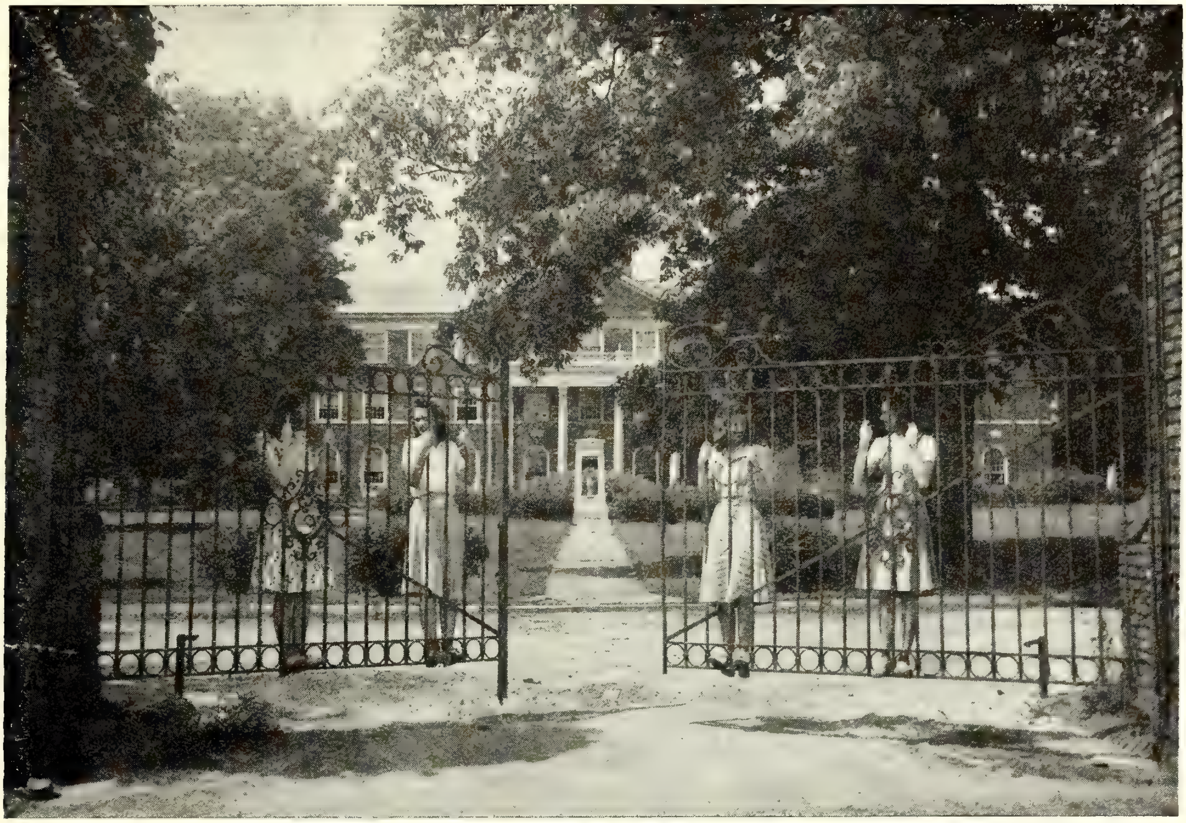
By maintaining a virile and normal church here at the heart of the college and community, we undertake to sustain a creative religious atmosphere and influence both to strengthen the students while they are here, and to make an impact upon them which will fit them for abler leadership in the churches to which they go on leaving the college for their life work.

TRUSTEES RESPONSIBILITY

(Continued from page 5.)

ing without having a thinking mind ready to promote or dissent with wise conclusions. A qualified board must not let any corporation fail. It may meet hard places or crises, but true faith and ready hands can "weather a storm." Men and women who have hearts of gold and silver threads upon the brow, youth with the gleam of courage in the eye and the passion of zeal for what is their very own, will climb the heights and conquer the depth of difficulty, and one day Elon College will stand, as one of the wonders of the century, an open doorway to peace for posterity.

ELON'S CLASS ROOMS ARE WELL EQUIPPED



THE SOUTH GATES—ADMINISTRATION BUILDING IN THE BACKGROUND

OUR LAYMEN AND ELON COLLEGE.

By George D. Colclough,
Chairman Leymen's Fellowship of Southern Convention.

For sixty-one years Elon College has gone quietly about its business of training young men and women. Many of you who read this have had the opportunity of attending Elon College as a student. It was on her campus you made friends and prepared yourself for a responsible position in business and in society. When you were a student at Elon College others were giving annually to her support in order that you might get your college training at a reasonable cost. Many of those who were giving were not former students of Elon College, but gave because they wanted to help an institution that is training young men and women for a life of service.

The very fact that Elon College has stressed service is, no doubt, responsible for so many of her alumni giving their lives to service for others and giving so little consideration for the earning of money. As a result, not many of our alumni are in position to give generously to our college. This does not take away from us the responsibility of doing our best by making a contribution annually, however small it may be. With a declining student body, due to the national emergency which naturally leads to a decline in income, our college faces a rather critical task in the balancing of its budget for 1950-51.

The Southern Convention, at its annual session of 1950, agreed to ask that our church give to the college, in addition to the $15,000 regular apportionment, an average of $1.00 per church member. This will total approximately $35,000. Many of us must give more than $1.00 in order that we may help share the responsibility of others who are not in financial condition to contribute the amount requested by the Convention.

This is an opportunity for the laymen in the churches of the Southern Convention to take the lead in providing financial assistance for Elon College. If you and a few other laymen in your church will make up your minds to see that your church does that which is requested for the college by the Convention, it can and will be done.

As chairman of your Laymen's Fellowship of the Southern Convention, I wish to appeal to you to take this project as a personal matter and see that your church does raise at least $1.00 per member for Elon College. By doing this we can aid our college in maintaining its scholastic rating and to continue to render a valuable service in training leaders for our denomination.

WHAT ELON COLLEGE MEANS AND SHOULD MEAN TO THE CHURCH.

By Rev. Duane N. Vore.

The contribution of Elon College to the church at large is not difficult to state nor is it difficult to believe for the evidence is inescapable. A part of that evidence is in the field of professional religious workers in our church and in others throughout the South. But not in ministers alone has the contribution been made. Greater still has been the circle of teachers, doctors, housewives, scientists, farmers, business men and women dedicated to Christian Service through the avenue of their particular vocation. To my mind the greatest contribution the college has made to the church has been a dedicated lay people.

In the field of education where colleges and universities are passively moralistic and actually pagan in their denial of the importance of the Christian ethic and its redemption practice, our college and other church-related institutions of similar nature stand as our only hope for real Christian education for life.

If our church is to survive there must be schools to provide Christ-centered people. Elon College is dedicated to that end and will provide for the church of the future the wise leadership and dedicated lives that will make the church effective.

WHAT THE ALUMNI ASSOCIATION MEANS TO ELON COLLEGE.

By JAMES F. DARDEN,
Executive Secretary Elon College Alumni Association.

There will never be a complete and accurate estimate made of what any alumni association means to the organization or institution with which it is affiliated. What our alumni association here at Elon College means to the institution depends upon which side of the desk you are sitting when your estimate is made.

From the point of view of the administration and business manager it means that there are over 4,250 former graduates and students keeping in constant contact wih the institution, who are familiar with the problems facing the administration and board of trustees; who are being informed of the progress being made within the classrooms, and of the hopes and plans of the college for being of greater service to the community, church, state and nation in years to come. It also means that these 4,250 alumni are potential supporters of the college, both financially and morally, and can be counted upon as such by the administration and trustees.

From the point of view of the office of the Field Secretary it means that there are 4,250 potential sources of contacts for prospective students to fill the freshman class from year to year. No college can operate without students. In order to maintain the greatest efficiency of operation the size of the student body should be stablized to a certain extent and within reason. We do not receive enough students from within the membership of the Congregational Christian Churches to do this, without additional students from other sources. The alumni are the source through which these students can be contacted.

From the point of view of the executive secretary the alumni association means more to Elon College than any of us who are officially connected with the college can ever realize. This is the one group, other than the church, to which the administration and the board of trustees can turn for support and know that they will not be ignored. Twice within thirty-five years the alumni have given their support to a major project of construction on the campus. The old Alumni Building, which served as a dormitory (and is still being used as a dormitory) and gymnasium combination, was constructed in 1913-14 and paid for by the alumni. In 1949 the alumni undertook to raise the money to build the new gymnasium that was so sorely needed. The gymnasium has been built and a total of $140,000 has been paid on this building and the balance of $110,000 due on the building has been assumed by the alumni as their obligation. It is true that the alumni have not raised the entire sum of the $140,000 within themselves, but they were instrumental in encouraging their friends and acquaintances, who were not alumni, to contribute to this enterprise. In addition to raising funds for the gymnasium they have been assisting in the support of the alumni office located on the campus. It is the hope of the executive secretary that within a short time the alumni office will be entirely independent of financial assistance from the college in the maintenance of this office.

STUDENT CHEERING IS AN IMPORTANT PART OF ALL GAMES

ELON COLLEGE AND THE LIFE AND WORK OF THE SOUTHERN CONVENTION.

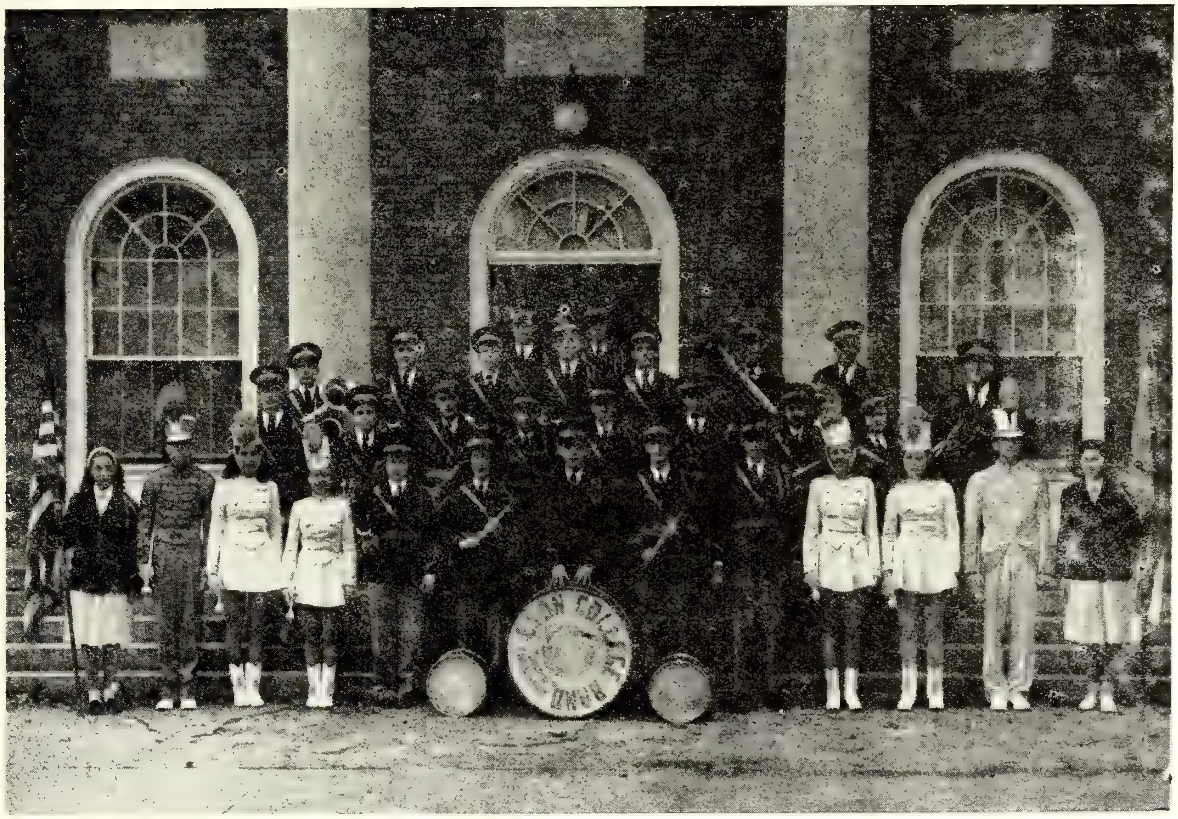
By W. T. SCOTT, *Superintendent, The Southern Convention.*

Since 1889, and for years before Elon's founding, our college has been in the hearts and plans of the members, churches, and conferences of the Convention. Elon College remains at the center of our life as a Church. One cannot turn toward any function of our Church life of the Convention without seeing and feeling the results of Elon College in leadership and inspiration.

We have amongst us able ministers and lay people who are not graduates of Elon—(thank God for them) and yet none of these would say that they have not felt the influence of Elon wrought over the years. They serve in an area largely made by the influence of this great institution of our church. The church has been made what it is largerly because of Elon College.

Those of us who have been inspired and nurturned by Elon College are under particular obligation to our college, for many of us have been given our chance in life because our forefathers founded Elon upon prayer and sacrifice.

These are perilous times for mankind! The church has a job to do; a job that must be done. To do that job the church must have leadership and the enlightened inspiration which Christian institutions like Elon are commissioned and prepared to give. Elon College is our institution committed to that job.



THE COLLEGE BAND OFFERS MUSICAL OPPORTUNITY TO ALL

Great educational institutions maintained by the church are not kept going by their "paying their way" in dollars. They merit their place because of service and inspiration outpoured. Elon College pays her way in that currency!

Elon it at the center of our life as a church. We need to release her to do her continuing job for us. She cannot do her job apart from our support in life and money. Give generously to our college. She is paying great and lasting dividends.

THE ELON COLLEGE FOUNDATION.

By Hon. Thad Eure

Secretary of State of North Carolina and President of the Elon College Foundation.

The Elon College Foundation was chartered under the laws of the state of North Carolina in 1945. Among the purposes for which it was formed, as stated in the charter, are the following:

(a) To foster and promote the growth, progress and general welfare of Elon College.

(b) To solicit and promote the making of gifts and donations by deed, grant or will for administration by the Foundation for the benefit of the college.

(c) To hold, manage, exchange, lease, etc. gifts and funds acquired by the Foundation, all to be handled for the sole and exclusive benefit of the college.

(d) To do such other things as may be necessary in the carrying out of the objects listed above.

The Foundation is a non-profit and non-stock corporation and no individual can ever profit personally from the administration of any funds or property held by it. The Board of Directors is composed of the president of Elon College; the chairman of the college Board of Trustees and two other members of that board; four alumni of the college; the president of the Southern Covention of Congregational Christian Churches; and six others, who shall be chosen generally and without regard to residence, school indentification, denominational or religious affiliation. As will be seen, the object of having such a diversified membership on the Foundation's Board of Directors is to give representation to all groups, who are or may become interested in the welfare of Elon College, at the same time making is impossible for any one person or group to gain control of the Foundation's affairs.

It is the hope of the Foundation officers and directors, that it will become one of the main agencies for furthering the welfare of our college and for getting more and more persons interested in making donations of property or funds to be used for the benefit of the college and in accordance with the specefic wishes of the donors. Such donations may be earmarked for any particular phase of the college's program as may be desired by the donor. It may be added, that the directors of the Elon College Foundation are deeply interested in the success of the present Sustaining Fund program.

We invite all those, who are interested in either the Sustaining Fund or the Elon College Foundation to correspond with Dr. W. M. Brown at P. O. Box 276, Elon College, N. C.

PERSONAL INSTRUCTION AT THE BIG PIPE ORGAN

THE MUSIC DEPARTMENT.

By Proffesor Fletcher Moore.

The Department of Music at Elon has always been one of the outstanding schools of music in the State of North Carolina. Its graduates have everywhere been accepted for, and have proved successful in, positions of responsibility in teaching and performing in many sections of the country. In entrance and placement examinations given graduate students in leading universities, Elon music graduates have been among the highest scorers.

Elon is a church institution and as such has the responsibility and opportunity not given to a non-church schoool for furthering the cause of good sacred music. The college has met this challenge by promoting one of the outstanding choirs in the South—a choir which provides the best of religious music for the Elon Community Church, as well as for a widespread audience which hears it on its radio programs every Sunday afternoon, and on annual tours extending from North Carolina and Virginia to New England. These activities of the choir bring the best music to the choir's audiences both at Elon and elsewhere, and provide a wealth of experience for young people who in turn will go out and use this experience in contributing to good standards of church music in their own localities.

In many other ways also does Elon contribute to the cause of good music. It offers courses in applied music, church music, and music appreciation to any student in the college at large. It presents an outstanding concert series given by top-ranking artists, these programs being open to all academic students. One notable feature of these concerts is the fact that for the fourth successive year Elon students will be soloists with the North Carolina Symphony when it appears at Elon. Furthermore, for several years Elon has made available its facilities for the spring students musician's contest for this state sponsored by the National Federation of Music Clubs, with Elon faculty members serving as state contest chairmen.

These, as well as many others, are the types of contributions that Elon College makes to good music.

TEACHER-TRAINING AT ELON.

By J. C. Colley
Chairman Department of Education and Psychology.

Since its earliest days Elon College has been proud to make its contribution in the area of teacher-training. Its graduates are teaching by the hundreds in North Carolina and many other states—from Maine to Florida and to the West Coast.

The Department of Education and Psychology of the college is equipped with personnel who have had practical teaching and administrative experience in the public schools of North Carolina and other states. It has been the aim of the department to make teacher-training functional, thus aiding the future teachers to anticipate many of the practical teaching problems which they will encounter in their classrooms.

The college offers all necessary courses to qualify for the highest teaching certificates in the various states—based on the Bachelor's Degree. Satisfactory arrangements are made to afford practice-teaching in nearby public schools, with adequate supervision by college personel. The young teachers who have gone out from Elon have been highly praised by principals and superintendents.

It is anticipated that all of Elon's teacher-graduates during the years that lie immediately ahead will find teaching positions awaiting them in good schools. In fact, there will be a shortage of teachers in some fields, just as there is already a shortage for teachers in the elementary field. The college would like to interest more young women in teaching careers in primary and grammar grades. Young men will be needed in both grammar grades and all areas of high school.

THE WOMEN OF THE CHURCH SUPPORT ELON.

By Mrs. O. H. Paris,
President Woman's Board Southern Convention.

Last year in the special Elon College issue of The Christian Sun I recalled how the college served the women of the church. This year I want to remind you that in turn, the women of the church support Elon.

It would be difficut, perhaps, to put your finger on all the ways that the women of our church support Elon—through prayers, through interest, throught influence, kind words and deep loyalty—always concerned for her needs, always joyous over her gains and victories.

To some, all this might seem insignificant. Tis true it cannot be measured in dollars and cents nor by any yardstick, but who knows what it can mean to an institution to be on the prayer list of a group of consecrated church women; who knows the value of a real interest, kind words and living influence to a college; who knows what benefits may be reaped from deep loyalty and real concern for the life of an institution like Elon. These things are priceless assets to any institution, things which money cannot buy, things which a college can ill afford to be without.

Sometimes, as a group the women of the Southern Convention have had an opportunity to also give material support to Elon College. For instance, this year our 1950 Thank Offering, which we call our "second mile" giving, was designated to be used to renovate and decorate Whitley Memorial Auditorium at Elon.

I feel I'm correct in saying that the women of the church are more conscious of Elon and its value to our church life than at any time in the history of the Woman's Convention.

WHAT ELON COLLEGE MEANS TO HER STUDENTS.

By Jesse H. Dollar, *Class of '25.*

Having spent more than seven years on the campus of Elon College; four as a student, and more than three as pastor, I believe I am in position to know what Elon means to young men and women who go there to study.

As for myself, may it suffice for me to say that what I am not as a minister and pastor is not to be charged to Elon College!

I have seen students come from city churches and from rural churches, from homes of plenty and homes where great sacrifices were necessary to make possible a college education for the children. I have seen students come with radiant smiles and well developed personalities. I have seen others come with timidity and too much reserve-introverts. I have seen these two extremes blossom into manhood or womanhood with well balanced personalities. I have seen young people come to Elon with no religion, and I have seen them come with warped ideas of religion. Here again I have seen them find a meaning for their own lives by discovering a faith to live by, and I have seen them grow out of the extremes of religious "notions" and find a sound faith. These changes did not come easy, but there is that "something" at Elon which is inescapable; something that gets hold of the individual and helps him to discover his better self. I could put names beside every case I have sighted, but that is not necessary. These things are happening to students at Elon every day. It is not a heaven, but it is a haven for any young person with a good mind and ambition enough to take what he finds at Elon and pour it into his life. The results are sometimes amazing, sometimes disappointing, but the average of good results hits a high percentage mark.

We of the Congregational Christian Churches can be proud of the money we have invested in Elon College. We can also be sorry we haven't given more. Elon is what we have made her. Her future is in the students we send her and in what we make it possible for her to give them. Elon is *ours*. Let us make her glad she is. She will be what we make her.

HOME ECONOMICS IS A PLEASANT AND PROFITABLE COURSE

A DRAMATIC MOMENT IN ONE OF THE STUDENT STAGE PLAYS

"THE STUDENT FUND FOR THE GYMNASIUM."

By Bob Wright
Student Body President.

Across the highway from the north wall of Elon College stands the magnificant new Alumni Memorial Gymnasium erected in honor of those who left Elon College to serve their country, and who perished in that service.

This gymnasium, one of the finest in the state of North Carolina, is unique in that it also stands as a tribute to the quick as well as the dead. The student body of the college rose to the occasion with their efforts and contributions when it was evident that additional funds would be needed to complete the structure. The fine gymnasium which stands today testifies to the manner in which they responded.

At a student chapel in the spring of 1949 the young people of Elon College voted unanimously to raise their fees $10 a year for a period of five years in order to provide some of the additional funds which rising prices had added to the original estimated cost of the building. The alumni office estimated that this gesture would add about $30,000 to the coffers.

November, 1949, again saw the students of Elon College assert themselves in behalf of the gymnasium program. They were mobilized into teams to canvass Alamance County for funds from the citizens. This all-out, all-day effort resulted in over $4,000 which would not have otherwise been added to the fund.

It is no wonder that the student body of Elon College is proud of their new gymnasium. They have had a vital part in its construction. The building stands today as a tribute to their zeal and interest in their college as well as a memorial to Elon students who gave their lives for their country.

ELON COLLEGE OPERA WORKSHOP.

In October of 1950 the Elon College Music Department began a new program of development in the field of music—The Elon College Opera Workshop was organized under the direction of Robert C. Bird, National Opera Director for the National Federation of Music Clubs, of Raleigh.

This Workshop is designed for the prospective singing actor, teachers of singing and the concert singer wishing to acquire poise before an audience. The rudiments of opera dramatics are taught, and the student receives an insight into the traditions and functions of the operatic stage. Most of the time is spent actually learning and performing opera scenes and complete operas. Although the concentration is on eperatic music and stage deportment, the student learns something of make up, costuming, and scenic design and construction. Students also receive some individual instruction.

Fifteen students and two faculty members enrolled in this Workshop. On January 18, their first public performance was given with the presentation of scenes from three operas, Mozart's "Marriage of Fiagro," Bizet's "Carmen" and Flotow's "Martha."

Mr. A. J. Fletcher, National Opera Chairman for the National Federation of Music Clubs attended the program and complimented highly the professional achievements of this group.

The next performance by the Workshop will take place on April 14, when it will present the "Marriage of Fiagro" by Mozart in its entirety. Plans are also being made for a dramatization of Mendelssohn's "Elijah," to be presented at Commencement.

SPECIAL NOTICE.

Thanks are due Mrs. F. C. Lester, editor of the Women's Page; Mr. Max Vestal, editor of the Young People's Page; Mrs. R. L. House, editor of the Children's Page, and Dr. John G. Truitt, superintendent of the Christian Orphanage, for relinquishing their space in The Christian Sun this week that we might present this special issue for Elon College.

J. T. Kernodle,
Managing Editor.

ELON'S CONTRIBUTION TO THE MINISTRY OF THE CONGREGATIONAL CHRISTIAN CHURCHES.

By F. C. LESTER.

Elon College has not trained all the ministers of the Congregational Christian Churches of this area. Neither has it done all the training of any of them.

Yet Elon has done much in the training of our ministers. Let me illustrate.

In my case Elon, through president W. A. Harper, made college training possible, and Yale Divinity school desirable. My heritage of a good name and poverty did not portend college and university training. It was Elon College that brought this new heritage within my grasp. It was this same college that established my philosophy that the Kingdom of God comes first, and that the needed additions to life can be secured by faith and hard work.

My case is similar to many of the ministers of our churches. None of the Elon trained ministers came from wealthy families. Our Church College made an education possible, and strengthened the desire for culture, knowledge, skill.

Builders of our biggest churches were Elon men. Think of Suffolk with Staley, Hardcastle, Truitt, and Vore as ministers, and the Christian Temple being brought into existence under the leadership of L. E. Smith. Holders of long pastorates were Elon men, as witness I. W. Johnson who has served only one group of churches since graduation some fifty years ago. Look in any field of ministerial leadership of our churches hereabouts and the Elon men will be near the front of the row, and they will be a majority.

That is as it should be. Elon College was founded to give Christian training for church leadership. All the ministers who serve our churches in this area have felt the influence of Elon through student days, summer conferences, or in other ways.

And who but a pessimist would say that the golden age of our college is in the past? Our ministers of tomorrow should and must, find Elon to be a true Alma Master for them as she has been for us. The training of our ministers has been, is now, and must continue to be a major concern for Elon College and the churches it represents.

THE COLLEGE SPIRIT AND INTEREST IN THE FUTURE.

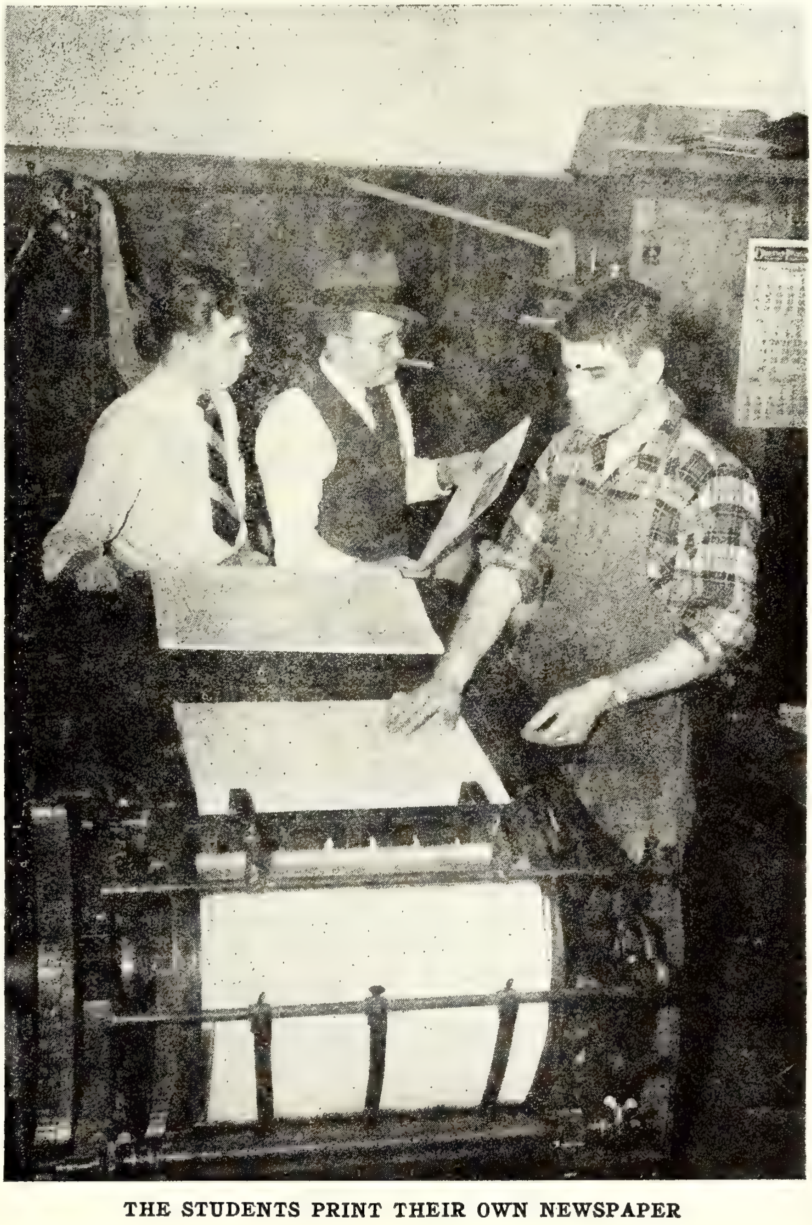
By E. V. ENGLES
Editor, Maroon and Gold.

In discussing college spirit we must cast aside the general concept of school spirit, that "Rah, rah, root for the home team" sort of thing. To be sure, this is all a part of college spirit, and not an unimportant part, but a small part, all things considered.

Call it what you will, college spirit is simply civic pride, but with a little extra something added. That intangible extra something is what makes college life different from other phases of life. College is a job, a home a community, a lesson in government.

We are all creative. Perhaps then, college spirit is the unconscious gratitude we all feel toward the conditions and circumstances that permit us to express our creativeness. Moreover, a college or university is probably the place most compatible with man's natural curiousity, which is frustrated less frequently there than elsewhere; the peace of mind that comes with the satisfaction of this curiousity is one more facet of college spirit.

Here at Elon the college spirit evidences itself in many ways. The students are interested in their government, their organizations, their work and diversions. To the extent that the student participates in everything that makes up college life, he and his college will mutually profit, and it is the hope of the present-day student that what he is building now will result in an even better enviroment for future students, a curriculum that advances with the times, and a place where generations to come, perhaps his own children, can be moulded into the kind of citizen that our country, that the whole world will find useful and necessary.



THE STUDENTS PRINT THEIR OWN NEWSPAPER

PREPARING YOUNG MEN FOR THE PASTORATE.

By Ferris E. Reynolds.

"Expect anything!" That advice was given a group of young Seminary graduates as they set forth upon their work as ministers. Is there any human thing that is foreign to a man in the pastorate? The demands upon him are multifarious and the doors of opportunity which open to him are just as numerous. He is God's man, and more. He is the people's man. There is hardly a skill, aptitude or body of knowledge which he may not find profitable in his career of service.

These obvious features of the minister's task indicate the direction that should be pursued in preparing men for the pastorate. They also suggest some of the problems that complicate it. In order to draw these broad demands into focus, perhaps it wauld be helpful to raise the question: What do we expect the man in the pastorate to do? If that question can be answered to any degree of satisfaction, we may have concreete basis for designing programs of ministerial preparation. Briefly, what is expected of the man in the pastorate may be placed under four readings.

1. *He is expected to think.* Speculation is a form of thought, and a modest amount of it enhances the minister's service. Thinking is also problem-solving. It describes the skill with which matters of fact are analyzed and programs of action are initiated. Similarly, thinking describes creative imagination at work in producing new forms for truth. It is the minister's most effective escape from "ruts"—delight of the soul for those who hear him week after week. Thinking often makes the difference between a leader and a man who merely sits up in front.

2. *The man in the pastorate is expected to heal, to bind up, wounds of injured and broken personal relationships.* In so far as he succeeds in bringing the lives of his people into wholeness, he is a healer of bodies as well as of souls. Worry, distractions, hatreds, jealousies and the like are the symptoms of personal disorder with which he is expected to deal. A minister complained to his tailor one day, "All I do is try to patch up people's troubles." "How would you like to patch clothes all day?" asked the layman. The healing ministry may not be glamorous, but what thoughtful persons would deny that it is essential?

3. *A minister is expected to harness the resources of the community in the interest of God's Kingdom.* Services, skills, talents, as well as the more material resources, abound in every community. They are like the horses in the pasture, however. How much ploughing would a farmer get out of the finest team in the country unless he harnessed them to the job? God's Kingdom tarries for want of men in the pastorate who can utilize the community's potential.

4. *The leader of a pastorate is expected to overflow—to have enough spiritual resources and some to spare.* Upon one reported occasion in Jesus' ministry, a certain woman touched him. And he "immediately knowing in himself that virtue had gone out of him . . . . said, Who touched my clothes?" The overflow of his life freshened the failing streams of other lives. Prayer, meditation, and communion with the Father kept these supplies constantly adequate. However much the minister may protest against the heavy drain upon his spiritual resources, the fact remains that he is expected to have enough for himself and for others too. Nor can he depend upon going to a conference or rally every few weeks to get a "booster shot" for his morale. Overflow is given of God, but not without the asking.

If this outline of the matter is acurate, the task of preparing young men for the pastorate is truly a staggering one. With God's help, it is not impossible. In our program at Elon College, we feel that we are moving in the right direction as we attempt to equip young men to meet these four major demands upon leaders in the pastorate. We are also persuaded that no branch of higher education is more important than this.

MAKE THE SUSTAINING FUND A SUCCESS!

By W. M. Brown
Executive Secretary, Elon College Sustaining Fund.

This article is being written on February 1st. Already one month of the present "college period" has elapsed and only one month—and that a short one—remains for us to reach our goal of $35,000—$1.00 per member for Elon. Most of our churches plan to observe one Sunday in February as "College Day" and to receive a special offering on that day for the Sustaining Fund. Less than 25 of our churches have already remitted anything on their goals to the office of the Southern Convention. Two of the churches—Holy Neck (Virginia Conference) and Henderson(Eastern North Carolina Conference) have already gone over the top, each remitting a total of more than the $1.00 per member requested. Half a dozen other churches have agreed to underwrite their quotas of not less than $1.00 per member.

To all of these churches and to the pastors and individual members, who are making these achievements possible, we extend our hearty and sincere thanks. *Your* college will be the better able to carry out its responsibilities in these trying times because of *your* efforts and *your* sacrifices.

For the month of February we are asking every church, which has not yet met its goal, to do the following:

1. Observe "College Day" on some appropriate Sunday in the month.
2. Distribute the literature already in the hands of the pastor and give every church member at least the opportunity to contribute.
3. Write to the Sustaining Fund office for a special speaker if desired. Do this as soon as possible.
4. Use the film of Elon College, which is available to any church or local organization upon request. Such request should be made well in advance of the date on which the film is desired so that proper arrangements may be made.
5. Send its pastor and several of its leading laymen to the Sustaining Fund rally to be held at Elon College on February 12th under the leadership of the General Chairman, Hon. Mills E. Godwin, Jr.
6. Above all, pray for our college—its officers, teachers, and students—and for the overwhelming success of the Sustaining Fund as a means of *undergirding* our college in this most critical period.

In my own opinion, there is no room for doubt, that we can do it *if* we will. What so many of us need to say is: "We can do it *and* we will." Correspondence is invited from all of our church members, as well as from the pastors, and suggestions are heartily welcomed. Address your letters to: Elon College Sustaining Fund, P. O. Box 276, Elon College, N. C.

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

JESUS THE CHRIST.

Lesson VII—February 18, 1951.

Memory Selection: *Thou art the Christ, the Son of the living God.*—Matthew 16:16.

Lesson: Mark 8:27-37.

Devotional Reading: Hebrews 1:1-9.

An Advance Through a Retreat.

The Master and his disciples were having a "retreat" getting away from the multitudes, they had gone beyond the northern borders of Galilee where they could have a little time of quiet and fellowship together. The place to which they had gone was a lovely spot, a place of scenic beauty and natural grandeur, a place that lent itself to the purpose of their unannounced visit. Here they spent a while alone with the Master, in a setting of scenic splendor, and spiritual surrounding. And from this "retreat" there came a great spiritual "advance." It was here that they got a new conception of their Companion and Master as "the Christ, the Son of the living God."

Modern Christian workers—ministers, missionaries, teachers, doctors, social workers and others need such "retreats." The world is too much with us. Life can easily lose its meaning amid the multiplicity of things and activities. We can all too readily lose our perspective and our sense of direction. We need to get away from the hustle and bustle of life, to get alone with the Master, to be still and discover that God is, and that he is a rewarder of those who diligently seek him. Only a personal and vital experience of Christ can keep us fresh and make our service effective and rich. The same principles applies to the individual Christian. We all need quiet times," "retreats," when we can take time to be holy, to be still and to listen.

What Others Think of Christ.

"Who do men say that I am?" The Master was not "fishing" for a compliment. He knew what men were saying about him. He wanted to know what the disciples had to say. He wanted to get into their minds clearly the idea of his Messiahship. He wanted them to tell him in order that they would learn themselves.

Well, what did they say? Who did men think that he was? Some say, John the Baptist, others Elijah, others Jeremiah, others one of the prophets. The reply is not to be taken literally—they knew that Jesus was not John the Baptist, or Elijah, or Jeremiah, or one of the prophets. They were simply saying that there was that about him and his work that reminded them of these prophets. And all unconsciously they were paying tribute to the many-sidedness of the Master. His character was like the facets of a diamond—it showed with brilliance from many angles.

What do men say about Jesus today, about who he is? Some say "he was a great teacher." Others "a great prophet." Others "a good man." Others "the best man who ever lived." Still others "the greatest man who ever lived." It is all very complimentary. And it is all true. But it is not all the truth. It remained for Simon Peter to say that. "Thou are the Christ, the Son of the living God" said the Big Fisherman, acting as spokesman for the disciples. It was not mere human wisdom that discovered that—"flesh and blood hath not revealed it unto thee," said Jesus "but my Father which is in heaven"—it was spiritual insight coming from God himself.

Christians through the centuries, and today, have many views of Jesus Christ. They range all the way from the mere human to the full divine. But it is significant that those movements in Christianity which have grown fastest, gone fartherest, and deepest, as well as lasted best, to say nothing of showing most vitality, have been rooted in, and grounded on the central belief that Jesus Christ was the Son of God, God made manifest in the flesh, God himself. New emphasis should be placed upon this fact in modern teaching and preaching. It is only as such that Jesus can be the Savior of the world and the Lord of life.

What You Think of Christ.

"But who say ye that I am?" asked Jesus. As interesting and as illuminating as may be the answer as to what others may think of Jesus Christ, it is not the main point. The central and critical question is "What do you think of Christ? What do I think of Christ?" It does not make much difference to us what others think of Christ. It makes all the difference in the world what I think of Christ. Too many of us go through life worried and even frightened about what others think. Too many of us get into a mental and spiritual lockstep with those about us; we think that we must think as they think. or we will be considered old-fashioned or out of step.

"What think ye of Christ?" Is he just a good man, a great teacher and preacher, a prophet a perfect example, the best man who ever lived? All these views are good. But is that as far as you go in your appraisal of Jesus Christ? If it is, you lack the one thing that alone can make your religion, redemptive. Only Jesus Christ as the Son of the living God, suffering, dying and rising again from the dead, can be a Savior. Only as you surrender your life to him as Lord can he save you from your sins and set you free. There is too much of a tendency in much modern teaching and preaching "to water Christ down." All too many are somewhat apologetic concerning his Deity, and even concerning his Divinity.

Confession, Then Consecration.

"And he began to teach them"—began immediately after Paul had confessed that he was the Christ, the Son of the living God . . . "that the Son of God must suffer many things, and be rejected by the elders, and the chief priests and the scribes, and be killed." Of course that did not make sense, and Peter promptly rebuked the Master. Ah, how little Peter wrought in Christ! How little he had sensed, thus far, the principle of vicarious suffering that enters into, and lies at the heart of the redemptive plan and purpose! The Lamb was slain from the foundation of the world. What Christ suffered at the hands of sinful men during his life and on the Cross, was a revelation of the passion of God and the way he enters into the sorrows and suffering and sins of his people.

"If any man will come after me. . . . Confession must be expressed in consecration. Profession without performance loses much of its meaning and its influence. Profession must find expression in surrender and in obediece. We must be ready to bear our cross, to suffer, to face ridicule and opposition, to say "No" to self and "Yes" to Christ.

Based on "International Sunday School Lessons;" copyrighted 1951 by Division of Christian Education, National Council of the Churches in the U. S. A.

Elon College Promotes Christian Character

MOONEY CHRISTIAN EDUCATION BUILDING AS SEEN FROM WHITLEY AUDITORIUM

This building is devoted to the social and religious activities of the College. At opposite ends of the building on the first floor are recreation rooms. The second floor provides an assembly hall with a seating capacity of 400, adequately equipped for student dramatic performances. There are also classrooms and offices for the pastor of the Community Church. On the third floor is a completely graded Sunday School plant.

Southern Convention of Congregational Christian Churches.
Elon College Library

1844 - Over a Century of Service to the Denomination - 1951

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME CIII RICHMOND, VA., THURSDAY, FEBRUARY 15, 1951 NUMBER 7

Elon College Library X

QUEST

By HELEN SMALES

Seek thou the highest; let who will remain
On plains less worthy; but thou—strive to attain
One day the summit; God shall bless at last,
When all the lesser goals thy soul has passed.

Seek things remaining; let who will confide
In joys unstable, like to time or tide—
The verities eternal satisfy
When all the winds of moments have blown by.

Seek thou, nor falter in thy noble quest;
Hold fast the good until thou find the best.
Lift up thy heart, nor fear life's mystery.
Know thou that this is best—God's will for thee!

News Flashes

Rev. Richard L. Jackson was present at the Sustaining Fund meeting at Elon on Monday. Mrs. Jackson is visiting her parents in Winston-Salem.

Several articles which were received too late or were crowded out of the Special Elon College issue, are given our readers this week. We have also endeavored to catch up, somewhat, on the Women's material.

Mr. William P. Tolley filled the pulpit at Bethel Christian Church Sunday February 4, for their pastor Rev. Walstein W. Snyder, who was ill. Mr. Tolley is the President of the North Carolina and Virginia Young People's Conference, and a Senior at Elon College.

Rev. Ben Joe Earp died in High Point on Monday night of this week after a prolonged illness. Mr. Earp had had fruitful ministries in North Carolina and Virginia. THE SUN and a host of friends throughout the Convention extend sympathy to the family.

World Day of Prayer was observed in many communities last Friday with interdenominational services. The union service at Burlington was held in the Congregational Christian Church with Mrs. Henry E. Robinson in charge. Rev. Tucker G. Humphries was the guest speaker at the service in Shallow Ford Church. The Women's and Young People's Missionary Societies of Damascus, Oak Grove, Liberty Spring, and Bethlehem participated in the service at Cypress Chapel. Mrs. J. W. Jones was assisted in the program by Revs. Earl Farrell, R. E. Brittle, and J. H. Dollar. Dr. D J. Bowden opened the Day of Prayer at Elon College with a message at the morning Chapel service and the Missionary Society, under the leadership of Mrs. W. T. Scott, conducted services in the afternoon.

NEWS FROM BEREA.

It has been sometime since our church has reported any news. Wish all of you could drop in to hear a sermon and see the interior of our church. It is quite lovely to us because we worked a long time to secure our memorial windows and have the walls painted. White paint was chosen and it reflects the glow of the multi-colored windows.

We are thankful that no pulpit committee was listening when our minister spoke last Sunday. Bland Leebrick and his wife, Ann, have meant much to us as they work, share and visit the sick. It is wiser not to tell you anything else about him for in this case it doesn't pay to advertise!

Others have added to our total program too. The church music has been ably directed by Fred Easter. Clarence McIntyre was reelected Sunday School superintendent because of his excellent work last year Mrs. Don Ireland succeeded Miss Cora McIntyre as president of the missionary society. Both have done good work.

I must not conclude without mentioning my neighbor, Mrs. W. L. Iley (who is away now because of her mother' sillness). She raises beautiful flowers and many are the times I have seen her on Sunday morning, cutting a boquet for the church. I can't mention all the names for I would begin to call the roll of the church and I fully realize that this isn't "The Berea Editon of THE SUN."

MRS HOWARD GERRINGER.

LENTEN SERVICES.

Rev. W. Millard Stevens has announced the following Lenten services at the Christian Temple, Norfolk.

Theme: "Citizens of the Kingdom."
Feb. 11—"They Are A Happy People."
Feb. 18—"They Are A Useful People."
Feb. 25—"They Are A Spiritual People."
March 4—"They Are A People of Faith."
March 11—"They Are A Devoted People."
March 18—"They Are A Fruitful People."
March 25—Easter Sunday.
"The Power of Christ's Resurrection."

REV. RICHARD FAGLEY JOINS STAFF OF C. C. I. A.

Rev. Richard M. Fagley has been appointed as Executive Secretary of the Commission of the Churches on International Affairs, according to an announcement from the office of Dr. O. Frederick Nolde, Director of the Commission. Mr. Fagley resigned his post as Director of the Department of International Justice and Good Will to accept the new appointment, which will be effective as of March 1. Mr. Fagley, a native of Oberlin, Ohio, received his A. B. and Divinity degrees from Yale University, and did gratuate study at the London School of Economics. He was ordained to the Congregational ministry in 1939, and is a trustee of Elon College.

"ALL ABOARD FOR ADVENTURE!"

A new radio program will start on station WRVA, Richmond, at 8:45 a. m. Saturday, February 24, 1951.

These programs will be sponsored by the Virginia Council of Churches. They will have a very special interest for children. Parents and adults will like them too. A leaflet which has been issued by the Pilgrim Press (Congregational Christian Church) describes this series as follows:

"Despite broad distances, passing centuries, changing civilizations and upheavals in history, the survival and growth of the world we know are founded upon the recognition of certain Christian truths common to all peoples in all places at all times. Knowledge of these basic truths and their dissemination through religious teachings constitute the structural strength of today's 'One-World' philosphy.

"Dramatizations of true stories dealing with intercultural and racial problems in America, filled with adventure and daring in thought and deed, combine lessons in world brotherhood, religious education and the 'know-how' of democracy . . . entertainingly recorded in current idiom and arranged in special groupings of records to achieve the most instillation of its messages."

NEW EDITOR FOR ECUMENCIAL PRESS SERVICE.

Mr. Wallace Hamilton, former editor of the New York edition of E. P. S., has accepted a new appointment as Field Representative for the Committee on Migrant Work of the Division of Home Missions of the National Council of the Churches of Christ in the U. S. A.—operating in the West.

The new editor will be Elsie Thomas Culver, whose appointment as Secretary of Public Relations was recently announced by Dr. Henry Smith Leiper. Mrs. Culver, a graduate of

(Continued on page 15.)

VETERAN MINISTER PASSES.

Rev. George David Hunt of Roanoke, Alabama, passed away at his home on January 28, 1951, at the age of 81 years, 4 months, and 19 days. Bro. Hunt is survived by Mrs. W. P. McGinty of Riverview, Alabama, Mrs. Walker of Roanoke, Alabama, Rev. Geo. Staley Hunt of Everett, Ky., James Hunt of Lanett, Alabama and eight grandchildren.

After a fruitful ministry of sixty and one-half years during which time he served in various capacities of the Alabama Christian Conference and East Alabama Association of Congregational Christian Church and probably officiated at more funerals and weddings than any other minister in Alabama. He served as pastor of Beulah Christian Church for over 32 years, at Antioch and New Hope for over 25 years in one term. He later served shorter terms at various other churches and conducted evangelistic services in practically every church in our Association.

He served twenty terms as president of the Alabama Christian Conference and the East Alabama Association of Congregational Christian Churches and at the conclusion of his twentieth term, he was elected President Emeritus. He served in various other official capacities of the church in the South Land.

He was recognized far and near as a Great Gospel Preacher and Evangalist. During his ministry many thousand people have been won into the church by his effectiveness in preaching the Gospel Truth. He served all people generously and unselfishly, and won friends of all Faiths.

Bro. Hunt was one of the founders and leaders in organizing Southern Union College and served as Trustee until his death. He further directed the work and encouraged the support of the Christian Orphanage and The Christian Sun.

Bro. Hunt was loved and esteemed by all who knew him as was evidenced by the number of people who went in and out of his home during his sickness and death and the unusual floral offering.

All of us realize that we have sustained a great loss in the passing of this Great Man. We humbly bow in submission and appreciation to our Heavenly Father's will for such a life of fruitful ministry, who has called him to that well earned and deserved rest.

The funeral was held at the Antioch Christian Church by his pastor, Rev. S. M. Penn. He was assisted by Revs. J. D. Dollar and Geo. S. Hunt.

Rev. J. D. Dollar,
Rev. Joe French,
Mr. H. P. Beaird.

DR. DIFFENDORFER DIES IN NEW YORK.

Dr. Ralph E. Diffendorfer, Executive Vice-President of the Japan International Christian University Foundation, died January 31st of a heart attack as he was entering the Foundation's building in New York City. He was 71 years old and for 25 years, until 1949, was Executive Secretary of the Division of Foreign Missions of the Methodist Church. He was a leader in ecumenical affairs, active in the work of the International Missionary Council. He was founder and for six years president of the Association Boards of the Christian Colleges in China.

ONE OF GOD'S CUSTODIANS DIES.

I feel that our church would be remiss in its duty if it failed to pay this respect to Jeremiah Harper.

For twenty-three years Jeremiah gave his devotion and his strength to the Suffolk Christian Church. He loved his work, believing that to be custodian of a house of God was one of the finest services a man could be called upon to render.

Truly, he took good care of the building, he kept it clean, orderly and warm. But to those of the church who knew him through the years he made a greater contribution than these physical things. He was a man of deep spiritual devotions, concerned for the things that are of God and he sought always to follow in the steps of his Master.

We of the Suffolk Church pay tribute to his loyalty, his devotion and the gifts he gave through the years.

Duane N. Vore.

The Christian Sun
Established 1844 by Rev. Daniel W. Kerr
A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

Editor..................Robert Lee House
Managing Editor.........John T. Kernodle
Departmental Editors—Convention, Wm. T. Scott; Missions, F. C. Lester; Women's Work, Mrs. F. C. Lester; Young People's Work, Miss Pattie Lee Coghill; Children, Mrs. R. L. House; Sunday School Lesson, H. S. Hardcastle.
Institutional Representatives—Elon College, L. E. Smith; The Christian Orphanage, John G. Truitt.
Area Reporters—M. W. Andes, W. J. Andes, J. Frank Apple, H. G. Councill, Jr., Clyde Fields, Stanley C. Harrell, I. W. Johnson, S. E. Madren, Will B. O'Neill, Fred Register, P. H. Ricketts, Guy H. Veazey, R. A. Whitten.
Board of Publications—Duane Vore, Chairman, S. T. Holland, Secretary; R. C. Helfenstein, S. E. Madren, P. H. Ricketts, G. D. Colclough, Treasurer, ex officio.

SUBSCRIPTION RATES

One Year	$3.00
Two Years	5.00

Published by the Board of Publications, agent for the Southern Convention of Congregational Christian Churches, and printed every Thursday except the last in June and December by the Central Publishing Co., Inc., Richmond, Va.

Entered as second-class matter at the Post Office at Richmond, Va., July 25, 1922, under Act of March 3, 1879.

Remittances for subscriptions and notices of change in address should be sent to the Convention Office, Elon College, N. C.

All other matters of business should be addressed to The Christian Sun, 1536 East Broad Street, Richmond 19, Va.

General contributions should be addressed to the editor at Southern Pines, N. C., and should reach him not later than Wednesday of the week preceding date of publication.

Departmental material should be sent to the proper departmental editor, at the address shown on their page, and as early as possible.

The Christian Sun Subscription Blank

Dr. Wm. T. Scott, Elon College, N. C.

Enclosed will be found $3.00 ($5.00) for which please send The Christian Sun for one (two) year(s) to:

Name ....

Address ....

[ ] New ....

[ ] Renewal Name of Church..

THE EDITOR'S MESSAGE

NEW BEAUTY FOR CHURCHES

The great opportunity for many a church lies in the improvement of its grounds. The architecture may be fixed for generations and the general program of the church may be stereotyped, but a landscape artist could perform miracles in many a church yard. That which is lacking in the design of a church may be compensated for in the beautification of the grounds. The approach and the surroundings may be made unforgetably beautiful. The monotony of a structure may be relieved by the infinite variety of color and fragrance made possible by plants and flowers and the transformations wrought by the seasons.

The church which has much to say about worshipping God in the beauty of holiness may inadvertently overlook one of its most potent opportunities, both at its front and back doors. The church lawn or church garden may be a sermon in color, a daily benediction. Those who never see inside the church may find in the well-kept lawn a convincing testimony of the love of God.

The average rural church has a magnificent opportunity just here. While its building may be less pretentious than the city church, its lawn may be far more spacious and beautiful. Space and perspective may be utilized to enhance the setting of the church. A bit of ingenuity and imagination can make the desert of a church yard blossom. Church grounds should be islands of beauty, eloquent oases in the monotonous deserts of secular development.

Those who would like to enhance the appearance of their church grounds will find practical and vivid suggestions in a new 12-page illustrated circular entitled "Landscaping Church Grounds." The publication was prepared by John H. Harris, and may be had free of charge by writing to Agricultural Extension Service, State College, Raleigh. It covers such subjects as parking space, driveways and walks, improving old cemetary lots, and planning new ones. Drawings are used to present examples of the principles stressed. Every church should have a copy.

The idea of landscaping church grounds may be novel to some people and some churches. Far too many church grounds are neglected and eroded. Here is a worthy project for a men's class, the laymen's fellowship, or the board of trustees. Conspicuous examples of beautiful church lawns should be multiplied. Study anew and evaluate the possibilities of your own church yard.

SORROW AND SUCCESS IN ALABAMA

The death of Rev. George D. Hunt removes from the ministerial ranks one of the grand old men of the Christian Church in Alabama. His life was completely devoted to Christ and the Church. He did the work of an evangelist, and one has no doubt but there are many stars in his crown. He loved the Christian Church and its institutions. He promoted The Christian Sun in Alabama. Countless lives, homes and churches were blessed by his long and fruitful ministry. He laid solid foundations in East Alabama, upon which others may build. Let us pray the Lord of the harvest that he will send forth others of equal devotion into his vineyard.

Friends of Rev. C. Carl Dollar will read with interest his report of the Christian Rural Extension Service in Alabama. Mr. Dollar served his last pastorate in the Southern Convention before entering this new field. It is gratifying to know that such a service has been instituted. Alabama is a fine laboratory, or proving ground, for this type of service. Happily, the traditional divorce between theology and sociology is being removed. The rural church has been overlooked in many areas, and it has failed to keep step with progress in other fields. Now that sociological and scientific information is being applied more intelligently and relentlessly at the grass roots of our denominational structure, we may confidently expect a new day in the development of the rural church. Competent guides are available and expert advice is being channelled to the places of obvious need. All this adds up to a great hope and expectation among the town and country churches of Alabama.

ON TO CALIFORNIA!

Many of our people will be interested in the announcement that the next meeting of The General Council will be held in Claremont, California. The executive committee of The General Council met during the Midwinter Meeting at Grand Rapids and accepted the invitation of the Claremont Congregational Church and the Claremont Colleges to hold the next biennoal meeting of The Council in Claremont in June, 1952. The Claremont Associated Colleges include Pomona College, Scripps College (for women), Claremont Men's College, and Claremont College. Some of our readers attended the 1940 meeting of The Council in Berkeley, California. Possibly a larger number will attend the coming session. There are many attractions in California, and not least among them are some great Congregational Churches.

The Christian Rural Extension Service in Alabama

By Rev. C. Carl Dollar, *Director.*

At the close of the first year of the program of the Christian Rural Extension Service, the director would like to summaarize the accomplishments and plans of the service.

Although reared in the area, the director had been absent from it for the greater part of the last two decades, and, consequently, found that quite a bit of reacquaintance with developments and conditions was necessary. But, knowing a good deal about the area and its people and their problems and needs, we felt greatly challenged by the task and the opportunity.

In the first place, we have tried to lend a hand (and, we trust, an idea here and there) to the activities and programs which were already going. Some of these are: summer youth conferences (junior and senior at Wadley and at Waycross, Georgia), the annual ministers' and laymen's institute at Wadley, the monthly meeting of the ministers of East Alabama and West Georgia, and the quarterly get-together of the laymen's organization of the same area.

Other services have also been requested by some of the pastors and church leaders. Assistance has been given in every-member canvasses, in some cases where such has never been tried before. Every opportunity has been used to lead churches to adopt more systematic methods of church financing, and several have started the practice of making out budgets and canvassing for pledges. A few churches have been persuaded to use a better type of music in their worship services. Some have been led to make improvements in their church buildings and equipment and programs. Some pastors are trying something new in evangelism; for example, visitation evangelism and the pastor's class.

Rural Church Pilgrimages have proved interesting and helpful. Representatives from six or eight churches gather at one of the participating churches in the morning and make the rounds of all the churches represented, observing plants and equipment and hearing of the programs and plans of each. Then at a supper meeting at the last church the trip and observations are summed up. It has been interesting to observe on later visits to some of the churches the improvements that have been made, many of them suggested on the pilgrimage. Some unsightly high heaters have been removed from center aisles, racks for men's hats have been removed from some sanctuary walls, better methods in church financing have been adopted in a few churches, and other improvements may be attributable to the pilgrimages.

The Laymen's Movement of East Alabama and West Georgia is one of our best avenues of approach and service. Results are seen in an increased interest in the program in the church by the participating laymen. Efforts are being made to enlist more men and churches in the organization.

Stewardship Institutes have been conducted at two points in the area, with Dr. Warren H. Dension leading. Evangelism institutes were conducted in most of the associations, placing emphasis upon visitation evangelism.

We have accepted more than a score of invitations to preach in churches in the area, including two Baptist congregations. We have assisted in the organization of three new churches and in a dedication service of another. Besides appearances in churches, we have had a good many opportunities to appear before civic organizations, such as P. T. A.'s, civic clubs, women's clubs, American Legion and V. F. W. groups, and community clubs.

Increased cooperative effort on the part of the churches and people of Wadley is developing a greater unity. The Baptist and Congregational Christian Churches have a union church school. A very impressive Christmas pageant was presented by the three churches of Wadley. This is a new step in cooperation for our churches here. The idea was suggested by the local pastor of the Congregational Christian Church and was directed by me. The program was so effective and satisfactory that we feel it may become an annual project, and, furthemore, may lead to other cooperative undertakings.

The acquaintance of the county farm agents and the educators of the adjacent counties has been clutivated and efforts made to acquaint ourselves with the ways in which they seek to serve the area, look to openings wherein we may cooperate with them and ask their help in things we undertake. There have been times when we have been asked to work with them.

While on the college campus we have endeavored to render all the cooperation and help possible, including the teaching of course in sociology (one quarter) and helping plan and conduct the chapel periods.

At present, the director, the convention superintendent, the president of the college, the committees of education of the Georgia and Alabama conferences and others are working toward setting up some courses of study for in-service training for ministers who have not had, or who are unable now to get, formal acedemic training. Likely, the set-up will be something similar to that in effect at the Merom center, requirng the ministers to spend a week each quarter on the college campus in study and to work on further assignments between the sessions. The men might work toward acquiring a certificate for the completion of all the work. They may also receive credit from Southern Union College in cases where they can qualify for such credit. In addition, a summer convecation will be held on the college campus, and perhaps some institutes will be held in more remote sections, where the men would find the distance and travel prohibitive. These plan are now in the formative stage, but it is hoped that they may be worked out shortly. There is a great need for such leadership in the area.

There are rural pastors not far away who have done exceptional work in their parishes. We hope to have some of them from time to time speak to our ministers in their various meetings. These successful rural pastors, speaking from their experience, should be a great help and inspiration to our men.

We believe that small discussion and action groups can be very effective in discovering community weakness and potentialities. We mean to work at the matter and hope to have Rev. Shirley Greene in the area some time this summer to conduct a school for discussion group leaders.

We also hope to be of some help in setting up one-day institutes in some of our counties for the discussion of "The Family Farm and the Rural Church," cooperating with the Town and Country Committee of the Missions Council of North America. Land tenure is closely tied in with the welfare of our rural churches.

(Continued on page 12.)

News of Elon College

PRESIDENT L. E. SMITH, Elon College, N. C.

THE MIRACLES OF FAITH.

In last Sunday's Sunday School lesson and parallel readings we learned about Jesus meeting the needs of the people, whatever the needs were, physical, material, or spiritual. He healed the sick, fed the hungry, and raised the dead to life.

These unusual things at the hands of the Master attracted wide attention and created phenomenal interest. Wherever he went, the people came in great numbers. They came that they might hear his words, feel his power, and receive his blessing.

In the lesson text, Mark tells us of his departing to a desert place for a bit of rest, and how the people ran afoot out of all the cities and places roundabout and gathered unto him. They were either late in coming or lingered longer than they intended. The hour for eating was near. The disciples suggested that the program cease and that the people be sent away that they might purchase food. Jesus answered, "Give them to eat." They assured him that they only had five loaves and two small fishes. He commanded them to be seated in companies of fifties. "He took the five loaves and two fishes and blessed them and brake them and divided them among them all." They were all abundantly fed and there was plenty to spare.

There are three things about this miracle that we need to emphasize.

1. That they formed an organization. This was necessary that everyone might be fed and that no one should be overlooked or missed.
2. That they gave what they had and all that they had. There was only one among them that had anything to eat, and he gave that.
3. Faith. They had faith in Jesus, or they would not have followed him. They would not have organized themselves into companies of 50 nor would they have given all that they had. This whole procedure was predicated by faith. This is a miracle of faith.

There are certain lessons for us Christian believers as members of the church with reference to our college in its critical situation—a situation created by the national emergency, for which no one is responsible and which no one could prevent. To meet this emergency, young men and boys of college age are required. The college exists for young people of college age. When they are taken, need is automatically created. It is the privilege now for our church, the churches of the Southern Convention, to come to the rescue of their college in this crisis.

There is a great company of us—35,000 in number, distributed among 197 different congregations. Everyone should cooperate. Everyone should do his part. No one should be overlooked. No one should be missed. To make sure that everyone is reached, organizations should be formed in every local church. The 5,000 on the occasion of this miracle of faith were organized into fifties. The membership of the local church is comparatively small. If each local church would organize its membership into committees of tens with a captain in charge and the responsibility of securing $10, there would be but little if any chance of failure. The Sustaining-Fund quota would be raised in its entirety. In addition to forming an organization, the responsibility of giving must be emphasized. One dollar is not much, but given by 35,000 people means a sizeable sum. No one person or group of persons should have the privilege of giving all, but this is a personal matter, and everyone should take it as his opportunity to express his faith in his church and in his college.

The success of this undertaking rests entirely on faith. We must believe—must believe in our church, our college, and the willingness of our people to give. If we believe, it shall be done even though a miracle must be wrought. Faith is not only the means of grace but of power and success.

COUNSELING AT ELON COLLEGE.

Students are very human. And in being human, they find it necessary at times to talk over their problems with someone who will listen. Sometimes the problems are of long standing and sometimes they are only in the making; they may be due to home difficulties, social maladjustment, inner conflicts, boy-girl relations, religious beliefs, or academic failure. Many other problem areas could be listed, but these are typical.

Often the student simply desires someone to whom he can pour out his troubles. Again, he seeks guidance. The counselor is always available and happy to help in analyzing the problem and in seeking a solution. He is sympathetic, well informed, and usually understands the student better than the student understands himself. Thus, personal problems are talked through, and although the student does not always accept the suggestions of the counselor or fulfill his expectations, he stills finds sympathy and understanding and the willingness on the part of the counselor to say "let's try again!"

To deal with academic problems, difficulty with a particular subject, inability to study properly, failure to meet academic standards, etc., a formal program has been established. At mid-term and at the end of each quarter (which means once in each five or six week period) every student who is failing a subject or is on the borderline is invited to confer with the dean of the college regarding his particular problem. Out of this conference certain insights are obtained which are passed on to the student, his parents, and to a special faculty adviser. In the majority of such cases it is found that insufficient study is to blame for the failure. In others the problem is more deepseated. In both cases the dean, the parents, the faculty adviser, and the student work together for a solution. In many cases the instructor in the particular course which is giving trouble is chosen as temporary adviser for this student. If, on the other hand, the difficulty appears to have any relation to a personal attitude between student and instructor, another adviser is chosen in order to make the analysis more objective.

Faculty members at Elon College are constantly aware that they are teaching students rather than subject matter, and that the measure of their teaching lies in the integrated lives and forward looking spirit of their students. Mark Hopkins and a student, many years ago, sat on a log and counseled together, and both members of the party grew as a result of the experience. This is the relationship we strive to achieve at Elon.

D. J. BOWDEN,
Dean.

SUSTAINING-FUND RALLY IS GREAT SUCCESS.

By William Mosley Brown.

The Sustaining-Fund Rally, held at Elon College on Monday, February 12, was most successful from every standpoint. More than 70 churches were represented by pastors or lay delegates or both. By conferences, the number of churches represented was as follows: Eastern North Carolina, 16; Eastern Virginia, 17; North Carolina and Virginia, 20; Western North Carolina, 12; Valley of Virginia, 6. Total 71.

The total number of lay delegates in attendance was 63.

The sessions were presided over by Honorable Mills E. Godwin, Jr. of Suffolk, General Chairman of the Sustaining-Fund Program. After an opening statement, Mr. Godwin introduced Dr. Harry K. Eversull of Cincinnati, a trustee of Elon College, and former Presiden of Marietta College in Ohio. Dr. Eversull made a stirring address, in which he pointed out the religious basis of our democracy and the necessity for Christian education as given in our church-related colleges. Dr. Allen A. Stockdale of New York then made a 10-minute address to all present (including the Elon faculty and the student body), and led the students in an improvised cheer for the Sustaining Fund.

A turkey dinner was served without charge to all ministers and laymen in attendance, and the college faculty was invited to attend this luncheon.

At the afternoon session Dr. Stockdale spoke again, discussing the implications of the Sustaining Fund and the ways and means of getting the entire membership of the Southern Convention to participate in this program. He concluded his remarks by subscribing a substantial amount to the Sustaining Fund and this amount was matched by half a dozen others present.

During the morning and afternoon sessions, President Smith spoke a number of times for the purpose of clarifying matters under discussion and answering questions asked by those present. The discussion was participated in by many ministers and laymen, including Reverend W. Millard Stevens, President of the Southern Convention, Dr. W. T. Scott, and others. Practically everyone present gave his personal assurance that he would do everything possible to make the Sustaining Fund a success in his particular church.

The Sustaining Fund officers and the college authorities wish to express their deepest appreciation to all who contributed in any way to make the Sustaining-Fund Rally such an outstanding success.

SUSTAINING-FUND ROLL OF HONOR.

The following churches have already reached or exceeded their goal of $1.00 per member for the Sustaining Fund and are, therefore, listed on the Sustaining-Fund Roll of Honor.

Name of Church	Number of Members	Amount Contributed	Percentage
Holy Neck	327	$428.73	131%
Henderson	305	$350.00	115%
Liberty N. C.	93	$100.00	107%

SUSTAINING-FUND RECEIPTS.

The following list of contributions does not cotain *all* funds received as of this date. Certain contributions have not yet passed through the books of the Southern Convention but will be included in the next published list.

Eastern N. C. Conference:	
Chapel Hill	$ 46.00
Damascus	10.00
Henderson	350.00
Liberty Vance Church	30.00
Eastern Va. Conference:	
Bethlehem (Disp.)	81.50
Holy Neck	428.73
Isle of Wight	16.00
N. C. & Va. Conference:	
Apple's Chapel	93.00
Berea	7.00
Bethlehem	1.00
Burlington	245.00
Carolina	7.25
Elon College	71.00
Ingram	59.50
Liberty	100.00
Long's Chapel	10.00
Pleasant Grove	111.50
Shallow Ford	2.00
Western N. C. Conference:	
High Point, First	33.00
Pleasant Grove	20.00
Valley Va. Conference:	
Dry Run	13.00
Joppa	4.00
Linville	83.00
Mt. Lebanon	16.00
Wissler's Chapel	1.00
Wood's Chapel	20.00
Total	$1,859.48
Individuals:	
Dr. Ross W. Sanderson	$ 5.00
Rev. J. D. Henderson	25.00
Total	$1,889.48

COLLEGE DAY OBSERVANCE.

I don't know how your plans for College Day Observance on February 18 are coming along. I do hope you plan something special on that Sunday or the most convenient Sunday nearest to that date. Already we have reports of the observance of College Day on February 4 at Sanford, Winston-Salem, Franklin, Shallow Well and at Antioch, Windsor. Dr. L. E. Smith was the speaker in Sanford on Sunday morning, at Lee's Chapel that afternoon, and at Turner's Chapel that night, and he took with him some of the student members of the Elon College Choir. Winston-Salem reports enthusiastically about the special music from the college and the fact that they used the occasion to receive a very generous offering for the Elon College Sustaining Fund. Dr. William Moseley Brown was the guest speaker at Franklin and Antioch, Windsor and was very pleased with the interest of the people in these churches.

A very good letter came from Miss Flossie Bray of the Western North Carolina Conference saying: "All committees of the Conference met on Saturday afternoon and our Christian Education Committee would like to offer the following suggestions: That ministers of our churches use high school young people or college students for parts on the program on College Day and we also think it would be a good time to receive special offering to help with the Elon College Sustaining Fund. Can you help us by making this known to each pastor?"

Word has come from the Valley of Virginia that the churches there will have special college emphasis immediately following their mid-year Conference Meeting on March 29.

In some instances, pastors who are Elon College graduates, are exchanging pulpits for the occasion. In fact, I have been very pleased with the response.

Pattie Lee Coghill.

PRESENT FINANCIAL CONDITIONS AND FUTURE PROSPECTS OF ELON COLLEGE.

The state of the financial condition of the college shows a decided decrease in income. This decrease has been brought about by two major factors: (1) Veteran enrollment has been decreasing for the past two years. The Veterans Administration pays the actual cost of tuition for a veteran so the college gets approximately 36.5 per cent more than from a regular student. (2) The number of resident students has decreased. Now, this decrease in income has come about without a proportionate decrease in expenses. The overhead is

(Continued on page 13.)

Church Women at Work

With Emphasis on Missions

MRS. F. C. LESTER, *Editor*
840 Sunset Avenue, Asheboro, N. C.

THY WILL—ON EARTH.

By MRS. DOUGLAS HORTON.

A Meditation from "The Church Woman."

"Not that we are sufficient of ourselves to think any thing as of ourselves but our sufficiency is of God." —II Corinthians 3:5.

Adolescent girls have taught me something about prayer and answered questions which bothered me in my own adolescence. Why should people have to pray? If God is all-powerful why should we have to ask for help? We despise human kindness which demands thanks. Why should God want us to think him for what he does for us?

Hundreds of adolescent students away from home helped me to an answer. It was easy to sympathize with the child who resented and resisted her parents' cloying affection or dictatorial instructions. It was harder to respect the young person who accepted all her parents gave and neglected them with never an expression of appreciation, nor a sincere effort to know their judgement in specefic situations, nor a clear concern for their well-being. The parents, in many instances, expected nothing and asked nothing. The rest of us were struck by the selfish lack of imagination on the part of children who did not respond directly to a love which claimed nothing in return.

God does not demand prayer. He can and does work without it, continuing to love and serve his children whether or not they consciously seek his will for them. If we go through the forms in a perfunctory fashion, praying by rote because it seems the proper thing to do or because we fear God's wrath if we fail to make the proper gestures—we are not praying. We are acting, or even bargaining.

Prayer is the voluntary expression of our indebtedness to God and of our sincere desire to be the kind of people he wants us to be. Without exposing ourselves to acquaintance with him, we cannot know that we are doing the thing which fits most directly into the plans he has for his world.

Mature people pray, not because they must, but because they want to pray.

PRAYER: *Lord, teach us to pray, that we may learn Thy will for us and from that knowledge gain the strength to do it for Thy glory. Amen.*

* * * * *

WOMEN AND AN ELON PROGRAM.

January and February are called "Elon College Months" by our Southern Convention. This year Sunday, February 18, has been set aside as a time for our churches to have a program concerning Elon College. Your pastor will receive material for such a program.

FRIENDLY SERVICE—NOW.

If you use the program for your February meeting which is suggested in the "Year Book," you will learn about the work of our Service Committee in the Near East—"In United Service in Bable Lands" is the name of the specific program.

In that program you will find Mrs. McMullen saying, "Four shipments of clothing were sent us last year and the Service Committee hopes to send more in the future. It is a wonderful privilege to help people begin to live again after such tragic years."

It seems that a fitting climax to the program would be the sending of some used clothing to the McMullens for distribution. That is one of our Friendly Service projects for this year (see page 20 of the Year Book). With interest aroused by the facts given in your meeting, you should be able to "follow up" with a good clothing project. Why not try it?

What can the women in a church do about it? Here are a few suggestions:

1. Include material about Elon College in your women's meeting for February. Last week's issue of THE CHRISTIAN SUN was devoted to information concerning our college. It could be the basis for your program. Or you could have people in your community who attend Elon (not necessarily members of your own local group) tell about the college—interesting, personal things which will awaken interest on the part of your women.

2. Find out if your minister is planning to do anything about an Elon College program for your church on February 18. Perhaps you only have church once or twice a month. Then, more than in churches having services every Sunday, you may be the very group who can provide the program—or be the prod to see that one is put on. If you live near Elon perhaps you can arrange for a speaker from there, or for pictures of the college buildings and activities to be shown in your church.

3. You can see that the young people, who are potential students at our college, have some share in the program for Elon College Sunday. It may be that one will tell why he or she would like to go on to Elon, someone may report on attending summer conference there, the group may sing an Elon song, give a "skit" depicting life at Elon College, tell some facts about it.

In many of our churches when these extra programs get done, it is the women who are responsible. Let us try to help our minister by sharing in the planning for an Elon program.

* * * * *

LOTS OF FACTS.

If you would like to obtain a lot of facts concerning our foreign missionary work for fifty cents, write to The American Board, 14 Beacon St., Boston 8, Massachusetts, and ask for a copy of the *Year Book for* 1951.

In this Year Book you will find a brief sketch of the life of every missionary of the American Board, which —as I hope you all know—is our own foreign mission board. For instance, about Angie Crew, it says: "West Milton, Ohio; one and one-half years normal school; B. A., Defiance College, 1923; Boston University, 1929; taught five years; missionary Christian Church in Japan 1923-30, Sendai and Tokyo missionary of American Board, 1931 to present; teacher, evangelistic worker, Kobe College, Nishinomiya, Japan 1931-41, 1947—. Assistant Secretary of Promotion, Southern Convention of Congregational Christian Churches, Elon College, N. C., 1941-45. Temporary service Near East Mission 1945-46." Thus, you see, it is quite complete.

Then you will find a list of the missionaries in each of our mission stations at present, with their mailing addresses, and a list which tells the type of work each missionary does this year in his or her field.

You will also find a section devoted to the brief history of each of our mission fields — India and Ceylon, Near East, China, Africa, Japan, Micronesia (Islands of Pacific), Mexico, Philippines.

And then there is another section on which we should all be interested—a Calendar of Prayer for each day in the year, with a missionary, a missionary couple, or a certain group of missionaries or type of work to be prayed for that day. Our missionaries all use this prayer calendar, and that is another way in which we can feel close to them. We can think, for example, as we pray for Rev. and Mrs. J Kingsley Birge in the Near East, that Angie Crew in Japan is also remembering them in her prayers. It is our hope that more of our women will buy the American Board Year Book, and use its information and its prayer list. (Incidentally we think that *all* ministers should have a copy. Some make a habit of including the prayer calendar on their bulletins.)

* * * * *

SUPPER MEETING AT ELON.

Women of the three circles in our Elon College Community Church gathered in the Parish House on Monday night, February 5, for a covered dish supper, a book review, presentation of three Life Memberships, and good fellowship. Mrs. W. T. Scott, president, was "mistress of ceremonies" and did a good job in keeping things moving. Rev. C. A. Bozarth, pastor, gave the invocation and grace for the meal, and later spoke words of greeting, encouragement, and challenge to the group.

New members of all three circles were introduced by Mrs. A. L. Hook, chairman of the Membership Committee. A number of local guests were present in addition to Timothy Chang from Duke University and Shaowu, China and Mrs. F. C. Lester from Asheboro.

The two out-of -town guests presented Life Memberships to Mrs. Charles Jeffreys and Mrs. Ruth Rogers from the Elon Society. It was regretted that Miss Hattie Brakefield, longtime matron at the Christian Orphanage, was absent because of illness and could not be present to receive her certificate in person.

"The meat of the meeting" as Mrs. Scott put it, was the splendid presentation of James Batal's "Assignment: Near East" by Mrs. Richard Haff of the Elon College faculty. Mrs. Haff, who is an active member of the Elon Women's Society, made her review more than ordinarily interesting by including facts about the author and personal references to the people and places studied.

I came away from the meeting wishing two things: That the women of our societies would *all* read "Assignment: Near East" (remembering as they read that "American Board" means our foreign mission work) in addition to hearing it reviewed, and that our women would read their newspapers and magazines with their eyes and ears and minds open to things which concern the Near East. Charles Malik, Lebanon's representative to U. S. and the United Nations, for instance, is quoted at length in *Time* magazine recently in the section on "Religion." When we see articles like his, we ought to think deeply about the things which Near East Christians have to say to us today. In our mission study this year, let us be broad in our reading and thinking, using our minds and well as our hearts.

Mrs. F. C. Lester.

* * * * *

PRAYER IS IMPORTANT.

The women in our churches in the Eastern Virginia Conference have recently assembled in groups to observe the World Day of Prayer. It is hoped that many of them were able to meet with women of other denominations.

The World Day of Prayer must not become merely a time for formal lip service, but must result in cooperative action if our prayers are all they should be. Our praying for peace should not stop with the observance of the World Day of Prayer, but be a continuous thing. Our cooperation with women of other denominations should not occur only on the World Day of Prayer but should also be a continuous process.

Let us all pray earnestly, day by day, in faith believing in peace in this troubled world of ours. Let us pray for our boys in service overseas. Let us pray for our missionaries in foreign lands. Let us pray for our churches here. And let us pray for ourselves, that we may keep the faith.

Mrs. W. H. Johnson,
Supt. of Interdenominational Coop. Eastern Virginia Conference.

* * * * *

YOUR VACATION.

Does it seem a bit early to be planning for your vacation? Last week Miss Flossie Bray, attending the Western North Carolina Conference committee meetings, asked for the dates of the School of Missions. Miss Bray, who is an active member of the Pleasant Grove Women's Society and who works in Greensboro, wants to ask for her vacation at the time of the School of Missions, so she can attend it this year. Incidentally, the dates are June 19-22, and the place is Elon College. Perhaps there are others who will want to emulate Miss Bray and use their vacation to attend such a worthwhile meeting. We hope so!

* * * * *

JUST A LINE OR TWO.

The editor of this page would appreciate receiving postal cards, with bits of information about your women's group—"Miss So-and-So reviewed 'Assignment: Near East' at our meeting on such-and-such a date. Our women became so interested they decided to pass the book around and read it." Or, "We had 'One Great Time of Sharing' program in our society. Used poster our minister had tucked away as background for our worship center. We read Dr. Hortton's mesage in January *Advance* just before making our gifts. Received so many dollars." Or, "No one was planning Elon program in our church in February. We arranged for a special Sunday night service, asking school principal who is Elon graduate (but who does not go to our church) to speak, and young people sing. Aroused a lot of interest in Elon College, as it was the first time we had ever had such a program in our church."

Items of interest about two of our societies—

In *Burlington*, the Friendly Service chairman, Mrs. Harold Ingle, asked that January be set aside as "Visiting and Membership" month. They felt there were a number of women in their church who need the fellowship of the Auxiliary and the church needs their interest. Know any other churches which might profit by such a visitation month?

In *Winchester*, the minister's wife, capable Mrs. Robert A. Whitten on January 9 reviewed for her society "Once There Were Two Churches." They plan to have covered dish supper on February 13 with a Winchester woman, who was once a missionary in China, to speak on "Assignment: Near East."

"Jesus saith unto him, I am the way, and the truth, and the life: no one cometh unto the Father, by me." Jesus is our guide. What he says, we will believe, and where he leads us, we will follow. *That which he asks us to believe and to do is our way home!*

—*Thomas.*

FOR THE CHILDREN

Mrs. R. L. House, *Editor, Southern Pines, N. C.*

ELON COLLEGE COMMUNITY YOUTH CHURCH.

There is a new church meeting each Sunday morning at 11 o'clock in Elon College. This is a Youth Church, which is a part of the regular Elon College Community Church. It is a church for the young people in the third through the eighth grades in school. They worship each Sunday in the Parish House very much as the adults worship in Whitley Auditorium.

Although regular meetings are on Sunday, the first meeting of this new church was held on Saturday, January 13, with sixty-five children present. The average attendance for the three services has been seventy-five. Max Vestal is the pastor of this church. Several girls of the Elon College Youth Fellowship are directing the Youth Choir, which sang for the first time January 28. There are 20 members at present.

The Youth Church has no deacons and no financial problems at present. It does, however, have a secretary, an assistant secretary, an usher's committee, an altar committee, a reception committee, and a committee for getting new members. Already the children are taking part in the service by reading the scripture, singing hymns, and joining in unison and responsive readings. They will have a bigger share in the service as time goes on.

The first Sunday in each month there will be a worship service very similar to any adult service. The sermon will, of course, be more simple. The choir will sing hymns instead of anthems for a beginning. They will also sing responses to prayers. On the other Sunday mornings the service will begin with worship. Then there will be a period for stories and the learning of new hymns.

This is not a play church; it is not a Sunday school. It is a true church for these young worshippers. Their attendance, eager participation, and sincere interest would put many of our adult church-goers to shame. Come and join with them in worship some Sunday morning. You will be sincerely welcome to worship with them.

Max Vestal.

PLEASE DON'T TAKE IT OFF.

By Mabel-Ruth Jackson.

Issued by the National Kindergarten Association.

Marcia Clendennon stepped happily up her front walk, for the lovely chamber music to which she had been listening this afternoon was still running pleasantly through her mind. Everything had gone off so satisfactorily. Marcia had been invited in advance to pour at one end of what she had known would be a beautifully appointed, lace-covered tea table. She had been elated at the honor and had worn her prettiest gown and hat.

She looked up now and saw her little daughter, Barbara, at the window, her nose pressed against the pane, and she waved and smiled at her.

When she opened the front door Barbara ran to meet her, and she stooped and kissed the child. "Was Barbsie good?" she asked of Edith, the young girl who had stayed with her.

"Of course, Mrs. Clendennon," answered Edith, smiling. "We played games and I read stories."

Marcia paid the girl and hurried into the bedroom. It was time to start preparing the evening meal, so that it would be ready when George, her husband, arrived home. She must take off the delcate silk print dress and put on something more utilitarian.

Barbara had followed her, and as Marcia took hold of the zipper of her frock her little daughter caught hold of a silken fold. "Please don't Mommie," she begged.

"Please don't what, darling?" asked her mother.

"Please don't take off the pretty dress. I like to see you in it" Her small finger touched a gay colored flower of the pattern caressingly.

Marcia's hands dropped from the fastening and she looked down at the flushed, eager face. Barbara had never made such a request before, and it surprised her. She would have thought the child too young to notice what her mother was wearing.

Then, after a pause for reflection, it didn't seem so odd after all. Barbara was used to seeing her in plain, cotton housedresses and it pleased her to have the picture changed to a more glamorous one; the child wanted to enjoy it a while longer.

She might get a spot on it, Marcia considered. Well, what if she did? It could be cleaned, and wasn't her child's appreciation more important to her than that of the women with whom she had been at the party? She realized that she had wished, more or less consciously, that when they thought of her, it would be at her best. Wasn't it even more desirable that her child should have an attractive image of her mother in her memory?

She decided quickly that it was, and, smiling at Barbara, she zipped the dress opening up, put on a big apron, and went about getting dinner.

As she worked, her thoughts flew back to her own childhood—to a teacher who always seemed to wear the same drab dress, day after day. It was an ugly brown, and Marcia had grown to despise the sight of it. If Miss Bemis had only worn a bright ribbon or a gray scarf once in a while it would have helped, Marcia thought now, but having to see before her every school day that dispiriting drab, unchanged, had been very depressing to her childish mind.

She saw Barbara's eyes turn from her play to look at her admiringly, and she felt very glad that she had not changed her dress. This admiration was, perhaps, a desire on the part of the child to share her mother's pleasure of the afternoon, and, also, she was evidently delighted that her mother had granted her request. How little it had taken to make the child happy, and what kind of a mother would she have been had she neglected this opportunity!

THE MENACE OF TELEVISION.

"Oh, Daddy, that looks so good I would like to taste it!"

This was the young daughter of the home speaking as she sat gazing at an advertisement which showed a man pouring beer into a glass. The light was so reflected through the fluid that it had a most attractive color. The words of the advertiser and the bright picture presented a real temptation to the girl. She was watching the advertisement on her minister father's television set in his parlor.

This incident, as related by the minister himself, serves to highlight the new peril to Christian life and home that has spread over the land during recent months. The magic of television has not come with visions of light

(Continued on page 15.)

Youth at Work in the Church

MAX VESTAL, Box 792, Elon College, N. C.
MISS ANN TRUITT, *Associate*

YOUTH WEEK AT OAKLAND AND BEREA.

Youth Week was observed in both the Oakland and Berea Churches, and although there was no elaborate program in either church, the program emphasized the recreational and religious phases of young people's work. The Berea young people had an old fashioned "Sugar Stew" or Taffy Pull at the home of Mr. and Mrs. Gibson Wright on Saturday night, January 27, and an Interdenominational Social in the Masonic Hall on Wednesday night, and both affairs were well-attended and enjoyable occasions. The morning service of worship on Sunday, January 28 at Berea was sponsored, and presented by the young people. Young people played the organ, led the service, rendered special music, and took charge of the ushering. And under the subject Youth Speaks to Us, four young people delivered interesting and challenging messages as follows:

"What Young People Expect of the Church," J. W. Nelms.

"What The Church Expects of Young People," Peggy Brooks.

"The Church at Work in Our Own Land," Lester Mansfield.

"The Church at Work in Other Lands," Helen Stephenson.

The Oakland young people followed the same general pattern. They had an Interdenominational Social at the church on Thursday night, with young people from Wesley Chapel as their guests. It was an evening of wholesome fun and fellowship, featuring games, stunts, and folk games.

And the young people had charge of the morning service of worship on Sunday, February 4. As at Berea every detail of the service of worship, including the music and the ushering, was handled by young people. The messages under the general topic Youth Speaks To Us were excellent. They were as follows:

"What Young People Expect of the Church," Asa Johnson, Jr.

"Why It is Hard for a Young Person to Follow Christ Today," Marvin Winslow.

"A Code of Conduct for Christian Youth," Mary Powell.

"A Young Person Choosing a Life-Work With Christ," Carolyn Buppert.

These services were designed to help the churches to realize what a group of fine young people they had, and to quicken in them a deeper desire to strengthen the program of Christian Education for young people. And the services were also designed to encourage and inspire the young people in their Christian living and service.

H. S. HARDCASTLE.

YOUTH WEEK AT ALBEMARLE.

The Albemarle Church observed Youth Week by giving the young people of the church full charge of all public services during the week of February 4-10. The program was planned by the executive committee of the Youth Fellowship, and it got underway on Sunday morning when the youth led in the exercises of the Sunday school and a young perosn was assigned to teach each class.

For the morning worship service the choir was made up exclusively of members of the Youth Fellowship. The morning sermon was delivered by the Youth Pastor, Bill Simmons. Bill has been very active in young people's activities in his home church and the Western Conference for the past several years since he returned home from active duty in the armed forces. He has served as president of the Albemarle young people's group, and is now serving his second term as president of the Western North Carolina Pilgrim Fellowship. The evening message was delivered by Odell Russell, who is also active in the local and conference youth work.

The Youth deacons and trustees, along with the Youth pastor and Sunday school superintendent, sat as observers during the regular monthly meeting of the official board of the church Tuesday night. The Youth deacons were also in charge of the mid-week service Wednesday night.

The young people received a lot of help and enjoyment in "taking over" the church for this week, and the church received a real blessing as it observed the young people doing the work which will be theirs in years to come.

KNOW YOUR OFFICERS.

This is the first in a series of articles giving interesting bits of information abou the officers of the Southern Youth Fellowship. They are your officers and we feel that you have a right to know something about them.

WARREN MATTHEWS, PRESIDENT.

We have sometimes teased Warren, telling him that he is president because he is taller than any other candidates. That is not the only reason, but he does measure six feet one and weigh 170 lbs. Warren was born January 28, 1930. During his 21 years he has managed to achieve quite a few goals. He is a member of our First Greensboro Church, of which Dr. W. E. Wisseman is the pastor. He graduated from Greensboro High School in 1948, and entered Elon College in the fall of the same year. Here, he was Secretary of the Student Christian Association during his sophmore year, and is now, in his junior year, president of the Ministerial Association of the college.

Warren was treasurer of the Youth Fellowship in his home church. Last summer he attended the National Pilgrim Fellowship Council as one of the representatives of the Southern Convention. Warren is a liscensed minister; at present he is supplying for various ministers. He is Young People's Counselor at Providence Memorial Christian Church in Graham, which is near Elon. He supplied the pulpit of this church during the absence of Dr. F. E. Reynolds, the pastor, July 15-August, 1950.

Warren's home address is 2915 Spring Street, Greensboro, N. C. His address at school is Box 747, Elon College, N. C.

PANCAKE SUPPER.

The Student Christian Association of the college and the Youth Fellowship of the Elon College Community Church met together for a pancake supper January 28. About 40 people were present to enjoy the pancakes, syrup, and sausages. After the supper the group sang folk songs. The evening ended with a lecture by Rev. Howard P. Bozarth and a movie on the influence of alcohol.

RELAX WITH MAX.

A very sentimental holiday is coming very soon. Know what it is? It's Valentine's Day. I think it's very nice to send Valentines, and I'd be glad to receive some; but right now

(Continued on page 15.)

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

GLORY AND SERVICE.

Lesson VIII—February 25, 1951.

Memory Selection: *This is my beloved Son; hear ye him.*—Mark 9: 7.

Lesson: Mark 9:2-4, 14-17, 25-29.

Devotional Reading: Isaiah 6:1-8.

Four men were on a mountain. There were eight more in the original party, but their leader evidently did not think that they were prepared in mind and heart for the strange experience that was to take place, so they were left behind at the foot of the mountain. All men are not created free and equal in their spiritual capacities. This does not mean, of course, that every man cannot have an experience of God. But it does mean that some men are more spiritually sensitive than others, that some are better prepared to enter into spiritual experiences than others. Peter and James and John alone of all the Twelve accompained Jesus to the top of the mountain.

Strange things happened on that mountain. The leader was transfigured before the very eyes of the three men. Even his garments glowed with a dazzling, glistening whiteness, while his figure became luminous and glorious. Furthermore two figures, representing men long since departed into the world of the spirit appeared unto the group, and had conversation with the Master. Whether the men understood what was said is not stated by Mark, but another of the gospel writers states that Moses and Elijah were speaking with Jesus about "his decease which he was about to make in Jerusalem." Soon a cloud overshadowed the scene, and from the cloud there came a voice that they did understand, a voice which said, "This is my beloved Son; hear him." And when they looked again, behold the cloud was gone, and they saw no man any more,—only Jesus was with them. The men were surprised and puzzled when Jesus told them not to say anything about this amazing incident until after he had risen from the dead. Furthemore they weren't quite sure what he meant when he referred to rising again from the dead.

This strange and striking event undoubtedly had meaning for all four men concerned. The Master himself had faced growing opposition and persecution, and across his path had fallen the shadow of the Cross, plainly outlined. He had need of reinforcement and renewal, and confirmation of the Father's approval of the course to which he had set himself. From this time he walked with steady and sure step to the Cross, for God had set the stamp of his approval on him. And it should go without saying that the incident meant a great deal to the favored disciples. One of them Simon Peter, in later years wrote about the majesty of the Master's person, and about the way in which the incident verified and strengthened their faith in Christ. (II Peter 1:16-18.)

Of course the story emphasizes the importance of and the necessity for "taking time to be holy." Prayer and fellowship with Christ are essential to a well-balanced Christian life. Men cannot stay on the mountain top all the time, but they had better go there occasionally at least if life is to have direction and power.

When the four men came down from the mountain top, they found their fellow disciples confused and frustrated. A man had brought his son, who was subject to fits and spasms, to the disciples in the hope that he could be cured. But in spite of the fact that they were supposed to have power to cast out demons, the poor fellows could do nothing. It was a discouraging experience for the distracted father, and an embarassing one for the disciples.

Chiding or reprimanding the disciples for their lack of faith. Jesus took command of the situation and rebuking the foul spirit, he drove it out of the lad and restored him unto his father. Later in reply to the question of the disciples as to why they could not exorcise the evil spirit, Jesus said that it was of the kind that could be driven out only by prayer. All too often we try to drive out evil spirits in our strength, or by mere talk, when only the power of God released through prayer will suffice. Too much personal work is done without the undergirding of the Holy Spirit. And there are men who can be won only by the power of the Holy Spirit released through prayer.

The sequence of these two stories is no chance arrangement. They belong together. Each finds it larger meaning in the other. There is a place and a necessity for worship and meditation. But worship and prayer should be followed by service. Mountai-top experiences are to be translated into service in the valley. Prayer is good, but prayer itself is not enough. Service to men is good but mere service is not enough. But prayer and service, worship and works, completes the cycle. This is the effective formula for Christian character and service.

Based on "International Sunday School Lessons;" copyrighted 1951 by Division of Christian Education, National Council of the Churches in the U. S. A.

CHRISTIAN RURAL EXTENSION SERVICE IN ALABAMA.

(Continued from page 5.)

Several from our Board of Home Missions have visited us, and we appreciate their visits. Rev. Stanley North has spent some time with us, discussing program and policy. Rev. Ross Sanderson has rendered great assistance in his several visits. Rev. Wesley H. Hotchkiss, the new associate director of our Town and Country Department, spent a week with us and gained a pretty fair understanding of the area and its problems. The people of the area were well impressed with Dr. Hotchkiss and think a good choice was made when he was chosen as the associate with Dr. Tripp. Rev. Shirley Greene has been with us more than once, and his experience at Merom and his present position make his advice and suggestions particularly valuable to us.

We welcome to the area all those who are interested in The Christian Rural Extension Service. Pay a visit. Let us hear from you.

BAN ON SLOT MACHINE PRAISED.

The National Civic League, at its annual meeting held in Washington, D. C. on January 22, praised the 81st Congress for passing the anti-slot machine bill and withdrawing government funds from the manufacture of Virgin Islands rum.

The League also praised the investigation of the tie-in of gambling with crime and corrupt machine politics now being conducted by the Special Committee to Investigate Organized Crime in Interstate Commerce headed by Senator Estes Kefauver.

MISSIONARIES POINT OUT HOPE AND DANGER IN CHINA.

Missionaries in China have been asked by the Church of Christ in China, with whom they cooperate, to respond to a questionarie indicating what they consider the most hopeful and the most dangerous aspects of church life in China today. Their answer may not give the whole story, but they do give some indications of victory and defeat in the present struggle. Among the causes for optimism the missionaries listed:

"Attendance at worship services by the rank and file of church membership is keeping up well (though attendance by students and teachers has decreased). Increase of interest on the part of church members, greater participation in church activities, better cooperation in raising of finances."

"The work is still going on; most if not all Christians are standing true; there is a large measure of freedom in church work."

"Young people are very active and brave in their witnessing for Christ. Revival meetings are being held with large attendance."

"The survival of rural churches under lay leadership."

"Numbers of young people in city and country gathering for prayer and Christian fellowship; numbers in Bible Schools increasing."

Nevertheless, the missionaries voiced certain anxieties and reservations.

"Shortsightedness and expediency" and "compromise in order to gain favors from the government" were listed as dangers; also there were misgivings that some churches and Christians might fail to see and meet the challenge of a new China and go on living as before, or, on the other hand, that some churches and Christians "will compromise where compromise is fatal, and allow themselves to be merged into something that is no longer a church."

The missionaries hoped that the leadership of the church, especially at the national level, will "maintain its firm stand on the basic Christian convictions," and that the present conditions "may mean further progress toward a united Chinese Church."

Groups maintaining mission work within China, and who responded to the questionnarie, included the Evangelical United Brethren, United Church of Canada, Church of Scotland, Swedish Missionary Society, Baptist Missionary Society, Presbyterian Church in the U. S. A., and the American Board (Congregational).

AMERICAN BOARD PETITIONS GOVERNMENT FOR INDIA.

In a wire to President Truman, the American Board of Commissioners for Fereign Missions urged, "the immediate shipment to India from the United States of large quantities of grain" stating that it felt this action imperative in view of the distressing famine conditions in India.

"Accumulating evidene from our representatives in India substantiates reports of crucial shortage of grain and most distressing famine conditions in large areas," said the telegram which was signed by Dr. Ronald Bridges of New York City and Sanford, Maine, President of the American Board of Commissioners for Foreign Missions.

The American Board, which represents the Congregational Christian Churches overseas, is the oldest foreign missionary society in America and was founded in 1810. It beleives the sending of this grain by the United States government would be justified not only on humanitarian grounds but also would strengthen the bond of friendship between the American and Indian peoples.

NEWS OF ELON COLLEGE.

(Continued from page 7.)

approximately the same since the dining hall, the number of dormitories, the power house, the maintenance force and the number of teachers are unchanged. On the part of the college, the only way a cut in expenses can be brought about is by the heads of the departments and the supervisors. This cut has and is being made. To balance the budget for the coming year, the college has to depend on increased business, individual and church support.

For the year 1951-52 the budget can be adjusted to meet the economic condition to a certain extent. There are certain expenses that can be reduced, but to retain the standing in the Southern Association there are others that cannot. For the coming year the college faces a deficit spending program unless a military unit is awarded by the government or greater gift support is given to supplement the income.

APPORTIONMENT GIVING.

I know a man, a good man, a capable man, a good churchman in many respects, who persistently and consistently refuses to contribute for the support of his church until the end of the year, and yet this man works for a salary and expects his salary to be be paid at the end of every month. It is necessary that he receive his salary in monthly payments. Grocery bills, heat bills, light bills, clothing bills, doctor bills, etc. must be paid. They can not wait until the end of the year. This good Christian man does not seem to realize that his pastor has necessities that must be met as certainly and surely as he has. The local church has all of its obligations to meet. They can not wait until the end of the year. Our college has its financial responsibilities that must be met monthly. They can not be deferred until the end of the college year or the end of the calendar year. If our Sunday schools and churches would stop and consider carefully, they would make their contributions to the college more generous and more frequent. The report this week, even though it is in the midst of the college period, does not go very far toward meeting the needs of a great college. As we count our blessings, may we also count our opportunities to be a blessing to others.

We are not getting off to a very auspicious start in the new year with receipts from the Sunday schools and churches of the convention for the college. The weather has not been too favorable, but even under unfavorable circumstances the expenses of the college continue. Creditors expect payment, faculty members and other employees of the college must have salary payments. The college has no way of providing funds for such necessities, other than through student tuition and fees; otherwise, it is entirely dependent upon the interest and generosity of its total constituency, particularly the Sunday schools and churches of the Southern Convention. Fifth Sundays are but few and far between in any given year. Contributions on your apportionment at any time during the year are greatly appreciated and properly credited.

Previously reported		$ 396.49
Eastern N. C. Conference:		
Lee's Chapel	$ 5.00	
Liberty (Vance)	108.00	
Martha's Chapel	5.00	
N. C. & Va. Conference:		
Burlington	$ 100.00	
Hines Chapel S. S.	6.74	
Pleasant Grove	13.56	
Western N. C. Conference:		
Flint Hill (M)	$ 2.93	
Hanks Chapel	60.00	
Valley Va. Conference:		
Bethel S. S.	$ 17.29	
Winchester	8.34	
		368.29
Grand Total		$ 723.35

The Orphanage

J. G. Truitt, *Superintendent*

Dear Friends:

Thank you for making our report for the last two weeks over $1,100.00. As this cold weather bears down on us I see plenty of need for it. I hope our coal lasts until warm weather for we have already spent over $2,300.00 for coal.

Have you read the story of the father and son—8 years old—who were planning a holiday? They had been getting all the things ready and making plans as to time, place, and procedure. Now it was time to retire. After Jimmy got in bed and his mother had closed the door with her usual goodnight he was thinking of that holiday. He called out to hs dad: "Dad, thank you for tomorrow!" There you are. What shall Jimmy's and Sally's and Susie's and Mary's tomorrow be like? This morning as I watched them all bundled up in warm clothes, which your money provided — laughing and pushing and running on their way to school I felt them saying to all you friends out there: Thank you for tomorrow!

You send me to the eye specialist—twice this week, you send me to the dentist, you send me to the hospital—yes all these in the last ten days, to see that they are rightly cared for—Jimmy and Sally and Susie and Mary—and as you do I can imagine them saying: Thank you for tomorrow! I watch them playing basket ball. I see their shots coming through in a clinch. I see them receiving the cheers of their school mates and the spectators. I read their records on the sporting page. And I konw they hold the respect and friendship of the cleanest and best in their classes. I feel that they are, in doing their work and sport, well saying to you: Thank you for tomorrow.

Occasionally there are "colds" or other sickness, sometimes there are problems arising from eighty children trespassing on one another tempers, sometimes there is trouble arising out of some sort thoughtless interference from a well-meaning outsider, and I see the matron's patience tested, to say nothing of the superintendent's—who hasn't an over-abundant supply—but, as I was about to say, When I see their patience winning victoriously, I know these children should be saying to you who furnish them with these matrons: Thank you for tomorrow!

Without your help their tomorrow could be mighty bitter. Homeless, helpless they come to us. You give them a home. The home you provide, and it is a comparatively good one. You give them love and understanding, and friendship and many little favors which childhood needs. May God bless you for being thoughtful and kind in taking your monthly offerings, in sending occasionally an extra check—a bit of personal help from your own freewill and desire to do something for these boys and girls, and to give those of us who stand in the forefront of service for them a bit of extra cheer and encouragement. I write that last line because I know how good it feels. Many, many friends have done that very thing. God bless you everyone, and may you be righly rewarded for not forgetting you boys and girls here, *and their tomorrow!*

John G. Truitt,
Superintendent.

Donated Commodities for the week.

Miss Nonie Moore, Burlington, N. C.: 1 coat and cap.

Kindergarten Class. Asheboro, N. C.: 11 pairs of socks.

Dan Leath, Bethlehem (N. C.) Church: Boys clothes.

Mrs. A. F. Richardson: 1 coat.

* * * * *

REPORT FOR FEBRUARY 2 and 9, 1951.

Sunday School Monthly Offerings.

Amount brought forward		$2,173.35
Eastern N. C. Conference:		
Catawba Springs	$ 30.25	
Christian Chapel	7.60	
Martha's Chapel	2.00	
Mt. Auburn S. S.	5.00	
New Elam	31.00	
Wake Chapel S. S.	52.84	
		128.69
Eastern Va. Conference:		
Bethlehem (Nans.)	$ 17.50	
Liberty Spring	20.00	
Mt. Carmel S. S.	17.38	
		54.88
N. C. & Va. Conference:		
Bethel	$ 4.52	
Concord	43.00	
Hines Chapel	78.00	
Mebane	10.50	
Pleasant Grove	26.55	
Reidsville	26.00	
		188.57
Western N. C. Conference:		
Flint Hill (M)	$ 2.26	
Hank's Chapel	42.71	
Hank's Chapel	30.00	
		74.97
Total		$ 455.45
Grand Total		$2,628.97

Special Offerings.

Amount brought forward		$1,458.81
Mr. Allen D. Moore	$ 50.00	
New Hope Christian S. S.	2.37	
(Roanoke, Alabama) Special gifts	302.00	
Southern Convention Women's Board	47.50	
United Columbus S. S., Columbus, Ga.	21.81	
Templemen's Bible Class (Christian Temple)	10.00	
Mrs. E. R. Bryant, Jr.	5.00	
A Friend	120.00	
Special Gifts	85.00	
A Friend—Memorial gift in memory of Mrs. David Rawles	7.50	
		651.18
Grant Total		$2,109.99
Total for the two weeks		$1,106.63
Total for the year		$4,738.79

We win half the battle when we make up our minds to take the world as we find it, including the thorns.
—*Orison S. Marden.*

MEMORIAL GIFTS

"Instead of Flowers"

Dr. John G. Truitt
Christian Orphanage
Elon College, N. C.

Dear Dr. Truitt:

Please acknowledge the enclosed $.................... as a memorial gift sent to the Christian Orphanage in lieu of flowers in memory of:

(Name of Deceased) (City) (Date of Death)

(Survivor to be Written) (Address)

Name..

Address..

ABOUT KOREA.

This country of Korea, on which the attention of the world is focused, causes many people to wonder just what kind of inhabitants live in this mountanious penisula. In order to determine the true picture we must learn something of their past history.

It is true that the country in rich because the soil is fertile and produces heavy crops of rice, millet, and fruits, The vast sea almost around the peninsula abounds in sea foods and many other products of the sea. The mountains make good grazing land and contain valuable mineral with traces of gold in the mountain lakes and streams.

The temperatures are comparable to our own eastern seacoast from Maine to Florida. The tides rise as much as thirty-two feet. At low tide the sea recedes as much as a mile in some places, leaving something of value on the shore.

The people were once great workers in wood and were skilled in metal crafts, so much so that the Japanese, who are the greatest imitators in the world, coveted the right to learn from such intelligent neighbors as these quiet Koreans proved to be at that time. The Japanese admired their work and lost no time in learning their technique.

In searching for some light on the early ways of the Korean civilization, one finds the Japanese Empress Jingu, who considered herself one of the Deity and so-called friend of the Sea Dragon God, determined to ocnquer the Koreans and make their King pay tribute to Japan in their products from the soil, including iron and gold. She had many junks built, filled them with an invading army, and actually did succeed in this project.

Almost continuously since that time, the Koreans have been exploited in one way or another until they lost all ambition to save or do other than live from day to day. As a result, they lost the zest for doing much more than just getting by. They did not want to fight or work, and seemed lazy lying here and there smoking long pipes and dressed in cotton garments.

Because of this "bondage" they refused to have anything to do with foreigners until 1882 when missionaries from the United States and other countries came in and tried to lift their spirits and standards of living. In this they were somewhat successful, and the people had some years of peace until the Communists started the present war which has devastated this country. Overrun with hordes of Chinese Communists, supported by Russia, who destroy churches, fraternal organizations and lie, steal and cheat to gain their own ends, Korea is helpless.

Has three-score years of missionary work in Korea been for naught?

Could this same country be the proving-ground for World War III?

Are we following a righteous course?—*Mark W. Baum.*

STATES ARE SLOW TO RATIFY TWO-TERM PRESIDENCY.

The proposed constitutional amendment to limit a President to two consecutive terms is having hard sledding through State Legislatures.

After nearly four years, only 25 States have ratified it. Eleven more ratifications are necessary before the restriction becomes law.

If those 11 ratifications are not forthcoming this year—and the odds seem against it—the issue may not be decided before 1953. That is because Legislatures of 17 of the 23 States which have not yet approved it meet only in odd years.

In any case, if 36 States have not ratified it by 1954, the proposal will be considered rejected. The Republican 80th Congress specified when it approved the amendment in 1947 that the States would be given seven years to decide.

Indiana became the 25th State to ratify the proposal January 19. The others, in the order in which they ratified, are Maine, Michigan, Iowa, Kansas, New Hampshire, Delaware, Illinois, Oregon, Colorado, California, New Jersey, Vermont, Ohio, Wisconsin, Pennsylvania, Connecticut, Missouri, Nebraska, Virginia, Mississippi, New York, South Dakota, North Dakota, and Louisiana.

NEW EDITOR.

(Continued from page 2.)

the department of political science and international law of the University of California, and of the Pacific School of Religion, Berkley, California, is a minister of the Congregational Christian Church, her ordination being specifically for an ecumenical ministry.

Mrs. Culver served as secretary of promotion for the overseas relief program of the American churches from 1942 to 1948. In 1945 she visited Europe, conferring with church leaders in regard to setting up the program of material aid from the American churches. In 1948 she attended the Amsterdam Assembly of the World Council and the preliminary conference at Baarn on the Life and Work of Women in the Church. She returned by way of Asia, visiting churches and church leaders. Her articles have been published in leading church and secular journals in the United States.

YOUTH AT WORK.

(Continued from page 11.)

I'd settle for some news. It is almost impossible for me to relax anymore. I'm reminded of the fellow who quit the patent office 50 years ago because he didn't think there would be any more inventions. Well, I ain't gonna quit, because I do believe you will make some more news. Please send it in, will you?

* * *

Any speaker who speaketh by the yard and thinketh by the inch should be kickethed by the foot.

* * *

Since I came back from Europe, I've been introduced so many times with such obvious flattery that I think I would admire someone who might say, "Well, he's here. We might as well let him talk."

* * *

Did you start your Lenten Devotionals Wednesday? Get out the January 25 copy of THE SUN and read Rev. Clyde Field's article on The Meaning of Lent. Then, I know, you will want to share in the observance of Lent.

* * *

Added bit of corn: 'Never was much at singing.' Learned to sing at Sing Sing, but I was always behind a few bars and never could find the right key.

THE MENACE OF TELEVISION.

(Continued from page 10.)

and salvation, but with all that the amusement and sports world stands for in America and has opened the door wider than ever to the purveyors of evil. Television could be an agent for good, but the evidence on hand at the present is almost entirely against it. The effort on the part of a few religious leaders to use this medium for getting the gospel message to the people is commendable, but we fear that the general effect of having a little religion mixed in with the world of Hollywood may have about the same effect on the public as asking the local pastor to open the county fair with prayer.—*Exchange.*

DO IT NOW!

By WAYNE W. WOMER, Executive Secretary
Virginia Church Temperance Council

Does anyone need to say that we, the American people, are facing the most difficult problems in all our history. Every person, both young and old, is called upon to make sacrifices for the total welfare of our country. We need to examine some of the destructive factors and influences in our National life. Not only do we need to examine them, but we need to eradicate them.

The oldest and most difficult problem of the Christian Church has been and is that the Christian should act like a Christian. The most difficult problem of our democratic way of life is that an American citizen should act like an American citizen. We all believe in honesty in general, but not in particular. We all believe in the rights of minorities in general, but not in particular. We all believe that the New Testament is the way of life in general, but not in particular.

Every church should have a Temperance Sunday. This is an occasion to present to all our people one of the most tragic problems in our family, community and national life. The citizens of Virginia alone last year spent $151,856,830.17 for legal alcoholic beverages. This was a per capita expenditure of $56.71. One of the consequences was that 50,000 citizens of the state were committed to jail on drunkenness charges.

Christian people could turn the tide in every community. The social custom of drinking that has crept into too many of our Christian homes could be drastically reduced throughout the community if our church members refused to serve or use alcoholic beverages. It is estimated that at least 60 per cent of the alcoholics in our country became alcoholics through following the custom of social drinking—they were merely conforming to certain habits of their set.

Temperance Sunday should be the beginning of a great offensive. We must unite our forces and marshall a new wave of anti-alcoholic beverage sentiment. Disseminate the facts on alcoholic beverages. Obtain the best legislative enactments to curb this evil, such as curtailing liquor advertising, and that any legislation for universal military training safeguard our young men in the Service by limiting the opportunities for purchasing alcoholic beverages in military establishments and in the community. There are many towns and counties which would vote dry under Local Option if proper leadership could be given. Effectively counter the false propaganda of the liquor traffic. Rally the Christian and moral forces towards finding a solution of our growing alcohol problem.

It requires great courage to confront the thundering juggernaut of intemperance, vice and corruption that is threatening the decencies, the peace and the very existence of our nation. Every great reform depends for its success upon the hidden power of conviction embodied in God-fearing men and women who, amid the devastation of vicious, easy ways of popular living, hold steadfastly to their faith in the Power that makes for righteousness.

The time is now to advance with intelligence and spiritual power with a flaming zeal to win all our people to new moral standards.

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.
Elon College Library

1844 - Over a Century of Service to the Denomination - 1951

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES
In Essentials Unity — In Non-Essentials, Liberty — In All Things, Chari

VOLUME CIII RICHMOND, VA., THURSDAY, FEBRUARY 22, 1951 NUMBER 8

Elon College Library
X

Many Students Attend Elon's "High School Day" Observance

Above are shown high school students at Elon College recently during the college's second annual observance of "High School Day." The photo is of a line of students moving into Alumni Memorial Gymnasium to register for the program. Approximately 1600 high school seniors, class sponsors and principals from 61 high schools in North Carolina were represented. Representatives from all high schools of Alamance County, including Burlington, attended the program, which opened with registration at 1:15 p. m. The program included a tour of the college campus during the afternoon, a welcoming address by President Leon E. Smith in Whitley Auditorium, followed by a musical and dramatic program, and the varsity basketball game between Elon and Lenoir Rhyne at 8 p. m., in which Elon was the winner, 62-57.

Congregational Christian Youth, Plan Now To Enter Elon College, Your Church College

News Flashes

Dr. Van T. Crawford of Shelton Church, Portsmouth, is on vacation at Coral Gables, Florida.

We are glad that Dr. Stanley C. Harrell is able to be at his work again after a period of illness.

Rev. Stanley M. Carne of Portsouth taught the Business Men's Luncheon Bible Class of that city during January.

Rev. H. E. Crutchfield of Berea Church, Norfolk, is preaching a series of Lenten sermons on "The Seven Ultimatums of Christ at the Cross."

Dr. Martin L. Goslin, pastor of First Congregational Church in Evanston, Illinois, is leader of the Religious Emphasis Program at Elon this week. Dr. Goslin speaks twice daily.

Dr. H. S. Hardcastle will be at Exmore, Virginia this week, February 19-23, where he will teach a Course in Recreational Leadership in a Methodist District Training School.

Rev. E. J. Clawson became the pastor of Long's Chapel Congregational Christian Church February 15th. Mr. Clawson will enter Elon College at the beginning of the next quarter.

Dr. Will B. O'Neill announces that the corner stone for the new educational building of the Sanford church will be laid on Sunday, February 25. Superintendent W. T. Scott will be present to assist in the service.

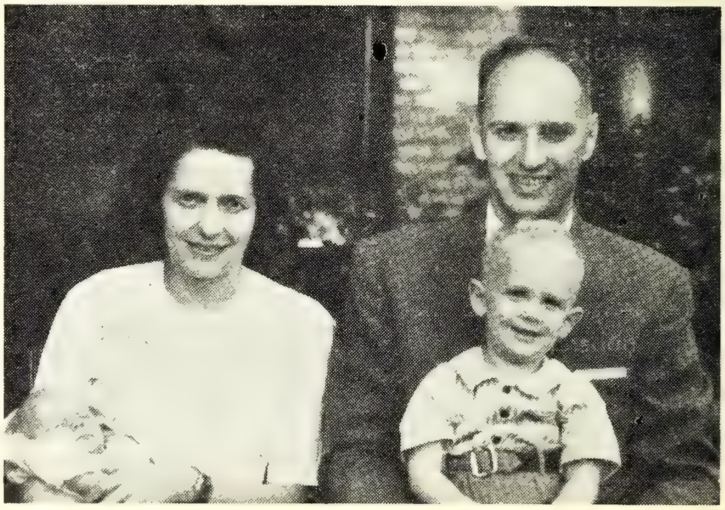
Funeral services for Mrs. Martha Dillard Baker of Portsmouth were conducted by Revs. W. S. Carne and O. D. Poythers on February 9. Mrs. Baker was a member of Shelton Church and a charter member of Bethlehem Church.

Rev G. C. Crutchfield announces that members and friends will gather at Bethlehem Church for the last service in the old building on Sunday, February 25. Services thereafter will be held in the high school until the completion of the new building which is scheduled for April 1.

Rev. and Mrs. Robert T. Woodruff, Jr., will move to Burlington, N. C., in a few days to take up their work in organizing the Beverly Hills Community Church. There address will be 19-D Brookwood Garden Apartments, Burlington, N. C. Mr. Woodruff at the present time is pastor of Ingram and Pleasant Grove Churches.

Rev. Henry E. Robinson is giving a series of Lenten messages in Burling, N. C. The general theme for the Sunday morning services is "The Lord's Prayer"; and that used at the Wednesday evening meetings is "Disciplesship." The Pilgrim Fellowship will sponsor a Sunrise Service on Easter Sunday morning, followed by breakfast.

Rev. Richard L. Jackson, Mrs. Jackson, and two sons—Lewis and David, have arrived in North Carolina. They are at the home of Mrs. Jackson's parents, Mr. and Mrs. Lewis Potter, 1874 Meadowbrook Drive, Winston-Salem, North Carolina. All are well, and after proper rest the Jacksons will be visiting among our churches.



THE JACKSONS.

FANG-CHANG.

The home of the Rev. and Mrs. Charles L. Storrs, Westtown, Pa., formed the setting for the marriage January 19, of Carol C. Fang and Silas Chang, both of whom are from Fukien Province, China.

The Rev. L. T. Moore of West Chester officiated at the ceremony in the presence of a few friends.

The bride wore a white satin gown with a short veil. She carried a white Bible showered with flowers. A reception was held following the ceremony.

Mrs. Chang will complete her nurses training at Johns Hopkins University in a few months. Mr.

(Continued on page 15.)

AMERICAN BOARD MEN FLY TO THE ORIENT.

Dr. David McKeith, Jr., Executive Vice-President of the historic American Board of Commissioners for Foreign Missions left Boston on February 14 en route to the Philippine Islands and Japan. He was accompained by Rev. Quentin Leisher, who is engaged in special missionary promotion for the American Board.

Dr. McKeith, who is making an administrative tour of the work of the American Board in these two fields will travel entirely by air flying from Boston Valentine's Day, February 14, to San Francisco. He is leaving San Francisco for Honolulu February 20. There he will take another plane for Manila reaching the Philippines February 26.

After a visit in the Philippines for three weeks Dr. McKeith will fly to Tokyo on March 20. He will spend about a month in Japan and fly back from Japan reaching Boston April 23.

While in the Philippines he will visit the work of the American Board on the Islands of Negros Oriental, Mindanao and Luzon. The American Board began work in Japan in 1869 and in the Philippine Islands in 1903.

This will be Dr. McKeith's second trip into his world parish since he became Executive Vice-President in 1949. In that same year he made an intensive six months tour of Africa and the Near East.

RADIO DEPARTMENT ADDS NEW STAFF.

Dr. Truman B. Douglass, Vice-Chairman of the Department of Broadcasting and Films of the National Council of Churches, announced the addition to the staff of

(Continued on page 14.)

A PRINCE HAS FALLEN.

In the passing of Rev. Ben Joe Earp, at his home in High Point, N. C. February 12, 1951, the earthly labors of a humble servant of God came to an end. In his quiet unasuming sweet spirited manner, he "went about doing good." No doubt the crowning efforts of his life were made at the High Point Congregational Christian Church, even though his health was impaired when he went there, and because of continued failing of health he was forced to give up the work almost two years ago, but his enthusiasm for the work of the Kingdom, and the local church ceased only when his Master said "well done, . . . thou hast been faithful over a few things, . . . enter thou into the joy of thy Lord."

He planned his funeral services immediately after he became ill, which were brief and simple and they were carried out accordingly. His pastor, this writer and Rev. W. J. Andes were in charge at his home church in High Point February 14, 10:30 a. m. His body was taken immediately to Lebanon Church, the old home church of his boyhood. A brief service was held there at 2:00 p. m. The pastor, Rev. M. W. Andes in charge. His body was laid to rest in the adjacent cemetery to await the resurrection of the just.

Surviving are his wife and three daughters, Mrs. K. E. (Margaret) Friend, Pikeville, Ky., Rachel, at home, and Joe, Lenior, N. C., one grand-son, Kelsey Friend; two brothers, J. T. and H. G. Earp, Milton, N. C., and a great host of friends.

Truly, "there is a prince and a great man fallen this day in Israel."

GUY H. VEAZEY.

BEN JOE EARP.

Ben Joe Earp, sincere Christian, kindly friend, faithful minister and pastor has claimed his spiritual reward. After illness of two years he passed away quietly and peacefully on February 12th at his home at 228 Willowbrook Street, High Point, N. C.

Educated at Elon College, and ordained to the Christian ministry by the North Carolina and Virginia Conference in 1913, Ben Joe Earp served faithfully his Lord and his church. He was always concerned with the job of the church and gave himself to it without reserve. Among the churches he served were Winchester and a rural parish in the Virginia Valley Conference; Newport News in the Eastern Virginia Conference; Palm Street in Greensboro, our Carroll County Mission, and other churches in the North Carolina and Virginia Conference; Albemarle and High Point in the Western North Carolina Conference. Wherever he served as pastor he left the work stronger than it was when he began. Special tribute should be paid to his work at Palm Street, Albemarle and High Point. In each of these places he helped to provide parsonages. At Albemarle he led in the payment of a debt of long standing and greatly improved the church property. At High Point he took the work when it was perhaps at its lowest ebb. He left that work two years ago because of declining health, but not until he had helped place it upon more sure foundations.

REV. BEN JOE EARP.

Ben Joe Earp leaves a host of friends. He will be long remembered, and this earth is a better place because he has lived.

W. T. SCOTT,
Superintendent.

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

Editor.................Robert Lee House
Managing Editor.........John T. Kernodle
Departmental Editors—Convention, Wm. T. Scott; Missions, F. C. Lester; Women's Work, Mrs. F. C. Lester; Young People's Work, Miss Pattie Lee Coghill; Children, Mrs. R. L. House; Sunday School Lesson, H. S. Hardcastle.
Institutional Representatives—Elon College, L. E. Smith; The Christian Orphanage, John G. Truitt.
Area Reporters—M. W. Andes, W. J. Andes, J. Frank Apple, H. G. Council, Jr., Clyde Fields, Stanley C. Harrell, I. W. Johnson, S. E. Madren, Will B. O'Neill, Fred Register, P. H. Ricketts, Guy H. Veazey, R. A. Whitten.
Board of Publications—Duane Vore, Chairman, S. T. Holland, Secretary; R. C. Helfenstein, S. E. Madren, P. H. Ricketts, G. D. Colclough, Treasurer, ex officio.

SUBSCRIPTION RATES
One Year...........................$3.00
Two Years.......................... 5.00

Published by the Board of Publications, agent for the Southern Convention of Congregational Christian Churches, and printed every Thursday except the last in June and December by the Central Publishing Co., Inc., Richmond, Va.

Entered as second-class matter at the Post Office at Richmond, Va., July 25, 1922, under Act of March 3, 1879.

Remittances for subscriptions and notices of change in address should be sent to the Convention Office, Elon College, N. C.
All other matters of business should be addressed to The Christian Sun, 1536 East Broad Street, Richmond 19, Va.
General contributions should be addressed to the editor at Southern Pines, N. C., and should reach him not later than Wednesday of the week preceding date of publication.
Departmental material should be sent to the proper departmental editor, at the address shown on their page, and as early as possible.

The Christian Sun Subscription Blank

Dr. Wm. T. Scott, Elon College, N. C.

Enclosed will be found $3.00 ($5.00) for which please send The Christian Sun for one (two) year(s) to:

Name ....

Address ....

[ ] New ....

[ ] Renewal Name of Church..

THE EDITOR'S MESSAGE

A PROFITABLE DAY AT ELON

The Sustaining Fund Meeting was a fine experience. Ministers and lay workers were present from all conferences. For some, it was their first visit to Elon. After hearing so much about a place, it is good for people to see the real product. Any opportunity for people of one church or conference to meet people of other churches and conferences is a worthwhile experience. Acquaintances and friendships were multiplied at this meeting. These are valuable by-products of the Sustaining Fund meeting.

Why bother about the Sustaining Fund? What is the motive for raising it? Dr. Harry K. Eversull spoke of the imperative need of higher education in a democracy. Dr. Allan Stockdale pointed to the students and spoke convincingly of the determinative influence of the church-related college in their lives. Dr. Stockdale gave a message of particular helpfulness to ministers in the afternoon. He gave them a deeper insight into the nature of their task as well as the means of getting them accomplished. The meeting provided a most worth-while stimulus, not only for the Sustaining Fund for the college, but for the entire program of our Church.

It is not too late for any church to raise its share of the Sustaining Fund. Some churches raised the total amount on Sustaining Fund Sunday. A number of churches have put it into the regular budget. Still others are raising it through organizations of the church and Sunday school. Since April 8 is College Sunday on our national Church calendar, that may prove to be the opportune time for some churches. Rev. Henry E. Robinson suggested that extensive use be made of the special Elon issue of The Sun. Extra copies are being made available for use in the churches. We have the time, the tools and the talents. Let's do the job!

We ministers speak of "serving our churches," and that is true; but it is also true that our churches serve us. We are supported by churches which owe their origin and development to the denomination. Here is an opportunity to do our part manfully for one of the important institutions of the church to which we are very greatly indebted.

EARP

"Let not him that putteth on his armor boast himself as he that putteth it off."

There are many perils in the ministry. Some forsake their calling for greener pastures. No minister is immune to secular attractions, and some find it possible to rationalize a transition. Now and then a man is eliminated from the ministry. While the unfrocking of ministers is by no means as prevelant as it was in a previous generation, it still remains a threat to those who violate the vows of ordination, and is still invoked in case of flagrant apostacy or imorality. Those who enter the ministry in good faith have no way of knowing if it will be a permanent vocation or if it will come to a happy conclusion. Indeed, "Let not him that putteth on his armor boast himself as he that putteth it off."

Rev Ben Joe Earp would have been the last man to boast of his record but, having laid his earthly armor aside, considerable satisfaction may be found in reviewing his ministry. He lived by basic and well-definied principles, and would compromise only when an ethical principle was not involved.

He gave particular attention to children and young people, many of whom owe their interest in the church to his influence. Pastor Earp was indefatigable in his visiting and knew his members as the good shepherd knoweth his sheep. The theme of his preaching was the love of God, and the goal of his ministry was the salvation of souls.

We give thanks that, his trials and temptations being ended, sickness and death being passed, with all the dangers and sorrows of this mortal life, his spirit is at home in the presence of God, with whom there is eternal peace.

Food For Famine-Stricken India

By Donald C. Bolles.

A combination of earthquakes, floods, a visitation of locust and four successive failures of the monsoons have reduced India' food supply to zero. This succession of natural disaster, unparalleled in India's modern history, has created a six million ton shortage of food grains. Unless relief comes quickly, it is estimated 1,500,000 may face starvation this year!

To help meet this crisis the Indian government, through its Embassy in Washington has requested our government to give favorable consideration to a request for two million tons of surplus wheat and other food stuffs. The United States has eleven million tons of food surpluses.

Church groups, including the National Council of the Churches of Christ in the U. S. A., the American Board of Commissioners for Foreign Missions of the Congregatianal Christian Churches, the Young Men's Christian Association, and scores of newspapers across the country, along with a citizens committee known as the American Emergency Food Committee for India, have urged immediate action by our government.

Why the U. S. Should Grant this Request.

While some groups have recommended that food be made available on an easy credit basis, church groups and others are becoming more and more convinced that our government should make an outright gift of the two million tons of food stuff.

Here are the arguments used to support such a course of action:

1. *Humanitarian*: Church groups hold that indifference to hunger, irrespective of where it exists, is an evil and cannot be tolerated by the Christian conscience. Throughout its history the churches have given food and clothing and shelter to people regardless of the type of government under which they live.

2. *American tradition*: In line with the American practice of generosity, this food should be sent as a gift to the Indian people. The present reluctance to do this on the part of some Congressional leaders, as Walter Lipman points out, does not reflect the spirit of their constituents. The average American would never let someone else starve while his own table was set with ample food. For example, through CARE our government has made a gift in the past two weeks of $35,000,000 worth of food stuffs to Yugoslavia, a Communist country.

3. *Cost of Storage*: The tax payer is charged $70,000,000 a year for the cost of storing our 11 million ton surplus of food, according to the latest figures of the U. S. Department of Agriculture. This cost would be cut if the surplus was reduced.

4. *Economic*: From a practical standpoint a gift would help to conserve India's raidly diminishing dollar supply which she desperately needs to maintain present industrial and agricultural programs aimed to promote self-sufficiency of food production.

5. *Relief Groups*: The experience of the past three years has shown that relief grants are less likely to create ill will. Congress has approved loans to Eureopean countries for productive purposes, but has been increasingly reluctant to gran relief loans, preferring to give outright grants.

6. *Communism*: A gift would be a body blow to Communism, perhaps just as effective as the bombs and fachine gun bullets now being expanded in Korea. The recent cutbacks in the Indian worker's grain allotment was manna to the Communist, according to press dispatches from New Delhi. India has done well to bring its Communist party to heel, but situations like this will unleash Communism in a hurry. As India's millions starve, the Communists will thrive on their unrest.

7. *Friendship*: A gift will aid immeasurably to heal the widening rift between this country and India as well as other Asiatic countries. Asiatics have charged that we are concerned only about Europe and are indifferent to the fate of Asia. We can help to rufute these charges by taking prompt action on India's request. We have been accused of using American aid to promote our political and economic interests. An outright gift, with no strings attached, can help to offset this criticism.

The Situation in India.

The outlook in India is terrifyingly grim. Only two states—Punjab and Pepsu—are rated as surplus areas. They will produce an estimated 300.000 tons beyond their need by April or May. This is a mere drop in the bucket for a country which consumes 50,000,000 tons yearly.

As one official expressed it, "India is living from ship to mouth." Whenever a food ship is delayed, which is not uncommon, a rationed area is without food. Such a situation is handled by "pipeline" stocks constantly shuttled about the vast country. Today this "pipeline" contains only 700,000 tons of food grains.

This amount is considered rockbottom. Usuually the Central Government has an additional one million tons to provide for contingencies. No such reserve exists today.

The food India has purchased abroad has already been allotted to deficit areas. For example February's food shipment to India is expected to reach 290,000 tons. Of this amount 280,000 tons have been assigned. What would happen in the event of further crop failures is grisly to contemplate.

Already the Indian workman's grain allotment has been cut back to nine ounces a day. The former quota of 12 ounces is considered by dietitians to be only half the amount needed to insure health and well being.

Unless relief comes quickly, some observers believe more thant 1,500-00 will die of starvation by fall.

Why Single out the U. S. for This Request?

For the simple reason that the U. S. is the only country with an available two million tons of food grains for India.

India, at great expense, has, or is in the process of, contracting for four million tons to make up her six million ton shortage. This amount she expects to buy principally from the United States, Canada and Australia.

Normally India buys food from Burma and Pakistan. But both countries have already disposed of their surplus. Burma is torn by civil war; Pakistan has sold its surplus food to Japan, Germany and Turkey.

Stories that Russia and Pakistan have offered to sell food to India, with the former promising to make it in the form of a gift, have been denied by Indian officials. India is so desperate she seeks food from whatever sources she can. She has bought some grain from China, and some from Bao Dai, whose government India does not recognize.

What's Been Done?

Unfortunately all too little has been done, and the time is getting short. Since the Indian government's request was made last December by her

(Continued on page 13.)

SOCIAL ACTION PRONOUNCEMENT ON UNIVERSAL MILITARY TRAINING.

A five-point statement on Universal Military Service legislation was adopted by the Council for Social Action of the Congregational Christian Churches meeting in Grand Rapids in conjunction with the Missions Council, January 29-Febraury 1.

The statement advocated limitation of Universal Military Service to "a temporary period of not more than two years;" assignment of Conscientious Objectors to a "service of non-military nature with compensation comparable to military service;" postponement of military training for "a minimum of 75,000 students;" a policy of "equality of treatment and opportunity" in the Armed Services "without regard to race, colar, religion, or national origin," and asked for clarification of the reference to "all citizens" in the Congressional statement on training for civilian and military service.

Recognition that it is possible that Universal Military Service legislation may soon be adopted, the Council for Social Action first stated that it felt it imperative for the churches at this time to stress the crucial importance of a "positive pragram for peace" and then proceed to line out certain provisions and standards which it felt ought to be included within the framework of any Universal Military Service bill.

The Council put itself on record as opposed to the adoption of Universal Military Service as a "permanent policy" pointed out Dr. Ray Gibbons, national director with headquarters at 287 Fourth Avenue, New York City.

The Council stated: "We favor provisions to limit the Universal Military Service bill to a temporary period of not more than two years at which time the Act should be reviewed by Congress. We are opposed to the adoption of Universal Military Service as a permanent policy."

If the provisions of the present Selective Service Act relative to Conscientious Objectors are modified in any respect, the Council would support legislation which would assign Conscientous Objectors to service of a non-military nature but such service should be compensated at a rate comparable to that received by men in military service.

The Council requested clarification of Section I, subsection (e) of S 1, 82nd Congress which reads:

"To this end, the Congress declares that it is the duty of *all citizens* to engage in training for civilian and military service and to prepare for the assumption of their responsibilities as citizens of a free and democratic nation and to provide a continuing flow of personal recently trained in modern techniques to assure a vital, ready, reservior to fill the military and civilian needs of the naton including civil defense."

The Council for Social Action is concerned particularly about the words "all citizens" which implies a possible drafting of males and females for both military and civilian purposes. "We would opose such sweeping language in the Universal Military Service bill" says the Council statement.

The Council strongly favors the postponement of military training and service for "a minimum of 75,000 selected students" believing that such a policy is essential "not only for the welfare of American education but also to preserve fundamental values in American life which are important for the defense and well-doing of the nation in times of either war or peace."

OUR NATIONAL STEWARDSHIP.

Annual contributions reported by 48 Protestant communions in this country rose above the billion dollar mark for the first time. Contributions to both American and Canadian churches topped a billion dollars for the second successive year.

This is the report made by Dr. Harry S. Myers, acting executive director of the Joint Department of Stewardship of the National Council of the Churches of Christ in the U. S. A. The Department, formerly the United Stewardship Council, has kept annual statistics on Protestant church giving since 1920.

Total giving has shown a yearly increase ever since 1937, Dr. Myers stated. He added, however, that the increases have barely kept a balance with the decreasing purchasing power of the dollar. "Today's larger gifts," he explained, "do no more work than the smaller totals before World War II." He hailed the increasing contributions, however, as "a very hopeful sign" that "people are becoming more and more aware of the importance of supporting their churches and church work."

In support of this, Dr. Myers pointed out that membership of the reporting churches increased 2.1 per cent last year, but per capita giving had risen by 11 per cent.

Last years' report listed 47 American communions with 35,425,958 members and with the five Canadian churches a membership of 36,528,624.

This year the report lists 48 American churches with a membership of 36,117,771 (the new denomination on the list is the Mennonite Church with 62,739 members) and with the same Canadian churches 37,235,859 members.

Contributions reported by the American churches rose from $971,862,987 to $1,104,577,184. Totals for both together increased from $1,001,574,371 to $1,137,554,266.

A large part of this increase was due, Dr. Myers, said, to the increase in annual giving by individual church members. The American average rose from $27.43 to $30.58.

Most of this increase went to pay local church expenses, such as repairs, heating and the minister's salary. Americans contributed an average of $24.43 apiece for these items, as compared to $21.53 the year before.

Benevolence giving rose only slightly, from $6.06 to $6.33 for the average U. S. church giver. This figure includes giving for foreign missions, which got a 10 cent hike, from $1.25 to $1.35.

The small increases add up, however. In the Methodist Church, membership increased only from 8,651,062 to 8,792,569, and the average contribution rose less than $4 per member—from $22.70 to $26.08. Total increase in giving, however, amounted to more than $32,000,000—rising from $196,435,168 to $229,297,111.

Second largest increase in total contributions — over $21,000,000—came from the Southern Baptists. They reported an increase in membership from 6,000,000 to 6,250,000, an increase in per member giving from $26.10 to $28.53—and a rise in total giving from $156,606,414 to $178,337,307.

Third in line were the Congregational Christian, who reported an increase of more than $14,000,000—from $33,189,181 to $47,782,319. Their membership rose only from 1,184,661 to 1,204,789, but their per capita giving climber steeply from $28.01 to $39.66.

The way of the spirit, exactly as in the flesh, in a world like ours, spells labor, hard labor, whatever the end we seek.—*Sir Wilfred Grenfell.*

News of Elon College

President L. E. Smith, Elon College, N. C.

PRESIDENT'S REPORT TO BOARD OF TRUSTEES.

The members of the church and readers of The Chrisrian Sun will doubtless be interested in the President's report to the Board of Trustees in mid-year session at the college on Tuesday, February 13. Following is the preamble to the report, and indications as to some of the resolutions and additions to the curriculum authorized.

It was stated that the college is at present in excellent condition from every standpoint, including finance. Due to withdrawals to enter the armed forces, the financial assets of the program for the remainder of the year is put in question. It is the hope of those interested definitely in the college that the Sustaining Fund will be raised in full, which will assist the college materially in meeting its obligations for the remainder of the year.

The Korean War has posed many perplexing problems for our people. These problems are economic, political, and religious. Education is the background for freedom and progress in every phase of human endeavor. Ignorance means poverty, superstition, and slavery. The supreme problem confronting the United States and the free world is to maintain their freedoms. These freedoms can not continue in an uninformed and ignorant society. Our systems of education, secondary and higher, are essential to our freedom, culture, and progress.

War is confusing. It creates complexing problems for any civilization. It is exacting enough to create and invent gadgets and machinery to meet the requirements of our intricate and advancing civilization in times of peace, but when war comes and victory depends upon maneuverings, organizations, skills, and scientific equipment superior to any that the enemy may produce; when it comes to a battle of brains instead of brawn; when victory is to the scientist and not to the soldier, then it is that education counts. Thorough and adequate training is indispensible.

To meet the requirements of our present national and world crisis, our colleges must be kept open and going

(Continued on page 15.)

"WHO'S WHO" TO HONOR ELON MEN.

Two outstanding members of the Elon College faculty have been listed for inclusion in the next edition of "Who's Who In America." The two are Dr. D. J. Bowden and Dr. F. E. Reynolds. Dr. Bowden, a native of Virginia, was educated at Virginia Polytechnic Institute and at the Divinity School of Yale University, where he took the Ph. D. Degree in 1937. He has been a member of the Elon faculty in the Department of Philosophy and Religion since 1935 and has been dean of the college and dean of men since 1944. Dr. Reynolds, a native of Indiana, was educated at Butler University, at Hartford Theological Seminary and at the University of Edinburg, having received the Ph. D. Degree from the Scottish institution. In addition to his duties as a professor in Elon's Department of Philosophy and Religion, he is also pastor of Providence Memorial Congregational Christian Church, the denomination's oldest church in North Carolina. He has also been active in the writing field. He is the author of the Young People's Quarterly and of a teacher's guide, which is now being used in the Evangelical and Reformed Church throughout the nation, and he is now engaged in writing the series of lessons for use in 1952.

MINISTERIAL ASSOCIATION HOLDS ANNUAL BANQUET.

The annual banquet of the Elon Ministerial Association, which was held last Friday night at the Providence Congregational Christian Church at Graham, proved highly enjoyable. About thirty were present, including M. A. members and their guests. Faculty guests were Dr. and Mrs. D. J. Bowden, Dr. and Mrs. F. E. Reynolds, and Dr. and Mrs. W. W. Sloan.

Warren Matthews, president of the group, welcomed the guests, after which Sam Barber offered a toast to the sponsors, to which Dr. Reynolds responded. Lois Walker toasted the seniors, with Melva Foster responding; and John Truitt, Jr., gave the

(Continued on page 10.)

ELON COLLEGE ATTRACTS LARGE ATTENDANCE FOR SECOND ANNUAL "HIGH SCHOOL DAY."

By Luther N. Byrd.

More than fifteen hundred high school seniors from sixty-one high schools in North Carolina and Virginia crowded the Elon College campus on Thursday, February 15, as guests of the college for Elon's second annual "Hign School Day" program.

The high school boys and girls, accompained by their class sponsors and in many cases by their high school principals or superintendents, began arriving on the campus shortly after the noon hour and were busy from that time until a late hour that night in a series of special events planned for their entertainment.

The various groups registered in Elon's beautiful Alumni Memorial Gymnasium, where they were assigned college students as guides to conduct them on a tour of the campus. On the tour they viewed special exhibits in all the college departments and inspected the buildings and educational facilities which Elon offers them.

All of the high school visitors were guests of the college at a supper, which was served both in the college dining hall and in the Student Union, after which they packed Whitley Auditorium to capacity for a mass meeting and special program.

Dr. Leon E. Smith, Elon's president, spoke to the visitors briefly, welcoming them to the campus and assuring them that Elon plans no curtailment of either curriculum or student activities in the present national emergency. Instead, he declared that plans are underway to broaden the curriculum into new fields of study.

The members of the Elon Players, student dramatic group, presented two short radio skits, and students of the Elon Music Department sang in English a scene from Mozart's opera, "The Marriage of Figaro." The high school youngsters also participated in mass singing under the direction of Prof. John Westmoreland and accompanied at the organ by Prof. Fletcher Moore.

Climaxing the day's program, the high school groups were guests at a varsity basketball game, in which Elon's Fighting Christians defeated the Lenior-Rhyne Bears. This victory marked a successful conclusion to another great day in Elon's history, and the young visitors separated happily to return to their homes.

Christian Missions
At Home and Abroad

EVERY FAMILY UNITED IN SHARING THROUGH THE CENT-A-MEAL PLAN FOR MISSIONS.

During the Mission Period (March-April-May-June) each family of the Southern Convention is asked to put a "Cent-a-Meal" Sticker on a box or glass jar and place it on the dining table. At each meal, drop in at least a penny for the work of the Mission Board at home and abroad, thereby become a witness of Jesus Christ and "Go . . . into all the world, and preach the Gospel."

"A-Cent-a-Meal"—*Ouo Lord set store by small things*: The cup of cold water, the window's mite, the grain of mustard seed, the least of these my brethren. . . .Even so, the cent, the smallest of our coins, will lead us into the "fellowship of those who care." . . .

"A-Cent-a-Mea."—*By it we will link ourselves to the ministry of the church*: With the gift of our pennies, there follows a prayer, a thought, a quickening interest in the far-flung stretches of our United States out unto the uttermost parts of the earth where men are without Christ and who are dying without him.

"A-Cent-a-Meal"—*By it we recognize God's goodness to us*: The very act of dedicating our "Cent-a-Meal" gifts for such a high purpose says, "We thank Thee, Father, the giver of every good and perfect gift." He has blessed us with food and raiment, homes and friends. We acknowledge that it is not only blessed to receive from God, but it is more blessed to share with others what we have received. The "Cent-a-Meal" gift is in truth *A Blessing Gift!*

A-"Cent-a-Meal" Gift Brings Joy: Any investment made in God's work is never lost. "What we give, we have." Through our "Cent-a-Meal" gift we put money into a bank of which God holds the key. We place therein our treasures, where neither moth nor rust can corrupt.

"Cent-a-Meal" stickers may be obtained from your pastor, Sunday school superintendent, or from The Mission Board of the Southern Convention, Elon College, N. C. Join the fellowship of those who care—give at least "A-Cent-a-Meal" for Missions during March, April, May, and June. Send your gifts through your church, or direct to The Mission Board, Elon College, N. C.

W. T. S.

MISSIONARY OPPORTUNITIES IN 1951.

In the year 51 A. D., a man of Tarsus, under commission of Jesus Christ saw a man in need of his Lord and Savior. The disciples had just been "called Christians first at Antioch." From that day the church established in Christ's name undertook the task of taking the "name which is above every name" unto all people everywhere. For 1900 years the spirit of the missionary has been on a march which knows no boundaries. Much has been done; much more remains to be done to bring every man to confess Jesus Christ as Lord. We have inherited the heritage and commission given to Paul and his fellow Christians. In this 1900th anniversary year of the *Missionary Crusade* let us *wait* for the Holy Spirit to come upon us. That does not mean we must sit down with hands folded and our minds in neutral! It means that we ought to be expectantly waiting for power and direction. That power and direction will come, sufficient for our task. Let us commemorate this the 1900th anniversary year of Christian missions by "going on our missionary journeys" with prayers and gifts and witness. Mission Period of special emphasis in the Southern Convention begins March 1st and extends through June. Let us give special thought to our responsibilities and privileges during that period, and let there be generated new concerns which shall make this the 1951st year of our Lord a victorious year for him!

The Mission Board of the Southern Convention wishes to express the appreciation for your support during the past year, and to ask for your continued concern.

Your Mission Board faces great and new opportunities. The fields are indeed white unto the harvest at home and abroad! What is done will depend in a large measure upon your good work.

* * * * *

CHRISTIAN MISSIONARY NEEDS AND WORK AT HOME.

In the Convention two new churches plan to begin their work in new communities in March. We have opportunity to organize three new churches. One church is relocating in a new and promising community, and a new building there is now under construction. One new church building was put into use in January. Two other new buildings will be opened for use in March. Other new church building programs are now in progress. Three new parsonages are about ready to be occupied by pastors. In two instances the aid from the Mission Board gave the necessary stimulation for completion of two new church plants and a parsonage. Our Mission in Carrol Country, Virginia, is taking on new life. There is a surge forward in Church Extension and in the erection of adequate facilities,

(Continued on page 13.)

IN GRATITUDE
to the
GIVER OF ALL GOOD GIFTS
Let Every Family Dedicate
"A-Cent-a-Meal"
DURING MISSION PERIOD
March-April-May-June
To Make A Christian World

Church Women at Work

With Emphasis on Missions

Mrs. F. C. Lester, *Editor*
840 Sunset Avenue, Asheboro, N. C.

REMEMBER YOUR DATE!

It will not be long before time for our Spring Rallies in Eastern Virginia and North Carolina. Mrs. E. E. McClintock, longtime director of women's work for our denomination and a much beloved leader, will be the guest speaker. The list of dates and places for district meetings is given below. Find the one you are supposed to attend, make a note of it in your Year Book, or on your "calendar of coming events," and save that day for the Rally.

Eastern Virginia.

Tuesday, March 27—Waverly District—Dendron.
Wednesday, March 28—Suffolk District—Liberty Springs.
Thursday, March 29—Norfolk District—Rosemont.

North Carolina.

Tuesday, April 3—Henderson-Raleigh Districts—???
Wednesday, April 4—Asheboro-Sanford Districts—Sanford.
Thursday, April 5—Burlington-Greensboro Districts—Mt. Zion.
Friday, April 6—Halifax District—Pleasant Grove.

ARE YOU PROUD OF YOUR DENOMINATION?

The second issue of the *National Council Outlook* naturally gives much space to an introduction of the leaders of the new National Council of the Churches of Christ in the U. S. A., as the first issue told of the organizational meeting. In looking through it, I was struck by the number of leaders in this great interdenominational body who are members of our own denomination. I think we have a right to be proud of this fact!

The lead article on "The Missionary Outlook in China" shows a picture of Dr. Rowland Cross of the Division of Foreign Missions pointing out on a map the exodus of missionaries from China. In the article he states that Chinese Christians now admit that for foreign missionaries to stay "might lead to undesirable consequences." For more than thirty years Dr. and Mrs. Cross served as missionaries of our American Board in China. He knows whereof he speaks!

The first meeting of the General Board of the National Council resulted in the appointment of six committees and chairmen of three of them are from our denomination! They are: Dr. Luther A. Weigle, committee on constitution and by-laws; Dr. Truman B. Douglass, committee on government controls of church materials; and Mrs. Douglas Horton, committee to study and report on the ministry to the Armed Forces and defense industries.

The last-named committee's work is described in an article containing many quotations from Mrs. Horton, including "The churches need to show a message of positive faith in the future, of the worth of every individual however anonymous his part in the machinery of preparedness, of confidence that God's love is stronger than man's hate."

The executive director of Church World Service is now Dr. Wynn C. Fairfield, former missionary of the American Board in China and former secretary for China for our denomination. Part of the program of this united relief agency, is through the money contributed during "One Great Time for sharing." the administrative committee of which is headed by Dr. Norris Wilson, associate secretary of our Mission Council.

The Commission of the Churches on International Affairs has just chosen for its executive secretary Rev. Richard M. Fagley, son of Dr. Fred F. Fagley, former general secretary of our denomination. A graduate of Yale Divinity "Dick" Fagley has worked with the Commission on a Just and Durable Peace and the Church Peace Union.

The executive secretary (for general administration) of the Division of Foreign Missions is none other than Dr. Fred Field Godsell, missionary for 23 years as our representative in Turkey and later the executive vice-president of the American Board of Commissioners for Foreign Missions.

The executive director of the Central Department of Ecumenical Relations (what a title!) is Robbins W. Barstow, who also started his career as a Congregational Christian missionary in Turkey. Part of his work in this new capacity will be to direct student exchange and ministerial exchange between the United States and Europe and Asia. (Any minister wanting a summer in Britian, on an exchange basis, write him!)

The one layman among the leaders of the departments of the National Council is Ronald Bridges, ex-moderator of our General Council, commencement speaker and receiver of an honorary degree from Elon College several years ago, who becomes executive director of the new Central Department of Broadcasting and Films (Combining the former Protestant Film Commision and Protestant Radio Commission).

Other items of interest to us are that Dr. A. D. Stauffacher, executive secretary of our Missions Council, is a vice chairman of the "Religion in American Life Campaign," that Mrs. Douglas Horton is a member of the board of "The Association Services for the Armed Forces," that our denomination has 30 missionaries still in China, and that we ranked third in an increase in giving among American denominations, with an increase of more than $14,000,000.

This magazine, which comes to the Asheboro Church because that church contributes to the National Council as a part of its budget for interdenominational enterprises, gave a "lift" as I read about our leaders in this important enterprise.

Emily C. Lester.

All of us ought to be ready to laugh at ourselves because all of us are a little funny in our foibles, conceits and pretensions. What is funny about us is precisely that we take ourselves too seriously. We are rather insignificant little bundles of energy and vitality in a vast organization of life. But we pretend that we are the very center of this organization. This pretension is ludicrous; and its absurdity increases with our lack of awareness of it. The less we are able to laugh at ourselves, the more it becomes necessary and inevitable that others laugh at us.

—*Reinhold Niebur.*

Quiet minds cannot be perplexed or frightened, but go on in fortune or misfortune at their own private pace, like a clock during a thunderstorm.

—*R. L. Stevenson.*

FOR THE CHILDREN

Mrs. R. L. House, *Editor, Southern Pines, N. C.*

OLD GREETING CARDS.

If you have a supply of pretty Christmas and Greeting Cards on hand and can't bear to throw them away, but are tired of having them lying around—here is what you can do with them—those useless cards.

Mail them to United Cerebral Palsy, 50 W. 57th. Street, New Yoork 19, N. Y. "We need bushels of them," writes Executive Director Karl K. Van Meter, "those cards are valuable in occupational therapy."

Some of the children can cut out the pictures and paste them on sheets of paper. Others will be able to hold them and look at their cheery colors and scenes. Such a card may bring sunshine!

For a long time we thought that children with palsy or spastic muscles were also mentally retarded. That is not true. Over 90 per cent of them had a birth injury or lacked oxygen the first few minutes they were on earth. Out nation and our States are spending hundreds of thousands of dollars to rehabiliate and educate these children. On more than one occassion authorities have indicated that a machine for administering oxygen to new-born babies is a must for every hospital. A resusitator of this type costs around $800—wouldn't it be cheaper to equip every community hospital with this piece of equipment? Not only would money and time be saved but untold hours of suffering, worry and agony.

We are grateful that help can be given to spastic children. Richmond has a school for spastic children on W. Franklin Street and many have learned to walk, ride trikes and receive speech training. Durham has a Cerebral Palsy Hospital located near Duke University. They care for 40 in-patients and 40 out-patients. I know a dear little girl who is an out-patient and making a success of her efforts to gain normal use of her muscles. All good wishes to her and every other boy and girl working so hard not only to grow up but to overcome a handicap!

Make a card collection a project. Write to New York for information as to what other things may be done.

THE BOY IN THE HOME.

By Laura Gray.

Issued by the National Kindergarten Association.

Boby Sandstone, my twelve-year-old neighbor across the road, stood at my side door holding his plump little year-old sister. "Mrs. Gray," se said, "thank you for lending Mom this book; she enjoyed it. I'm looking after Susie for a whole day! Mom's gone to town." The lad beamed as, at my invitation, he sat the child down in my porch rocking chair.

"Mother must think you are pretty trustworthy to let you do that, I remarked.

"I'm going to give Susie her lunch, put her to bed, change her—everything," he grinned.

"If you want help just call. I'll come at once," I promised, wondering, for my neighbor was particular and this baby was execeedingly precious.

"Thanks, Mrs. Gray, but I won't need help. Oh, it's time for Susie's orange juice!" glancing at his wrist watch. He lifted the little one up in his arms and was off. I don't know which looked the happier.

At noon I went across — with a bunch of nasturtiums as an excuse. Susie, a clean bib around her neck, was pounding her tray with her feeding spoon. Bob was turning the warmed contents of some baby food out of a saucepan.

"I'll feed Susie while you get your own lunch," I said, dipping a spoon into the warmed carrots. But the child refused to open her mouth and almost knocked the spoon from my hand. "Nice, nice try this," I coaxed, dipping the spoon into the prepared chicken. But she would have none of it. I tried again and again. I was not surprised, for her mother had often told me how hard it was to get her to eat. "Never mind, Bob,"—I saw his distressed face—"it doesn't hurt babies to go without food once in a while." I laid down the spoon.

He lifted it up and offered it. Eagerly Susie leaned forward, mouth open, then gave me a glance which said plainly, "This is our job; don't interfere!" Another and another spoonful went down, until the whole dinner was cleaned up. Big brother wore a deeply satisfied grin.

"I can see you don't need any help, Bob," I said, as I rose to go.

"Thanks for coming over, Mrs. Gray," he replied. "I'll tell Mother when she comes home."

I went off feeling a little foolish. Evidently that twelve-year-old lad was entirely master of the situation and the baby sister was completely in accord with him.

Susie had a good nap and was up again and out playing in her play-pen when their mother arrived home, about four o'clock. Later I complimented my neighbor on having such a capable, dependable son.

"He is so devoted to—" she began.

"But how did he get that way? A lot of boys thing it 'sissy' to mind babies, and hardly any of them know how."

"Possibly it is because we have always let Bob help with Baby and share our delight in her. I was quite reluctant to leave them this morning, but Bob has proved worthy of many trusts, so I have great confidence in him. I can't tell you how much I appreciate your neighborly interest in coming over, Mrs. Gray."

Perhaps, I reasoned at home, we do not give youngsters enough responsibility, do not let them take a large enough part in home life, do not show them how to live. What an education in usefulness, what satisfaction, a lad like Bob was getting. We might have fewer diliquents if we gave our boys and girls real work, real niches to fill. All this amusement we strive for and give to our children is good, of course, but is it satisfying? Surely a chance to be genuinely helpful is much better.

MINISTERIAL ASSOCIATION HOLDS BANQUET.

(Continued from page 7.)

toast to the new members, with David Crowle responding.

A special feature of the program was a skit staged under the direction of Max Vestal and David Crowle, with Warren Matthews, Lois Walker, Max Vestal, Paul Varga, Helen Jackson, Melva Foster and David Crowle enacting the character roles. A highlight of the skit and also of the songfest that followed was Max Vestal and his banjo.

The gathering was staged against a colorful decorative background which had been planned by Helen Jackson, Betty Sharp and Mrs. O. F. Sterling.

Youth at Work in the Church

MAX VESTAL, Box 792, Elon College, N. C.
MISS ANN TRUITT, *Associate*

KNOW YOUR OFFICERS.

JACK BYRD, VICE-PRESIDENT.

Your vice-president is one of the most modest fellows I've ever talked with. Judging from evidence, he is one of the hardest working persons in our Southern Convention. He was born November 27, 1928. He graduated from high school at Cypress Chapel in 1946. That's all we could learn about his childhood. He said, "I've not done anything worth writing down." He has, however, done a few things since then that we consider worthwhile. At present Jack is president of the Eastern Virginia Youth Fellowship, vice-president of the Southern Convention Youth Fellowship, superintendent of his Sunday school, and a deacon in his church. This would not be complete without saying that Jack is a farmer—peanuts, we understand.

Jack's address is Route 1, Box 639, Suffolk, Virginia.

NEWS FROM FELLOWSHIPS.

GREENSBORO, FIRST CHURCH.

Youth Week was brought to a close February 4, in the Greensboro, First Church, with a beautiful vesper service conducted by Fleta Moffitt. There was special music by the young people of the church. Bob Kirk sang "The Lord's Prayer." Scripture was read by Betty Wiggins, president of the Youth Fellowship. The sermon, entitled "Christ Calls—Serve in Faith" was delivered by Warren Matthews, president of the Southern Convention Youth Fellowship, and member of this church. An offering was received for the Philippine Project.

* * * * *

HINES CHAPEL.

The young people of the Hines Chapel Church entertained the Youth Fellowship of the Elon College Community Church Sunday evening at Monticello. About 50 young people were present. Games were led by David Crowle, president of the Penn. Youth Fellowship, now a student at Elon. Solos were sung by Max Vestal and Pattie Lee Coghill. A girls quartet from the Elon group sang. The Hines Chapel Group gave a skit explaining the Pilgrim Fellowship Emblem. The Hines Chapel Gorup has not organized as yet, but Rev. Julius Rice, pastor, expects to have an active Youth Fellowship at Hines Chapel and at Monticello in the very near future.

* * * * *

DURHAM.

The Youth Fellowship of the Burlington Church visited the young people in the Durham Church, February 4. This was a return visit, Durham having visited Burlington the week before. About 60 people were present at each meeting, and a wonderful time was had by all.

* * * * *

WINSTON-SALEM.

The young people from the Salem Chapel, Belew Creek, Pffatown, Winston-Salem area met February 4 at Winston-Salem Church. After opening devotions a singing was held. A panel discussion followed with these people participating: Watson Flynt, Helen Sharpe, Martha Wray, Jo Ann Detner, Allan Hurdle, Mrs. W. J. Andes, and Rev. William J. Andes, pastor. The following topics were discussed: Literature both for Sunday school classes and Sunday evening meetings, the sayings of Henry Rust and his suggestions, the goals for each group to North Carolina and Virginia Pilgrim Fellowship Conference, statewide rally in April, and a meeting in April at Camp Betty Hastings for a social event with the Greensboro First Youth Fellowship invited.

Games were led by Pafftown. Supper was served, after which the closing worship was conducted by Jo Ann Johnson, Salem Chapel. This completed a day of youth activity in this church. The young people served as host for the morning worship service. Helen Sharpe was the leader. In addition Fred Shalmann and Charles Lynam from Elon presented music with Frankie Ann Strader playing the organ.

* * * * *

HOLLAND VIRGINIA.

The Youth Fellowship conducted the services at the Holland Church February 4, with Rev. James Lightbourne, Jr., pastor, singing in the choir. This youth group would extend to all of the people in Eastern Virginia an invitation to meet in Holland the night of March 11, for a Book review by Pattie Lee Coghill. The book is "Assignment: Near East."

* * * * *

GREENSBORO. PALM STREET.

The young people of the Palm Street Church in Greensboro ended a continous week of services with a banquet, February 3. There were about 75 people present for an evening of fun and fellowship. Max Vestal told of his work camp experiences. Mack Welch, pastor, was toastmaster for the evening.

Among the guests present were Rev. and Mrs. Clyde Fields and son, Ted; Rev. and Mrs. John Lackey, and Rev. and Mrs. Carl Wallace. These young ministers had led worship services earlier in the week. Timothy Chang was there to sing a song and to lead the services the following day. There were three guests from the Youth Fellowship of the First Church: Betty Wiggins, president, Reese Kent, and Mary Wisseman.

RELAX WITH MAX.

Hope all of you fine folks will take advantage of the book review by the above mentioned Miss Coghill at the Holland Church, March 11.

* * *

Seems mighty good to get all the good reports concerning Youth Week activities in our churches. . . . Mighty fine, I reckon.

* * *

Rev. Tommy Sutton, of Seagrove, N. C., sent me a mighty tall snake story. Seems this couple had moved onto a rattlesnake-infested farm. They had heard that one could make friends with snakes; so, when they found one trapped under a rock, they turned it loose. The snake was a constant friend from then on. One day they left it to guard the house while they went to town. When they came back the door was wide open. "I told you some thief would take everything we had," the man said. But no siree. The snake was wrapped around the man's leg and around the table, holding him while it rattled for the cops with its tail.

* * *

Say Tom, when you start seeing snakes with tails like that and start telling tales like that, you'd better take time to relax with Max.

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

THE JERUSALEM ROAD.

Lesson IX—March 4, 1951.

Memory Selection: *Whosoever would become great among you, shall be your minister.* Mark 10:43.

Lesson: Mark 10:35-45.

Devotional Reading: Matthew 20:20-28.

The Jerusalem Road.

They were on their way to Jerusalem. Jesus knew what awaited him there. The disciples also had a sense of impending disaster, for he had told them what awaited him there. But even as they loitered and loafed along, the Master "went before them." To be sure he never needlessly exposed himself to danger or death. There were times when he withdrew from his public ministry to evade danger. But he never shirked his duty, no matter how great the danger, and he boldly and bravely walked on in the path of what he knew was the Father's will for him. No murmuring, no complaining, no evasion, no desertion—he went before them. Here as elsewhere, the Master has set us an example. We all have our Jerusalem road. Every one of us who follows Christ has to face the unpleasant and the unpopular, and even the hard and dangerous. Like the Master, we ought to "set our faces steadfastly to go to Jerusalem." No whining, no complaining, no desertion, but "forward march" wherever the line of march may lead.

Afraid, but Following.

There was something about the Master's stride, and something in the Master's face, that struck the disciples with awe and amazement. They were also filled with fear. There was something unearthly in it all. Here was something more than stark Stoicism, and sheer stubborness and grim surrender. Here was glad acceptance of God's will, and glad obedience to God's way. They were amazed and they were afraid. But they followed him. That is the important point—even though they were afraid, they followed. The fact is, that the brave man is not the man who is never afraid; the brave man is the man who goes ahead even though he is afraid. When one considers the life and words of Jesus, to say nothing of his person, the natural reaction is amazement. And when one considers the demands of Jesus and his high ethic, one is afraid. But the true follower of Jesus, goes on with the Master, even if he is amazed and afraid.

An Ugly Note.

The Master has just finished telling his disciples again that he would suffer many indignities and even death at the hands of the authorities at Jerusalem, when James and John come to him with the request that they be given the chief places in the Master's Kingdom and glory, one on the right hand and the other on the left hand. Perhaps they thought they were entitled to some special privilege because they were the Master's cousins. Furthermore, their question did give evidence of their faith in the Master—they thought he would have a Kingdom to share with them. But these brothers should have known better. His Kingdom was not a political kingdom, and they were nursing a selfish ambition to outrank their fellow disciples. Here they were under the very shadow of the Cross, and concerned chiefly with petty, personal recognition. They lacked the essential spirit of the Kingdom which the Master sought to establish in the hearts of men.

Having Not Because We Ask Amiss.

"Ye know not what ye ask," replied Jesus to the ambitious disciples.

So many times we are exactly like them. Come to think of it, how few there are of us who know how to ask as we should. What answer would you give to the Master if he asked you, as he did these two disciples, "What would ye that I should do for you?" What do you think is your crucial need? What is the thing on which you have set your heart most? It is a probing, pertinent question, a searching stabbing question. After all, what is your dominant desire? If you knew that God would give you the one thing you asked him for, what would you ask for? James the brother of Jesus said that we have not because we ask amiss.

Are Ye Able?

"Are ye able to drink the cup that I drink?" asked the Master in reply to the request of the two brothers. That is the point of the matter. We sometimes see people in high positions and we somewhat envy them. We think we would like to be in their places, that if we had justice we would be in such places. We might ask ourselves the question, "Have we paid the price of preparation and of hard work which they have paid?" "Do we have what it takes?" The same thing applies to intellectual achievement and spiritual power. With great price, people purchase these things. Are we able and willing to pay the same price?

What the Master was saying, of course, is that honor in the Kingdom and success in the Kingdom does not come from influence but through discipline and self denial. A fellow may get a political office or appointment if he has "pull," if "he knows the right people." But it is not so in the things of the Kingdom. Places in the Kingdom are earned through service, self-denying service.

Greatness Through Service.

The ten disciples were, quite naturally, indignant when they learned about the "fast one" that James and John had tried to pull on them. In them, as in the two brothers there was a lack of the essential spirit of members of the Kingdom of God. So the Master called them all unto himself and patiently and lovingly told them that were looking in the wrong place for their ideals and their standards of action. In the Kingdom, greatness comes through service, self-denying service. Indeed the Kingdom seems to reverse the standards of greatness. The man who would exercise true sovereignty must become the servant of all. The man who would be first must be willing to be last. Not houses, not wealth, not position, not fame make men truly great; only the love of God, and the practice of his love toward one's fellowmen, makes a man rich or great in the standards of the Kingdom.

Even as the Son of Man Came not to be Ministered unto but to Minister and to Give His Life a Ransom for Many.

He was the Son of God. But he humbled himself and became a man and took upon himself the form of a servant. He came not to have men minister unto him, but to minister unto them. He even took a towel and girdeth himself and washed the disciples' feet. Behold he gave us an example. Wherefore God hath highly exalted him and given him a name

(Continued on page 13.)

FOOD FOR FAMINE-STRICKEN INDIA.

(Continued from page 5.)

Ambassador to the U. S., Mme. V. Lakshmi Pandit, here is what has taken place:

1. Representative Javits of New York filed a resolution on January 8 to place the House on record as favoring the Indian request. Thus far the House has taken no action.
2. Reaction in the Senate has been equally slow. The Indian request was turned over by Senator Tom Connally to a sub-committee of the Senate's Foreign Relations Committee. The matter has rested there.
3. Church groups, a citizen's committee and a number of major newspapers across the country have recorded their judgement that India should be allowed to have this food either on easy credit or as an outright gift.

Scores of newspapers across the country have editorially endorsed the Indian request. Typical of their editorial support is the *New York Times* position, expressed on January 15, 1951:

''Washington refusal to supply the 1,000,000 tons of grain Prime Minister Nehru sought on his visit to the United States in October 1949, was one of the most puzzling and short-sighted decisions in our relations with New Delhi. Indians, with good reason, have never understood our attitude on this issue, and it has been a gnawing source of resentment. There is now an opportunity to erase that initial error. The supply of food grains is certainly available and transportation can be arranged.''

There is extreme danger that this tragic appeal in the name of humanity will go unheeded. Political observers in Washington point out that Nehru's views on foreign policy, especially his attitude on the Korean war, will weigh more heavily on Congressional minds than the plight of India's starving millions. This muddling of people's suffering with the policies of government would mean that the United States would lose ground in Asia.

If other Koreas are to be averted, we will have to think less about power and more about people.

Power is a bell which prevents those who set it pealing from hearing any other sound.—*Beranger.*

MISSIONARY OPPORTUNITIES IN 1951.

(Continued from page 8.)

Your Mission Board has been asked to share in all these projects. Our gifts are also helping to make possible full time pastoral services in fify churches of good promise with a total of 5,000 members.

In our Homeland outside the Convention a share of our gifts go through our national Board of Home Missions to help make the church in America an effective instrument in the purpose of God in Christ. In this way we share his purpose in all 48 states of the union, and in Alaska, Hawaii, and Puerto Rico.

Financially, for Home Missions—the Mission Board at its annual meeting adopted for 1951 an active budget of $38,052.00, plus a conditional budget of $40,500.00, or a total of $78,552.00! Our income for 1950 for Home Missions was $31,225.69. This means that in 1951 we shall need to raise a considerable amount in addition to the regular appotionment income, if we are to meet the challenge of opportunities facing us. Already we have the promise of special gifts of $10,000. We anticipate another $11,000 from another source. We believe our people will come to the aid of the Board in this year of great opportunity at home. Through you they will have their chance!

* * * * *

CHRISTIAN MISSIONS UNTO ALL THE WORLD.

In a dozen missions throughout the world our Congregational Christian Churches are attempting to share the Gospel with nearly 100 million souls! Despite hostile ideals and attitudes in the world, the resevoir of Christ wells up to give refreshment and hope to these souls.

Behind the iron and bamboo curtians; in vast India, where physical and spiritual hunger threaten a great people; in new Japan; in Africa; in Turkey and the Near East; and in the Islands of the Seas 375 American Board missionaries and more than 8,000 native pastors, teachers, evangelists, doctors, and other workers are holding and extending the Christian line. We must not fail them! Jesus Christ is still the hope of the world. This is a time when we must do more, give more, pray more that the power of God in Christ may be released!

Our budget for Foreign Missions for 1951 is $31,624 (including Relief and Reconstruction). That is the least we dare give for the salvation of the souls committed to our ministry in Christ's name!

Read Second Corinthians 5:17-20.

How can we supply the necessary funds for the advance in 1951 we are called upon to take in Christian Missions at Home and Abroad?

1. By the full payment of Home and Foreign Mission Approtionment. (During Mission Period, if possible.)

2. By supportng financially the appeal for Relief and Reconstruction.

3. By exceeding the Apportionment with special gifts from churches, classes, organizations, and individuals.

These objectives can be realized by the use of one simple device—use of The ''Cent-a-Meal'' Plan during the Mission Period (March-April-May June).

There are approximately 10,000 families in our Southern Convention. There are 122 days in the Mission Period. If every family united in support of the ''Cent-a-Meal'' Plan, this means we could raise $36,000.00 by this plan alone! Is this within our reach? Of course it is!

''Cent-a-Meal'' stickers may be obtained from pastors and Sunday school superintendents, or from the Southern Convention Office, Elon College, N. C. Special Easter Offering Envelopes will be distributed. Some churches dedicate the ''Cent-a-Meal'' offerings at Easter. We earnestly request our churches, members, and friends to be generous in their support of Missions during the Mission Period.

Miss Pattie Lee Coghill, Educational Secretary of the Convention, will be glad to help supply missionary speakers and pictures as far as possible. The promotional committee of the Mission Board will prepare helpful literature for distribution and the special Mission issue of The Christian Sun will be published March 8th.

We ask your continued prayer and support that together we may go forward in answer to the commend of our Lord, ''Go ye into all the world, and preach the gospel to every creature.''

W. T. S.

SUNDAY SCHOOL LESSON.

(Continued from page 12.)

that is above every name. And the Suffering Servant was crowned with glory and honor as the Son of God.

Based on "International Sunday School Lessons;" copyrighted 1951 by Division of Christian Education, National Council of the Churches in the U. S. A.

The Orphanage

J. G. TRUITT, *Superintendent*

Dear Friends:

I was looking for Thurman Arnold at the noon recess time on our public school campus. I started toward the large group of children I saw playing in the pretty winter sun to look for him in the crowd. How thrilled I was to see the boys and girls from the Orphanage come running to meet me! They came calling and crowding around. "Where is Thurman?" I asked, and a dozen little voices gave some sort of reply. He was quickly found. And what did I want with him? I had a young fellow with me who is a teacher of nearly twenty boys and girls in a Sunday school class in our Pleasant Ridge Church who wanted to meet him. This teacher has been called into the service of his country, and wished to pay the boy for whom his class had been responsible for so many nice things a visit before he left. The class will continue to see to it that Thurman has shoes, shirts, and many sundry articles and gifts, as well as some spending money. Yes, Tommy Shoemaker's Sunday school class has been a better class because they have made Thurman happy so many times. And they have done more for their own Sunday school, too.

Speaking of our public school you will be interested to know that our boys and girls are under twenty-one teachers. Getting acquainted with all of them is quite a job. But I have personally made a record of each child of ours in each room, noted their grades, and am trying to show each of these twenty-one teachers that I am deeply interested in just how each of our children gets along in their rooms. Thirty-three of our children made average and above grades, all the others with two or three exceptions made passing grades during the first half of the year. We have them in all grades from the first to the twelfth.

Believe me, it takes plenty of food, clothes, shoes, wraps, coats, etc. to keep seventy-five school children ready day after day for school. Then, too, there are the pre-school children and the matrons. So we are a big family—and with a big constituency of mighty good friends. The record will show that. We are so grateful for every Sunday school and every organization which remembers us during the month with a donation. Our dietician was just telling me how much food costs have risen. And she added: "It seems that our children are eating more than ever before." I am glad that many friends are making donations, because we need to have good food and warm clothes these winter months.

JOHN G. TRUITT,
Superintendent.

Donated Commodities for the Week.

Mrs. R. E. Brittle: Box of clothing.
Turner's Chapel Church: A quilt.

* * * * *

REPORT FOR FEBRUARY 16, 1951.

Sunday School Monthly Offerings.

Amount brought forward		$2,628.80
Eastern N. C. Conference:		
Pope's Chapel		6.00
Eastern Va. Conference:		
Newport News S. S.		9.00
N. C. & Va. Conference:		
Ingram S. S.		19.63
Western N. C. Conference:		
Pleasant Cross S. S.	$ 4.05	
Pleasant Grove	5.00	
Pleasant Ridge	15.00	
Zion	25.00	
		49.05
Valley Va. Conference:		
Bethel S. S.	$ 6.00	
Mt. Olivet (G) S. S.	14.95	
		20.95
Total		$ 104.63
Grand Total		$2,733.43

Special Offerings.

Amount brought forward		$2,109.99
Interest, Lehigh Valley Railroad Company	$ 5.00	
Ella Flemming S. S. Class, Union Ridge Church	10.00	
Youth Fellowship, Holy Neck Church	5.00	
A Friend	65.00	
Special Gifts	396.60	
		481.60
Grand Total		$2,591.59
Total for the week		$ 586.23
Total for the year		$5,331.02

RADIO DEPARTMENT.

(Continued from page 2.)

that organization three specialists in religious broadcasting.

The Rev. Mr. Charles Schmitz, Chairman of the Radio and Television Committee of the American Baptist Convention, joins the Department (formerly the Protestant Radio Commission) as Education Director. He will be responsible for the planning and conducting of religious radio and television workshops and institutes which the Department holds throughout the United States and Canada.

Arthur Austin, formerly a production director with NBC and also with the Compton Agency, takes over the post of Special Events Director for the Department. Mr. Austin, a graduate of the Eastman School of Music, directed such programs as the "NBC Symphony," the First Piano Quartet, the Boston Symphony, the Morton Downey program, the Perry Como program, and "Frank Sinatra Sings." He has recently published an outstanding collection of hymns, "The Family Book of Favorite Hymns," which includes a short history of each hymn included in the selection.

His new responsibilities with the Department of Broadcasting and Films will involve special programming on radio and television of special events within the National Council of Churches' activities.

Special assignments in television productions will be handled by Mr.

(Continued on page 15.)

MEMORIAL GIFTS

"Instead of Flowers"

Dr. John G. Truitt
Christian Orphanage
Elon College, N. C.

Dear Dr. Truitt:

Please acknowledge the enclosed $.................. as a memorial gift sent to the Christian Orphanage in lieu of flowers in memory of:

....
(Name of Deceased) (City) (Date of Death)

....
(Survivor to be Written) (Address)

Name..

Address..

PRESIDENT'S REPORT.

(Continued from page 7.)

at full speed ahead—not simply our universities, but our public schools and colleges—not some of them, but all of them. They will be needed and should be used by our government. Young men to be trained for combat can be trained on our college campuses more efficietly and much more economically than to go out and build new equipment and set up new organizations. Our colleges have the equipment, including library facilities and the faculty personnel, that may be easily diverted to training for any branch of our armed forces. Of course our curriculums must be adjusted. Those who build our curriculums for war services must be versatile and make sure that the curriculums offered are elastic and inclusive. New subjects and new departments will doubtless be necessary. College curriculums have undergone radical changes in the past half century. Even when the majority of us were in college we never heard of courses in physical education, visual aids, salesmanship, marriage and the home, etc. Our advancing civilization has compelled the inclusion of these and other courses in our college curriculum.

Prior to the first world war we had never heard of airplanes, tanks, bazookas, radar, atomic or hydrogen bombs. Our training for defense and possible future wars must include instrction in these subjects and many more. It will be a battle of inventive genius, an almost never-ending, ever-widening research, and under the most favorable circumstances possible. Here we, our country, will depend upon our students and colleges. If not to them, where else could we turn? Our colleges have the personnel and the equipment and are ready. They should be permitted to serve their country in its crisis.

It will require money to keep our colleges open and instructing. They can not provide the money themselves. In the present crisis they should be permitted to serve their country by training personnel for some branch or branches of the armed forces for which the federal government could pay. The state from its tax funds should grant scholarship aid to all of its young people enrolled in colleges within its borders whether these students are enrolled in tax-supported or privately-endowed collegs. The fact that a North Carolina young person enrolls in a privately-endowed college is no occasion for his state to discriminate against him in the matter of his education. Hasn't the time arrived when we should realize that all of our institutions of higher learning are public institutions? No college is private in the true meaning of the word; our so-called private colleges are in truth public institutions, they all serve the public, and our state young people enrolled in such colleges are entitled to a part of our tax money for their education and training as are those of our state who are enrolled in our so-called public institutions. How can the withholding from one and the giving to another be justified?

Elon College was chartered as a liberal arts institution of higher learning. It has adhered to its original purpose quite closely all through the years. The time has come when a more inclusive curriculum could and properly should be approved. It would seem necessary to extend our curriculum to meet the requirements of this atomic and conflicting age. There are certain courses or departments that could be added with profit.

Some of the recommended additions to the curriculum are as follows:

1. A Reserve Officers Training Corps.
2. A training unit in the Air Corps.
3. Combat service training.
4. Increase the offerings in the art department so as to justify a major in art.
5. Add more practical courses to the business-admanistration department to prepare individuals for automobile salesmanship, sales management, and mechanical positions.
6. To prepare individuals for office management, plant managers, industrial organizations.
7. To add pre-nursing and courses in optometry to the science department.
8. To continue the Opera Work Shop in connection with the music department.

APPORTIONMENT GIVING.

There is considerable confusion and disturbance on the average college campus today. Students are wondering if they will be permitted to remain in school or if they will be required by the government to interrupt their college days by being assigned positions in camps or government school for training preparatory to combat service. This confusion and disturbance is not confined to college campuses. Fathers, mothers, and civilians in general share such disturbances. The right decision is to be calm, to continue in your present relationships until definite decisions are made. These confusions and disturbances are not confined to students and civilians alone, but the colleges themselves are seriously confused and disturbed. Since students are leaving our campuses in answer to the call of our government, there is a big question as to how they shall continue to meet their current budgets. This certainly is a question with our own college.

Elon is necessarily dependent to a large extent on the Sunday schools and churches of the Southern Convention. We are in the midst of the college period. You would never guess it from the reports that we have to make. Your interest and support will be greatly appreciated.

Previously reported		$ 723.35
N. C. & Va. Conference:		
Gibsonville	$ 20.00	
Western N. C. Conference:		
Pleasant Grove	$ 5.00	
Pleasant Ridge	65.00	
Pleasant Union	7.00	
Valley Va. Conference:		
Mt. Olivet (G)	7.08	
		104.08
Grand Total		$ 827.43

FANG-CHANG.

(Continued from page 2.)

Chang, who is our Timothy's brother, received his M. A. degree at Michigan State College and is now studying for his Ph.D. at Texas A. & M. They both taught school in China before coming to the States for graduate work. They are graduates of Fukien Christian University in Foochow where there families were friends of the Storrs who were then serving on the mission field.

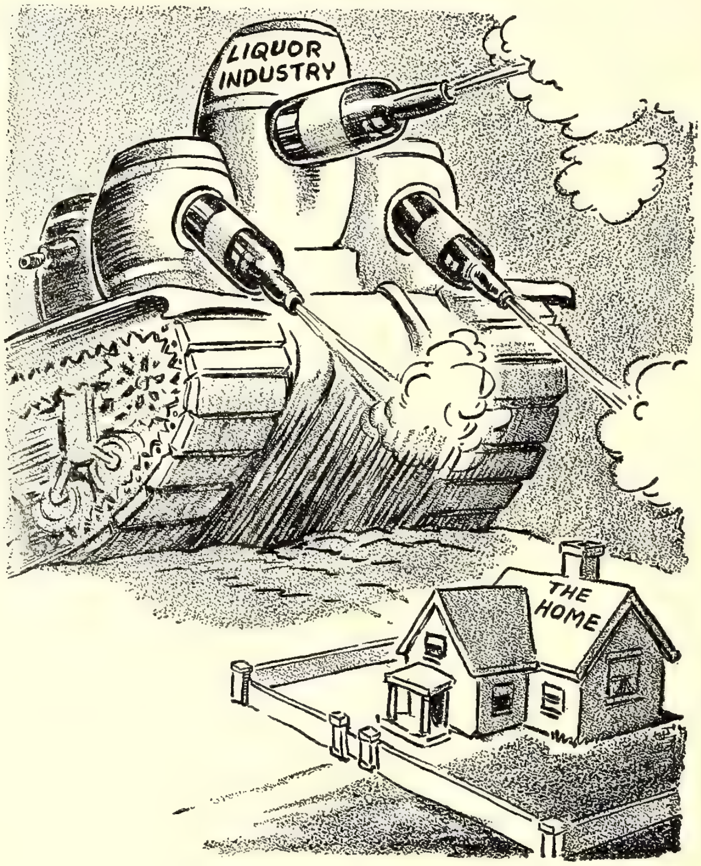
RADIO DEPARTMENT.

(Continued from page 14.)

Richard M. Gray, who has had wide experience in both the British film industry and BBC television. Mr. Gray has been associated with British International Pictures, Candor Film Corporation, and Victoria Films. He was associate director for T. Arthur Rank's "The Red Shoes" and associate producer for "The Glass Mountain" and was producer-director for "A Gunman Has Escaped." Mr. Gray also wrote dialogue for such well-known films as "39 Steps" and "Pygmalion."

Neither Individual Nor Nation Is Safe!

FRONTAL ASSAULT



MY ACCOUNT WITH ALCOHOL

A thickset, ugly-looking fellow was seated on a bench in the public park, and seemed to be reading some writing on a sheet of paper which he held in his hand.

"You seem to be much interested in your writing?" I said.

"Yes; I've been figuring my account with Old Alcohol, to see how we stand."

"And he comes out ahead, I suppose?"

"Every time; and he has lied like sixty."

"How did you come to have dealings with him in the first place?"

"That's what I've been writing. You see, he promised to make a man of me; but he made a beast. Then he said he would brace me up; but he made me go staggering around, and then drew me into the ditch. He said I must drink to be social. Then he made me quarrel with my best friends, and be the laughingstock of my enemies. He gave me a black eye and a broken nose. Then I drank for the good of my health. He ruined the little I had, and left me 'sick as a dog.'

"He said he would warm me up; and I was nearly frozen to death. He said he would steady my nerves; but instead he gave me delirium tremens. He said he would give me great strength; and he made me helpless.

"He promised me courage."

"Then what followed?"

"He made me a coward; for I beat my sick wife, and kicked my little child. He said he would brighten my wits; but instead he made me act like a fool, and talk like an idiot. He promised to make a gentleman of me; but he made me a tramp."—Selected.

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.

1844 - Over a Century of Service to the Denomination - 1951

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME CIII RICHMOND, VA., THURSDAY, MARCH 1, 1951 NUMBER 9

Ten Suggestions for Public Worship

1. GO GLADLY: "I was glad when they said unto me, Let us go into the House of the Lord."—Psalm 122: 1.
2. WORSHIP REVERENTLY: "O come, let us worship and bow down: let us kneel before the Lord our maker."—Psalm 95: 6.
3. PRAY EARNESTLY: "Confess your faults one to another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much."—James 5: 16.
4. SING JOYFULLY. "O come, let us sing unto the Lord, let us make a joyful noise to the rock of our salvation. Let us come before his presence with thanksgiving, and make a joyful noise unto him with psalms."—Psalm 95: 1-2.
5. GIVE FREELY: "Give unto the Lord the glory due unto his name: bring an offering, and come into his courts."—Psalm 96: 8. "Freely ye have received, freely give."—Matthew 10: 8.
6. LISTEN ATTENTIVELY: "Take heed what ye hear."—Mark 4: 24. "Wherefore, my beloved brethren, let every man be swift to hear."—James 1: 19. "Therefore, we ought to give the most earnest heed to the things we have heard, lest at any time we should let them slip."—Hebrews 2: 1.
7. ACT UNITEDLY: "Behold, how good and how pleasant it is for brethren to dwell together in unity."—Psalm 133: 1.
8. LIVE PEACEFULLY: "The Lord bless thee and keep thee: the Lord make his face to shine upon thee, and be gracious unto thee: the Lord lift up his countenance upon thee, and give thee peace."—Numbers 6: 24-26.
9. DO DUTIFULLY: "Be ye doers of the word, and not hearers only."—James 1: 22.
10. RETURN REGULARLY: "Not forsaking the assembling of ourselves together, as the manner of some is."—Hebrews 10: 25.

—M. E. DODD, *Temple Baptist Messenger.*

News Flashes

Miss Frances W. Eastman of Honolulu becomes the new editor of *Children's Religion.*

Timothy Chang of Duke University spoke at the Church of Wide Fellowship Sunday evening.

A large number of the members of Cypress Chapel Church gathered in the Fellowship Hall on Wednesday evening of last week for a dedication service of the recently remodled Hall.

Miss Amanda Jane Fuqua and Anderson Lucian Lowe were married at First Church, Burlington, on Saturday, February 17, by Rev. H. E. Robinson. The bride is a 1949 graduate of Burlington High School and attended Elon ollege.

DR. GOSLIN CONCLUDES SERVICES AT ELON.

Friday, February 23, saw the conclusion of Religious Emphasis Week at Elon College, with Rev Martin Goslin of First Congregational Church, Evanston, Illinois, the guest preacher. Services began on Sunday evening, February 18, in Whitley Auditorium, and continued through Friday. Dr. Goslin speaking daily at the chapel hour before the student body, and at 7:30 each evening to any who might attend.

The speaker, at the chapel services, used as his theme the lines from one of Oxenham's poems:

> Think without confusion, clearly,
> Love your fellow man sincerely,
> Act from honest motives, purely,
> Trust in God and heaven securely.

His theme at the evening services was, "Pillars of Protestantism," and his subjects on consecutive evenings were: "In God's Business;" "It Matters What We Believe;" "A Light in the Darkness;" "God Is Our Judge;" "Every Task a Holy One;" and "The People, Yes!"

This was Dr. Goslin's third visit to Elon College, he having taken part in ministers' conference on previous occasions, and all who heard him were highly impressed with his quiet but effective presentations of the truths we cherish in our free churches, and of their application to the daily round. His breadth of scholarship and facile command of language, along with his exceptional poise and sincerity won the deep respect of students as well as faculty and townspeople. Dr. Goslin has been a teacher in both the Boston University School of Theology, and Andover-Newton Theological School. In 1948 he succeeded Dr. Hugh Elmer Brown as pastor of the Evanston Church, one of the leading churches of our denomination, located near the campus of Northwestern University.

H. P. Bozarth.

TRAILER LIFE IN FLORIDA.

For a long while I've intended writing a few lines about Trailer Life in Florida which has now been my experience for almost a year. When it was possible for me to be in the active ministry I often wondered what it would be like to live in the "Land of Sunshine" about which our late Dr. Atkinson so frequently wrote.

Now, I know something of the joy he experienced, but his was greater, because he did have the pleasure of returning to his work. Since my necessary retirement from the active ministry I have missed the fellowship of my brother minister and Christian friends of the Convention.

When my retirement, for a few years at least, seemed to be necessary, I thought it wise for me to move into "The land of Sunshine" where living expenses would be at a minium. Our second-hand trailer was purchased and made ready in Greensboro and we brought it to Florida and located in *The Largest Trailer Park in the World* at Bradenton, Florida. This park has one thousand and seventy-five trailers in it at present, representing every state in the Union except four.

The activities of the park are numerous. Every day in the week there is something going on of interest to various groups. The mornings and afternoons are occasions for the meeting of Craft Clubs, Study Clubs, Lectures, etc.; and each evening there is some activity which fills the 1,200 seats in the main auditorium located in the Park. While all this activity is in progress for those who enjoy it. there are 19 shuffle boards and six horse shoe pitching areas for those who like these games; and from morning until ten o'clock at night these areas are occupied. On Sunday a church service is held at 3 p. m. and an old fashioned song service from 7 to 9 p. m. The park provides private mail boxes for its occupants and a loud speaker system for paging the occupants who have telegrams, telephone calls or special delivery letters arriving at the office.

Here in the park it is like one huge family with Mr. Bobby Broiler, manager (since its beginning about 17 years ago), as "Daddy." The park is owned by the Kiwanis Club of Bradenton and all the profits go to charity. During the summer there are about 300 people who remain. These stay the year-a-round.

Throughout the park are found flowers blooming in profusion (its February now), palms, bananna, coconut and pine trees are in abundance. It's the nicest place one can be in this entire section of about 30 trailer parks, a town and citrus groves in abundance.

It is my hope that my physical condition will have improved to the extent that I can hold some evangelistic meetings this summer.

Needles to say, I shall welcome some correspondance from my friends in the Southern Convention. Although I am away from you, my service for 23 years in the Convention established roots of love and devotion among you. Any correspondance should be directed: c|o Bradenton Trailer Park, Bradenton, Florida.

Rev. J. L. Neese.

CHRISTIAN UNIVERSITY ELECTS PROMOTIONAL DIRECTOR.

To be its director of promotion the Japan International Christian University Foundation, Inc., 44 East 23rd Street, New York City, has appointed Dr. Stanley I. Stuber who has served Church World Service in a similar capacity since 1949.

In announcing the appointment which will be effective March 1, Dr. John Coventry Smith, chairman of the Executive Committee of the Foundation, stated that Dr. Stuber would have charge of the nation-wide canvass for funds which will be carried on April 29 to May 4 through the churches and in communities where ICU Fund committees have been organized. The objective of the ICU Fund campaign is the raising of the $10,000,000 which is needed to build and finance the International Christian University at Mitaka, Japan.

Dr. Stuber is a native of Maine and a graduate of Bates College, Rochester Theological Seminary, and Colgate Rochester Divinity School, and holds the degree of Doctor of Divinity from Keuka College. After thirteen years in the ministry and as chaplain-consultant at Clifton

(Continued on page 10.)

FORMER TEACHER IN CHRISTIAN SUNDAY SCHOOL NOMINATED WOMAN OF YEAR.

Ask any person in the little Chatham town of Bennett for their nomination for the woman of the year and they will promptly answer, "Why Mrs. Alpha Denson of course." They would give the same answer, whether it was the women of the year or the woman of the century.

Folks in Bennett think a lot of Mrs. Denson. And well they may. Now 90 years old, she has lived in Bennett since 1914. She and her husband, the late Dr. H. A. Denson, came to Bennett to live when the doctor retired, or thought he was going to retire, from the practice of medicine in Indianapolis. "Doctor," as his wife calls him, was born in Bennett and left there while still a young man to go to medical school in Indiana.

Bennett in 1914 was a very young town, full of high hopes of becoming a city. It is one of the few towns in North Carolina that were laid out according to plan and the streets of the town are 90 feet wide, proof of the hopes for progress held by its founders. When the Densons arrived, they found the school in pretty bad shape. There was no doctor in the neighborhood and the doctor soon found himself making calls on patients, even though he had meant to retire.

Mrs. Denson, taking a look at the cultural life of the community, decided to get work and see if she couldn't stir up a little much needed spirit among the women. Accordingly, she organized a woman's club, the first in Chatham and one of the first in any rural community. She guided the club until it had managed to build a clubhouse and had done much work on behalf of the local schools.

Not content with a woman's club, Mrs. Denson started classes in her home for the women of the community. Familiar with good music and all the great literature, she and her husband would gather the women together and have long discussion periods, talking of everything from good manners to the theory of evolution.

From the women of the community, it was just a step further to the children. The doctor and Mrs. Denson had no children of their own, but they helped send many boys to college and for almost 35 years Mrs. Denson held classes in her home for the pre-school children. She taught them to read a little, to write their names, and, most important, to have good manners and respect for their elders.

During the war, and even today, Mrs. Denson had many of her former students in the army. She corresponds with them as well as she can, but her eyes are failing now and she can write only a few letters.

Mrs. Denson was born in New Corydon, Indiana, in 1860. She met and married the doctor there and went with him to Indianapolis while he attended medical school. All during the years that he practiced medicine she acted as his nurse. She knows a great deal about medicine and at the age of 90 is in excellent health.

Mrs. Denson never attended college, but she has an excellent education. She has read a great deal and is a wonderful conversationist, able to talk for hours on any subject. She is especially fond of ancient history.

A Unitarian, for many years she taught Sunday school at the Christian Church of Bennett. She is very religious and attended church faithfully as long as she could get around. For the past two years she has not been out of her own little yard, but she manages to keep up with everything that is going on and her house is visited constantly by many Bennett folks.

At 90 years, Mrs. Denson looks as if she were about 65. Her back is straight and her mind as clear as a bell. She lives by herself in a tiny little house which she had built about 10 years ago and she does all of her own cooking, washing and housekeeping. During the war she tended a victory garden and canned many quarts of vegetables.

"I have always wanted to live to be 100," she says. "But with the world in the mess that it is in now, I don't know if it will be worth it." She feels strongly that the current world situation is the result of widespread ignorance and intolerance and that only through education and application of true Christian principles can it be wiped out.—*Jim Parker, in Greensboro Daily News.*

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

Editor..................Robert Lee House
Managing Editor.........John T. Kernodle

Departmental Editors—Convention, Wm. T. Scott; Missions, F. C. Lester; Women's Work, Mrs. F. C. Lester; Young People's Work, Miss Pattie Lee Coghill; Children, Mrs. R. L. House; Sunday School Lesson, H. S. Hardcastle.

Institutional Representatives—Elon College, L. E. Smith; The Christian Orphanage, John G. Truitt.

Area Reporters—M. W. Andes, W. J. Andes, J. Frank Apple, H. G. Councill, Jr., Clyde Fields, Stanley C. Harrell, I. W. Johnson, S. E. Madren, Will B. O'Neill, Fred Register, P. H. Ricketts, Guy H. Veazey, R. A. Whitten.

Board of Publications—Duane Vore, Chairman, S. T. Holland, Secretary; R. C. Helfenstein, S. E. Madren, P. H. Ricketts, G. D. Colclough, Treasurer, ex officio.

SUBSCRIPTION RATES

One Year............................$3.00
Two Years........................... 5.00

Published by the Board of Publications, agent for the Southern Convention of Congregational Christian Churches, and printed every Thursday except the last in June and December by the Central Publishing Co., Inc., Richmond, Va.

Entered as second-class matter at the Post Office at Richmond, Va., July 25, 1922, under Act of March 3, 1879.

Remittances for subscriptions and notices of change in address should be sent to the Convention Office, Elon College, N. C.

All other matters of business should be addressed to The Christian Sun, 1536 East Broad Street, Richmond 19, Va.

General contributions should be addressed to the editor at Southern Pines, N. C., and should reach him not later than Wednesday of the week preceding date of publication.

Departmental material should be sent to the proper departmental editor, at the address shown on their page, and as early as possible.

The Christian Sun Subscription Blank

Dr. Wm. T. Scott, Elon College, N. C.

Enclosed will be found $3.00 ($5.00) for which please send The Christian Sun for one (two) year(s) to:

Name ....

Address ....

[ ] New ....

[ ] Renewal Name of Church..

THE EDITOR'S MESSAGE

United for a Ministry of Teaching

This was the theme of an important meeting in Columbus. Glimpses of that meeting are given in this issue. Those who launch out into the deep of the ecumenical stream find that the sound of Christian pedagogy is as the voice of many waters. Recognized leaders from the interdenominational field met and shared their mature impressions. The editor has been gleaning from the releases of this most significant meeting. Many of our readers may be interested in a brief digest. The editorial page could not be devoted to a better purpose than this educational round-up.

Plan for 27,000,000 Pupils

Meeting in 17 discussion sections and in numerous committees, the representatives of 40 Protestant denominations from 42 states and Canada made plans that will filter down to churches all over the nation, affecting the religious training of 27 million Sunday school pupils.

They suggested community training centers for Sunday school teachers; down-to-earth instruction of pupils in churches with facilities for worship, recreation, visual aids, hobbies and plays; practical religious information for parents to replace "the weak religious impulse coming from remote ancestors"; shipment of grain to India without political strings; denominational financial aid to keep open church related colleges; an enlarged program of religious literature for members of the armed forces. These are immediate items for the agenda of local Sunday schools and churches.

For Protestant Youth in Service

The announcement of a new organization, "The United Fellowship of Protestants," climaxed the discussion of the break-up of families under mobilization. Dr. Luther Wesley Smith, of Philadelphia, chairman of a special committee, said the United Fellowship expected to provide youth in service with "encouragement, helpful devotional and discussion materials and relationship with church youth in communities where they may be stationed." This is an emerging task for all of our churches.

Dollars and Action

Further plans for youth came out in the announcement of an interdenominational movement to be known as "The Call to United Christian Youth Action." The goal is the enrollment by early 1952 of one million young men and young women, each contributing one dollar, in a program of united evangelism, world Christian citizenship, and service to needy areas at home and abroad.

Praises Vacation Church School

Using children's idle summer hours for religious instruction can be a boon for democracy, Dr. Luther Wesley Smith told workers in vacation church schools. As these workers were celebrating 50 years of vacation school history, Dr. Smith asserted: "Leaders of communistic nations successfully practice the indoctrination of youth with their materialistic principles. Citizens of democratic America, by their volunteer service in vacation church schools, can just as successfully indoctrinate our boys and girls with moral and spiritual truths. We must increase our vacation school enrollment by many millions." Now is the time to begin planning for our own vacation schools.

"Third-Day Coffee Religion

Miss Esther Stamats, of the General Department of United Church Women, New York City, urged religious educators to give families a practical faith with which to meet their problems.

"Many families must attack unusual difficulties in the feeble strength of weak religious impulses that reach them only by remote ancestral control," Miss Stamats told her audience. Such religious illiteracy, the speaker concluded, "is somewhat like making today's coffee with day-before-yesterday's coffee grounds —a weak and unsatisfactory substitute for the real thing." First-hand religion is indeed the need of the hour, in the pulpit and pew, in the church and home.

Church Must Be a Church

The church must retain its own unique role—that of being in the world, but never yielding to the world —was the view expressed by Dr. Nevin C. Harner, Lancaster, Pa., E. and R. professor.

"While taking full account of the tested findings of the sciences and the best work of careful thinkers in politics and economics," said Dr. Harner, "the church yet offers its own interpretation of home life, vocational choice, money and its use, interracial and international relationships, and all the varied issues of life and its significance."

Rev. J. D. Montgomery of Indianapolis urged that the church revise its family program. "The church must guide families in play, work, worship, Bible study, social attitudes, reading, faith and practice. For only as it saves the members of families within their own homes can the church hope to save the world."

Along with financial aid to church colleges, Dr. E. Fay Campbell of the National Council's Commission on Christian Higher Education, urged: "The church must remind morale-slipping youth that Jesus lives today to guide all of us along a road of suffering that may tax the strength of even the strongest."

In the strength of such a serving, our Christian education forces should be able to go a journey of many days.

The South Moves Forward

By Shirley E. Greene.*

This is my conclusion from a month spent in that region between Christmas and the end of January. Our trip took us down from Merom across Kentucky, Tennessee, Alabama and Florida to Key West. Then up the east side of Florida, across Georgia, South and North Carolina, Virginia, and out of the region at Washington, D. C. Mrs. Greene went along and we drove the Nash.

My main objective was to interest rural church leadership in the program of county one-day institutes on the church and the family farm. One long stop was at Franklinton Center, N. C. for a Negro Pastor's School (Congregational Christian). Let us confess also that the New Year's weekend, spent in southern Florida, was straight vacation.

I am not interested in re-telling the familiar story of depleted soil, inadequate farms, human poverty, rural slums, racial segregation and discrimination. We saw all that. But we saw more. I cite here the evidences, —and only the handful which came to my direct notice,—that the South moves forward.

At Nashville, we learned that the denominations have reorganized a Tennessee Council of Churches. Their first act: creation of a Rural Church Commission headed by Gene Smathers of Big Lick. That Commission, meeting for the first time, agreed vigorously to promote the church and family farm program. Behind all that, of course, lies the dramatic success story of Gene Smathers' work for the Presbyterian Mission Board in Big Lick, a ministry to total community and to total personality.

Huntsville, Ala. and other cities and towns of the Tennessee Valley bursting at the seams with industrial, agricultural and civic activity thanks to T. V. A. power, T. V. A. fertilizer, T. V. A. navigation, T. V. A. recreation. Rev. J. W. Lester, Associate Director of Rural Work for the Southern Baptis in Ala., thinking and working in terms of the church serving total community. The *Progressive Farmer* electing each year the rural minister of the year from every southern state and paying his expenses to a bang-up Rural Pastor's School at Emory University, Atlanta.

Carl Dollar, at Southern Union College, Wadley, Ala., moving into the second year of his Christian Community Extension Service program, pioneering for all our so-called church-related colleges in what it really means for a college to be related to the churches of its region. Franklinton Center, in North Carolina, is making a beginning at a similiar approach among a Negro constituency. Both have their eyes on Morom Institute as a partial pattern.

In Florida, Sam Higginbottom, A. L. Roberts, and others developing a Christian Training Service Center near Cody Villa to train missionaries in the practical arts of community service, all the while rendering practical services to nearby Florida communities.

A Master Farmer's Banquet in Atlanta where, on nomination of the Extension Service, six Georgia farm families were honored by *Progressive Farmer* as Master Farmers of 1950. Elected on the basic of their records of excellence in production, each of them told thrilling stories of their struggles and accomplishments. King Cotton was certainly a dethroned monarch, as each told how he had abandoned, or nearly so, cotton in favor of diversified crops, especially livestock.

All over both Alabama and Georgia, we passed miles and miles of contoured and terraced fields, with rarely an exception to be seen. These states, so far as we saw are far ahead of the corn belt in soil conservation practices.

In every state, groups discussing the church and Family Farm Institutes took time out to debate whether county one-day institutes could be held on an inter-racial basis. Some weren't sure, but a few years ago the question couldn't even have been discussed. In Tennessee and South Carolina Negroes were present in the meeting and shared in that discussion. In North Carolina I watched the N. C. Rural Church Institute elect, for the first time, four or five Negroes to its Board of Directors. Not an eye was batted.

While some of us are talking about family farming to replace the plantation system, at Bricks, North Carolina the American Missionary Association of the Congregational Christian Churches is actually bringing Negro croppers in from the plantations, giving them a five-year practical training on acreages owned by the Association, and resettling them on family farms of their own. A wise student of the South said: Everything that ought to happen in the South *is* happening *somewhere* in the South.

---

*Rev. Shirley Greene is Agricultural Relations secretary for the Council for Social Action. He is a former director of Merom Institute in Indiana.

RICHMOND MINISTER PAYS TRIBUTE TO LLOYD C. DOUGLAS.

Douglas was a personal friend of the pastor of the First Congregational Christian Church of Richmond,—the two belonging to the same denomination since their early ministry and having served together during the second decade of the century at the Illinois State University—Dr. Douglas then being General Secretary of the University Y. M. C. A. and at the head of the entire religious program of the university; and Dr. Helfenstein then being pastor of one of the University churches, the two were thrown in daily contact with each other.

The Richmond pastor states that he frequently had Douglas as guest speaker in his church, and that of the many noted characters who spoke at the University, which at that time was the second largest State University in the entire country, none were more enthusiastically and appreciatively received as a speaker by the students and faculty than was Lloyd Douglas whom they saw each day on the University campus—and for whom all had the highest regard.

Dr. Helfenstein states that Lloyd Douglas was brought up in the United Lutheran denomination and his early ministry was spent in that church of his fathers; but early in the second decade of the century Douglas resigned as pastor of the Luther Memorial Church in Washington, D. C. and went into Student Y. M. C. A. work, being recognized as one of the most successful and beloved student counselors in the entire nation. While General Secretary of the University of Illinois Y. M. C. A., Douglas affiliated with the Congregational Church and soon thereafter was called to become pastor of the large University Congregational Church at Ann Arbor, Michigan. He also served with great distinction as pastor of the First Congregational Church in Akron, Ohio, and of the First Congregational Church in Los Angles, California. He was in great demand as speaker on Congregational Church and Inter-church religious education

(Continued on page 13.)

REV. B. J. EARP DIES AT HIGH POINT.

By Margaret Earp Friend.

Dad took his physical departure from us on February 12, 1951. His death came on gradually, within our home, where he had beed abed for nearly two years. He had felt sick all during the day. The doctor had said there was nothing that could be done.

On Tuesday evening Dad ate lightly as usual. Mother left him momentarily so that she might finish washing dishes. Rachel sat near his bed, feeding him cracked ice. She held his hand in hers, and so could sense the regularity of a normal pulse beat. There was no struggle; his heart stopped beating; his eyes closed and remained closed as if in peaceful, untroubled sleep. Everything was quiet and still.

Our next door neighbor sat within the quiet of the room. Outside the sun had set.

Our neighbors and friends have stood so closely to us during Dad's illness and death. No one within our family attempts to measure the many kindnesses that have come our way. During these days that have pondered into the deep recesse of a human heart there have been the reassuring clasps of a friendly hand or the close embrace of a relative to let us know that many stood by to fortify our faith in an Omnipotent God.

Dad's death, like Dad's life, seemed to make us better able to understand the many lessons he had tried so hard to teach.

Those of you who have known my mother during the thirty-six years that she has worked with my father in the ministry would have looked with added admiration upon the testimony of faith that took her through the days that have ensued.

The ministers who spoke quietly to us on the day of Dad's funeral reminded us of the great blessing that Dad's life has been. They reminded us of our great fortune in that perfect certainty which comes from knowing that the release from physical pain brought new life. They wished sincerely that others might be so reconciled with God that the Savior could so take hold of a waiting hand and say: Well done, Thou good and faithful Servant!

After a brief service in the High Point Congregational Christian Church, Dad's body was taken to his church cemetary at Calvary near Semora, North Carolina where he was laid next to the graves of his mother and father.

He was buried on the afternoon of February 14. St. Valentine's Day! One of Dad's last deeds was to request that a tiny heart-shaped valentine be sent to his four-year old grandson. The grandson had difficulty trying to understand death. He asked "Has Granddaddy Earp gone to live with Jesus?" When I nodded, he inquired further, "But won't Granddaddy Earp want to come back to North Carolina?"

"No, not now; not anymore."

Yes, there is the hurt from the empty void made by the lack of his physical presence with us, but someway he seems nearer—closer than ever.

A stately man who knew only the simplicity of giving love, time, thought to those about him could never lose contact with those things to which and for whom he gave his life.

He was so human—took upon himself the cares, the anxieties, the worrie of humanity. And now he lives as a saint within the minds and hearts of those for whom he served. He truly has exchanged a rugged cross for a crown.

To the people of the Congregational Christian Churches where Dad has served as pastor, other denominational ministers of High Point, the lay workers of the conference, those of the Southern Convention, and the Masonic Lodge of Danville, we wish to express our gratefulness. To the friends, neighbors, and relatives who fed us, sent flowers, and stood by we give our sincerest thanks.

WEEKDAY RELIGIOUS EDUCATION REGAINS STATUS.

Weekday religious education is fulfilling Protestant aspirations to place the teaching of religion on a par with the three-R's in the every-day education of American school-age children.

Dr. Erwin L. Shaver of Chicago, congregational leader in the 40-year-old movement expressed this belief as he reported that 2,250,000 children in more than 40 states now are sharing in the benefits of the program.

Dr. Shaver is executive director of the Department of Weekday Religious Education of the National Council of the Churches of Christ in the U. S. A. The department sponsors the "released time" program—a plan for teaching religion in a church school to pupils excused from their public school program an hour a week at the request of their parents.

In his annual report to the annual session of the National Council's Division of Christian Education, Dr. Shaver said the movement has fully recovered from the setback dealt two years ago by the Supreme Court of the United States.

A fifth of the communities conducting weekday religious education abondoned their program in the confusion that followed the Supreme Court decision, Dr. Shaver said. The highest court rendered an 8-to-1 opinion in the case from Champaign, Ill., where classes were conducted in public school buildings under the supervision of the public school administration.

"The comeback has been definite," said Dr. Shaver. "In a half dozen states where relinquishing of programs was heaviest, there has been a considerable number of resumptions. And, most encouraging, there have been reports of all time highs in enrollment in the more established systems."

The enrollment, he said, is drawn from children in high, as well as grade, schools. Of the total number in weekday classes he estimated that Protestants number about 1,250,000 and Roman Catholics 1,000,000.

"Weekday religious education after 40 years in the wilderness shouting down the walls of unawareness, indifference and antagonism is entering the promised land."

Acknowledging that pride in the growth of a "demonstrably practicable program" was justified while the theorists debated the merits of this or that plan, Dr. Shaver warned the religious educators against false-optimism.

It is unlikely, he contended, that every American community will set up a weekday religious education program in this generation.

"It is costly—in planning, in effort and in money, he declared." It means that the churches and the Christian citizens who contemplate such a project must 'lift their sights' far above their habitual expenditures for Christian education."

The director emphasized that its own quality is the surest guarantee that the weekday religious program will have a permanent place in the program of Christian education in America.

How lucky I am! Whenever I make a mistake people are sure to discover it.—*Confucius.*

News of Elon College

PRESIDENT L. E. SMITH, Elon College, N. C.

THE HIGH SCHOOL GRADUATE.

The average high school graduate of today is doubtless in a dilemma. He is ambitious, looking forward to the time when he will be prepared and permitted to enter into life fully and completely, when he will be on his own to give himself to his desired profession or to enter business of some kind or type. At any rate, he would like to feel that life is full of promise and the future full of hope. On the other side o the scales, however, there are wars and rumors of wars that involve his country. When his country is threatened, his whole security is placed in jeopardy. His services for defense or battle may be requisitioned at any time. In preparation for the conflict he may be called for training or to make ready for battle. The call to the opportunities of a peaceful future may be heeded or rejected, but the call to arms seems not to be optional. The answer must be given in the affirmative in one way or another. Truly the skies are cloudy and the call of tomorrow is uncertain.

In the meantime, the paramount question is, "What shall the high school graduate do? Shall he further complicate his situation by failure to take advantage of the opportunities given for continued preparation for the eventualities of life?" It would seem to be a part of wisdom on his part to continue his education if possible, to enter a college of his choice, and pursue his studies, looking toward his desired profession or business as if there were no evidences of possible disruption of his course. Should the call of his country come, he would be better prepared to answer that call. Should the call to the usual activities of life come, he would be on the road to assurance of success.

The question of which college is then to be decided—a liberal arts school or a trade school, a tax-supported school or a privately-endowed school, a large university or a small college, these all enter in and they all have their advantages. The advantages of a small, liberal arts, privately-endowed college should be carefully considered. First of all, the small college has distinct advantages. Closer friendships among students are cultivated and realized. Closer contact with professors is assured and is vital to better training. Moral standards are higher, more in evidence, and are regarded more seriously by students. This is always true in smaller groups. The counsaling of students by professors is of vital assistance to the average student in determining his courses and career, and in adjusting himself more effectively to the problems of maturing and adult experiences and responsibilities. The average small college, particularly if that college be a Christian college, has great sympathy with students in their individual and personal problems. Many of these students have financial problems. With the small church college it is not a question of "Take it or leave it," but careful and interested considerations are given to the student in his present problems. The church college has been lenient with students in payment of accounts—perhaps too lenient, but it puts a value upon the individual student and is inclined to trust him to meet his obligations as he acquires ability. Not all students need such considerations, but the ones who do are given sympathetic considerations by the administration of any church college.

The high school graduate of today can not be too strongly urged to enter college, to carefully select his college, and to determine to take advantage of every opportunity that is given him for thorough training in college.

SUSTAINING FUND THANK YOU.

The January-February Emphasis Period will be a thing of the past when this word appears in print. The next College Emphasis Period is set for the months of September and October, 1951. The college and Sustaining-Fund officilas take this means of extending their sincere appreciation to all those churches and individuals who have cooperated so earnestly and faithfully in the Sustaining-Fund program thus far. We are confident that this kind of cooperation will not only continue, but will become more and more widespread until every church and every individual in our membership becomes an active participant in undergirding and supporting our college.

Many of our church observed College Day during the month of February. Many used this occasion to make a special appeal for the Sustaining Fund. Contributions have already come in to the Southern Convention office from a number of churches which cooperated in this special effort. We urge every church in the Southern Convention which has any funds on hand whatever, earmarked for the Sustaining Fund, to send its remittance to the Southern Convention office promptly. Additional remittances can be sent later until the church's quota has been reached or exceeded. Our renewed congratulations go to those churches whose names are already on the Roll of Honor or which have definitely promised to meet their respective goals during the conference year.

(Continued on page 14.)

APPORTIONMENT GIVING.

By the time this message reaches the readers of THE CHRISTIAN SUN, the first College Period of 1951 will have closed. During this period, pastors and Sunday school superintendents have the opportunity of definitely informing their people of the college and its needs. It is not expected that they should make appeals for funds during this period, but usually as Christian people are informed of opportunities that they are expected to take advantage of, they do respond.

There are nearly 200 churches and Sunday schools in our Convention. By checking the reports for these two months, 19 churches and six Sunday school have sent contributions to the college, totaling considerably less than $1,000. This is the contribution of a great church to its one and only institution of higher learning, and this at a time of financial need not experienced by the college in the last 15 years. Elon College is not alone in experiencing such a need. It is true of practically every college in our country. The state legislatures are coming to the rescue of our tax-supported schools. Our sister denominations are coming to the rescue of their colleges in a very fine way. I am sure that every member of every church in the Southern Convention will realize his opportunity as well as his obligation, and rise to the occasion in a generous and satisfying way.

Previously reported		$ 827.43
Eastern Va. Conference:		
Burton's Grove	$ 10.00	
New Lebanon S. S.	25.00	
		35.00
Grand Total		$ 862.43

Christian Missions

At Home and Abroad

WRITING AGAIN.

The editor of this page is writing again. It has been a long time since the last article from his pen. The reasons? Well, there may be many, but the only essential one is that he had nothing to say and no energy with which to say it.

Both the Board of Publications and the Mission Board have been very patient in waiting for the fulfillment of their requests. Perhaps they will not longer be disappointed by my failure.

It is a delight to send out on the printed page ideas that fill one's mind. Especially is it a pleasure to tell what one knows concerning the work of the church at home and abroad. It is through the church that the Kingdom of God is coming to this earth. If writing, thinking, and reading will hasten the progress of righteousness, then let us give our energies to these delightful processes.

* * * * *

MISSION PERIOD.

The next four months is the time designated by the Southern Convention for emphasis on the missionary program of our churches. Of course we all work at the task all the year, but this period is our chance to double our efforts. And the best we can all do will be far too little in a world like ours.

During this period every church may well undertake some very definite things. Here are some suggestions.

1. Get missionary information to every person connected with the church. Don't forget those who come occasionally. This paper will help. Pamphlets can be secured. The Convention Office will supply materials. But the people of the church are the only ones who can get the materials delivered to the right persons.

2. Have mission programs in church, Sunday school, and other church organizations. This may include sermons, stories, prayers, poems, songs, plays, and visiting missionaries.

3. Give to missions. Talk will not build churches, care for orphans, feed the hungry, train Christians, and support Christian workers. That takes moeny. And all the people should share in the Easter, Cent-a-Meal offerings, or in many other ways. The point is that everybody should give.

A moment's meditation on world conditions will surely convince anyone that this is the year that the missionary program of the church should go in high gear.

* * * * *

WELCOME HOME.

After an exiciting and exchansting missionary experience in China, the Rev. and Mrs. Richard L. Jackson are back home. We were pleased to send them to China, and we are delighted that they are back among us again. When they left us there were two in the family. Now there are four. People all over the Convention are anxious to see the two little boys as well as father and mother.

But we must let the grandparents have the first chance at enjoying this lovely family. The Jacksons are now visiting Mrs. Jackson's parents, Mr. and Mrs. Louis Potter in Winston-Salem, N. C. They have visited the Jackson grandparents in Cleveland. Mr. Jackson is now reporting to the American Board in Boston. Within a comparatively short time the churches may expect to see the Jacksons, and hear a report of their experience in China. But now we must let them rest while we surround them with our love in a warm welcome home.

* * * * *

NEXT WEEK.

Next week this paper will give a special issue for missions. In it will be a great amount of information, part of it in pictures, concerning the work in our mission fields at home and abroad. If plans now in the making materalize, the paper will be well worth presenting to members of our churches who do not subscribe. Pastors, Sunday school superintendents, or other church leaders may find it a good investment to order enough copies for their churches. Of course the order must be sent to the Richmond office before the paper is printed, which means that it must be in Richmond by Tuesday morning, March 6. The cost will be $4.25 per hundred copies, $2.25 for 50 copies or $.60 per dozen copies, parcel post-paid.

* * * * *

YOUR HELP, PLEASE.

Each week this is a blank page until someone furnishes ideas for print. It can be made whatever we like. It will please me to make this page the type of thing the readers will enjoy, find profitable, and make them want to read again the next week.

If that is true it will be necessary for me to know what the readers want. My ideas seem to come slowly. It has been several years since I have been among the churches enough to know the thoughts of the people. Hence this sincere request.

Please tell me what you think will be the right sort of thing to put on this mission page. Do you want reports from our mission fields? Would you like thumb-nail sketches of our missionaries (with pictures whenever possible)? Are you intesested in what the Mission Board does with the money it receives? Would you like a daily Prayer Calendar that will include our missionaries and their

(Continued on page 13.)

IN GRATITUDE
to the
GIVER OF ALL GOOD GIFTS
Let Every Family Dedicate
"A-Cent-a-Meal"
DURING MISSION PERIOD
March-April-May-June
To Make A Christian World

Church Women at Work

With Emphasis on Missions

Mrs. F. C. Lester, *Editor*
840 Sunset Avenue, Asheboro, N. C.

MEET THE McMULLENS!

One of the missionary couples the women are asked to become familiar with this year is Rev. and Mrs. Horace M. McMullen of the American Mission, Beirut, Lebanon. Those of you who have used the program ''In United Service in Bible Lands'' already know something of their work, for Mrs. McMullen tells about the relief and reconstruction missionary work they have been engaged in.

As you will see from the pictures on this page, the McMullens are one of our younger missionary couples, going to the Near East in 1947. Mr. McMullen was born in Montreal, Canada and educated at Phillips Exeter Academy, Cornell University, the University of Vermont and Andover-Newton Theological Seminary. His intelligence is indicated not only by the degrees he has but also by the fact that he graduated ''cum laude'' —with extra high grades. No wonder that he can teach in the Near East School of Theology! His wife (very attractive, don't you think?) Marie Louise Strehlau McMullen, seems to specialize in ''extra-curricular activities'' for she studied art and music, was a professional photographer, a girl scout leader, and a dramatics coach. Now she assists her husband in the community activities they have had to undertake in addition to their regular work.

The McMullens were living in Rhode Island at the time of their appointment—the state of which ''our'' Dr. J. H. Lightbourne is superintendent. There Mr. McMullen had been active in conference and in interdenominational work, specializing in radio and religious education.

Married in 1941, the McMullens have three children, Garrett (Gary) nine, Margaret Louise (Deedee) six, and Laura, who was born in Lebanon.

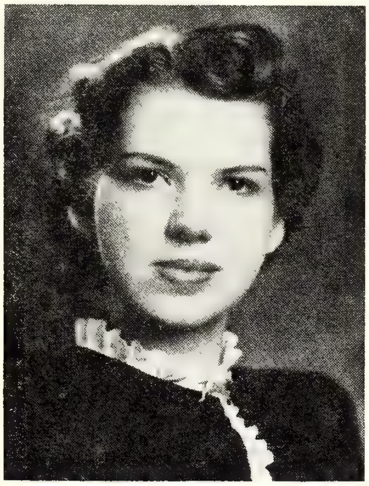
One of the sorrows which has come to them was the accidental death of Mr. McMullen's mother while on a visit to them in 1949. While sightseeing she fell into a dark and unmarked well about 70 feet deep. Rescued from the well, she died several hours later as she reached a hospital in Tripoli. However, as her son writes, ''It was good that Mother could have enjoyed this trip before she embarked upon the longer voyage.''

* * * * *

OUR WORK IN LEBANON.

In Beirut, Lebanon, in the area where Paul worked, we have the Near East School of Theology, with which Mr. McMullen is associated, and the Evangelical High School, both of which are union projects. We also have the Trad Christian Social Center and the Near East Christian Council (union).

DR. HORACE M. McMULLEN.



MARIE LOUISE McMULLEN.

Photos Harvard Studio, Boston

Mr. McMullen says about the school, ''Much of our work is concerned with the churches themselves and with their ministers. Lootfy Levonian, our dean, and I spend a good deal of time in personal conference with the church leaders, in visiting and speaking in the churches. We have been holding a special seminar class in theology for the ministers and other religious workers in and around Beirut. The school provides a focal point for the meeting of leaders from the various denominational groups, in the absence of a definite ministerial association. . . .

''One of the rich rewards of being in the missionary field is the warmth and the variety of the fellowship. During this past year there has been close association with Armenians, Arabs, Jews, British, in addition to our own American community.''

As Mrs. McMullen reveals in our Program Book, Lebanon is filled with Arab refugees who had to leave their homes after the partition of Palestine. Our Service Committee is doing work there among the children and young people, particularly, and the McMullens are administering much of this work.

We shall think of the McMullens, then, as evangelistic educators, who in addition to their regular work are concerned with elementary schools, medical care, clothing and food distribution among many refugees in Lebanon.

* * * * *

WE SHARE WITH THEM.

One definite way in which we can share in the work of the McMullens is by sending used clothing to them for distribution (see page 19 of our Year Book). The clothing for men, women, or children may be sent direct to Rev. Horace M. McMullen, American Mission, Beirut, Lebanon, or to him in care of the Congregational Christian Service Committee, 110 E. 29th Street, New York 16, N. Y.

* * * * *

WE PRAY FOR THEM.

Many of you, no doubt, pray for our missionaries in general every day of your lives. Many of you have prayed for the homeless people of the Near East and the missionaries who are serving them as you have used the worship service in connection with the suggested program for February. On the Prayer Calendar found in the American Board Year Book for 1951, the Near East Mission work is listed for January, February and March. Rev. and Mrs. Horace McMullen are to be especially remembered in our prayers on *Tuesday, March* 6. Let us not forget this important way of supporting our friends on the mission field.

(Continued on page 12.)

FOR THE CHILDREN

MRS. R. L. HOUSE, *Editor, Southern Pines, N. C.*

Do you ever whistle? There is a story about a boy who whistled on his way home from the grocery store. It was in a small Missouri town (the state from which our President comes) and as he walked along whistling a tune he did not know that a professor from Boston was listening to him. This man, who was to become Dean of Boston University School of Theology, and was taking a trip to the West. While in this Missouri town he had car trouble and as the garage mechanic checked his motor he saw the whistling boy pass.

The barefoot boy swinging the bag of groceries was whistling the hymn tune for a hymn that the visitor (Dr. Earl Marlatt) wrote. He stopped the boy and said a few kind words to him. Then he asked,

"What are you whistling?"

"Oh, that! It's a song we sing in my Sunday school"

The man asked, "What's the name?"

" 'Are Ye Able', " was the reply.

"Well, son," answered the man, "I know that hymn too. I wrote it."

"Gee," said the boy, "Gee-gosh-really? Say, can I tell my class about that?"

"Surely," answered Dr. Marlett. Later he said it was one of the nicest things ever said about his hymn.

The music was written by Harry Mason. "Are Ye Able" was used as a theme one year by the Women's Mission Board. It is a great song. Do you know it?

"Are ye able said the Master . . .
. . . Lord, we are able.
Our Spirits are Thine."

PARENTS ATTITUDES AND CHILDREN'S RESPONSES.

By LELIA MUNSELL.

Issued by the National Kindergarten Association.

A young draftee was sent to a camp in Montana. He was the only child of a wealthy family. The father wrote to the officer in command: "I am glad to have my son in the army. Maybe you can do something with him; I can not. He refuses to do anything except follow his own whims." The army found him absolutely unamenable to discipline and finally sent him home.

This is an unusual case, but a true one. It illustrates the tragic results of a lack of proper discipline in childhood. If the army cannot bring a young man into line, what can? That youth is a "lost American," because he was never taught to obey.

Children should learn to mind. All are agreed on this. The question is, how shall they be taught.

The neighbor on my right has two boys, eight and three years old. She argues hotly with the elder: "No, you can't do that. You hear me." He argues back just as hotly. In the end he usually gets his way. The three-year-old has an exceptionally lovable disposition, and until recently he was easy to control. But he is changing. I said to him, ''You used to be so sweet. Now you scream and stamp when you can't do as you wish. You can't always have your own way." "Uh-huh," he came back, "brother do that way." Soon they both will be beyond parental control.

My neighbor on the other side likewise has two boys. There are never any heated arguments in that household. When she says "No" they understand that she means it, and there is no teasing. Sometimes I hear her say, quietly, "Mother has decided." That ends it.

A father of my acquaintance plays rough-and-tumble games with his three. When he thinks the scramble has gone far enough, he says in a matter-of-fact way, "That's enough for this time." Then it's all over. Another father plays the same way with his children, but when it is time to quiet down, his brood are unwilling to do so. He'll scold—usually without effect. All too often a spanking will be his only means of exacting obedience. That, of course, nullifies the happy time they had together.

One mother says: "You just wait till your father comes home; he'll attend to you." But a wiser mother expects her children to mind her just as readily as they mind their father.

Why is there this contrast in parent's behavior? Does it not lie in their mental attitude? The successful parents are those who are sure of themselves. They are understanding: they know when to be stern, when to laugh off a grievence, when to forgive, when to conciliate, when to be uncompromising just, when to be generous; but they do *expect* obedience. They consider themselves the highest authority in the home. They feel it is their responsibility to establish and maintain law and order. And they cannot be persuaded to renounce that responsibility by a rebellious child.

These quietly authoritative parents nevertheless know that the individuality of their children should not be crushed. They are willing to talk things over—to adjust differences as fairly as possible—but when an adjustment has been agreed upon they see that it is carried through. The children have learned this, and obedience follows as a matter of course.

Blessed is the child who is thus taught—one of the most important lessons of life.

PROMOTIONAL DIRECTOR.

(Continued from page 2.)

Springs (N. Y.) Sanitarium and Clinic, he became national secretary of publicity for the Northern (now American) Baptist Convention in 1941, and executive secretary of the world relief commission. In addition he has served as editor of the Pastors Newsletter and the Northern Baptist World Times and contributing editor for the Twentieth Century Quarterly, and has contributed extensively to religious journals, and written several books.

Dr. Stuber's international interests and activities have been varied. He is vice-president of the board of Vellore Medical College; in 1947 he was UNESCO observer for the Baptist World Alliance at Mexico City; in 1948 UN observer at the General Assembly in Paris, and in 1947 and 1948 served as a member of the executive committee of the Baptist World Alliance at the meetings in Copenhagen and London. He was a member of the Ecumenical Refugee Committee of the World Council of Churches and a staff member of the Assembly in Amsterdam in 1948. In connection with these foreign missions, he studied relief conditions in Europe in 1947 and toured Europe again in 1948.

As member and special counselor for the National Religious Radio, Federal Council of Churches, and as a preacher on the CBS Church of the Air and Mutual network, Dr. Stuber has done much to promote the development of radio as a medium for religious expression.

Youth at Work in the Church

MAX VESTAL, Box 792, Elon College, N. C.
MISS ANN TRUITT, *Associate*

KNOW YOUR OFFICERS.

ELNA DORIS HUEY, SECRETARY.

Elna Doris Huey was born August 29, 1929, in Elon College, North Carolina. She went to high school there, where she made quite a record. She was president and valedictorian of her senior class. She was a member of the student council and assistant editor of the school newspaper. Elna Doris was a member of the high school basketball team for two years. Her favorite sports are basketball and football. She says, "I don't play football, but I thoroughly enjoy watching the game."

Elna Doris is now at Elon College, where she is a senior. She has been a member of the Student Legislature and the Ministerial Association of the college. She is also a member of the Tau Zeta Phi Sorority. Miss Huey is a member of the Elon Community Church. Her address is Route 1, Elon College, N. C.

EASTERN NORTH CAROLINA RALLY.

To the Young People of Eastern North Carolina.

Dear Friends:

There is good news for us once again. The young people at New Hope Congregational Christian Church have invited us there for a rally on March 4, beginning with registration at 2:30 and the opening worship service at 3:00 o'clock. For those coming from Henderson on the Louisburg highway you should turn left at highway number 98 and New Hope is the second church on the right.

The program will be different from others we have had and we think you will enjoy it very much. We want all of you to attend. This means young people from churches which do not have any kind of organized group also. Also friends of young people in the churches.

The first draft of the programs follows:

2:30—Registration.
3:00—Worship Service—Led by Bettie Burt, Mt. Gilead.
Business Session—Roll call of churches reporting on the Missionary Project to bring a student from the Philippines to the United States to study.
Speech — Warren Matthews, President of Southern Convention Young People.
Play-reading—"Church Bells" —Presented by the Hank's Chapel Young People.
6:00—Supper—Bring your own sandwiches.
6:45—Moving Picture — "South of the Clouds."
Special offering.
Benediction.

Will you be a committee of one to pass along this information to young people in your church. Perhaps you could also help with arranging transportation.

Sincerely yours,
HILDA GRAY JOHNSON,
Secretary, Eastern North Carolina Young People's Conference.

WORK DAY FOR CHRIST.

The young people of the Norfolk and Portsmouth area met together on Saturday, February 3, at the Congregational Christian Temple in observance of Youth Week, and in an effort to form a regional council or means through which our churces of this area might become better acquainted and work more closely together. An afternoon and evening program was planned around the theme, "A Work Day for Christ."

The Young People of the Bayview Church conducted our opening worship service which was followed by two workshops, of which the young people chose their preference—"Prayer and Youth" led by the Rev. Johnson L. Griffin and "Worship and Program Planning" led by Miss Josephine Haynes. These classes were followed by another workshop, in which everyone participated, on "Recreational Program" led by Miss Pauline Avery, Teen-Age Director of the Norfolk YWCA and Miss Mary Lee Keenan, volunteer worker at the YWCA and Physical Education teacher at Blair Junior High School, Norfolk.

A song service of hymns was led by Miss Frances Wilson of the Temple preceding the banquet. Roast turkey was served at the banquet prepared by the women of the Temple. Morris Bell, Jr. was Master of Ceremonies introducing the guests of the evening and the keynote speaker, Dr. D. J. Bowden, Dean of Elon College. Dr. Bowden spoke on the topic, "Whattaya Know?" asking the question, "Just what do you know?"—about life, the world, the universe? He pointed out that we do know that each of us is a person with certain abilities and potentialities; that each one of us must work out our own salvation; and that experience has taught us the certainty of a loving, Father God revealed through Christ. He concluded that with these tools we must make every day a Work Day for Christ, if we will have freedom and peace.

Because of the severe weather, the evening program of fun and fellowship and closing worship service to have been conducted by the Rosemont Young People were cancelled.

The conference was a success and a stepping stone to further fellowship and cooperation among our Congregational Christian Young People.

RELAX WITH MAX.

All of you who receive postcards from Pattie Lee Coghill can appreciate the way I feel. I'm dizzy from reading around them. Warren Matthews told me that he got one so completely covered there was no room for the address; it was mailed in an envelop.

* * *

Dr. Martin Goslin of Ivanston, Ill. has been on the campus the last week leading our services during religious emphasis week. A lot of us need renewed faith — especially since wee have exams February 28-March 2. He has been a very inspiring speaker.

* * *

Prisoner: "Judge, I don't know what to do."

Judge: "Why, how's that?"

Prisoner: "I swore to tell the truth, but every time I try some lawyer objects."

* * *

There are always those who stand in our way when we try to do the things that we know are right. It is overcoming these obstacles that makes us strong.

* * *

We cannot control the evil tongues of others; but a good life enable us to disregard them.—*Cato.*

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

JESUS ASSERTS HIS AUTHORITY.

Lesson X—March 11,1951.

Memory Selection: *Mine house shall be called a house of prayer for all peoples.* Isaiah 56:7.

Lesson: Mark 11:11, 15-19; 12:28-31.

Devotional Reading: Psalms 2:1-8.

Entering Jerusalem.

What we call "The Triumphal Entry" was one of the boldest and most heroic acts of Jesus. In it, he boldly and openly asserted his moral and spiritual authority under conditions that would have struck fear in the heart of an ordinary man. He knew the power of the rulers and priests. He knew their plans and purposes. He knew what awaited him in Jerusalem: persecution, flogging, suffering, death. He knew what was involved in his entry into Jerusalem. But in a symbolic way he rode into the capital city of the nation—politically and religously—and asserted his supreme claims, and offered himself as the Messiah and king. It was like signing his own death warrant. But it asserted his soverigenty and his authority over the moral and spiritual life of the Jewish people.

Cleansing The Temple.

The cleansing of the temple was another bold act, and another assertion of the authority of Jesus. The facts are familiar. When he went up to the temple he found that the outer court was crowded with traders who were selling doves to the people for the temple sacrifice, and with money-changers who were changing the various currencies brought by Jewish pilgrims from afar into the Jewish coins used for making the temple offerings. The fact of the matter is that it was legitimate business, and an accomodation to the pilgrims and people in general, if conducted in an appropriate place and in an honest way. But these greedy "chiselers" and "profiteers" had invaded even the sacred precincts of the temple courts, were charging exorbitant prices and commissions, and were interfering with the temple worship. The whole thing was disgraceful and disgusting, and it aroused the righteouness indignation and divine wrath of Jesus. Alone, unarmed, he made a crude weapon out of a piece of rope, and drove at both the animals and the traders, upsetting the tables of the money-changers to boot. The fact is, he needed no weapon to drive out the men who were plying their dirty trade. The majesty of his figure, and the look on his face made them cower and slink away, craven and cowardly at heart as they were. In words that crackled and stung to the quick, he told them that they had made what should have been a house of prayer for all people, a den of thieves and robbers.

Well it was too much. It was bad enough for this fellow, this upstart from Galilee to ride into the capital of the nation as a king. But when he went into the very center of the religious life of the nation and interfered with business, and special privilege—the priests probably "cut in" on the profits of this nefarous temple business—that was going too far. This fellow must be put out of the way. They would have done it it forthwith but there was too much popular enthuisiam, so they would bide their time and take him by stealth, using one of his own band to betray him into their hands by night.

Interpreting The Law.

In reply to the question of the scribe, as to which was the first and greatest commandement, Jesus replied "Thou shall love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength." And "Thou shall love thy neighbor as thyself." As Bishop McConnell wrote these commandments are really "not two, but one." There was nothing new in the reply of the Master so far as Jesus was concerned. He simply quoted Old Testament scripture. But there was something new in the content and spirit of what he said. Religion became a living, personal, workable and working thing.

Vindicating His Authority.

"By what authority doest thou these things?" That is what the chief priest and scribes and leaders asked Jesus the day after he had cleansed the temple. What right did he have to do what he did? Where did he get his authority? They should have know, so he did not tell them. His authority, however, rested on, and was derived from several sources—his absolute integrity of character, the living truth which he taught and embodied, and his direct and divine commission from God.

He is still, and always will be the supreme authority in all moral and spiritual matters. And for the same reasons, noted above, and validated by history. As the sinless Son of God, commissioned by the Father and committed to his will—the way and the truth and the life—he speaks with authority, he demands obedience. But strangely enough the only true freedom comes from obedience, and true liberty is to be found in submission to his will.

Based on "International Sunday School Lessons;" copyrighted 1951 by Division of Christian Education, National Council of the Churches in the U. S. A.

CHURCH WOMEN AT WORK.

(Continued from page 9.)

BAY VIEW WORKS.

A letter from Mrs. Bert C. Haskett tells in an enthusiastic fashion about our women's work at Bay View, Norfolk. One suspects that much of the success of this society is due to the efforts of their president, Mrs. Haskett!

She says, "Our Woman's Fellowsihp is very active and membership is growing all the time. One of our projects was a chicken pot pie supper on February 1, at which we cleared more than $110.

"We have had our Bible study, but have our home and foreign mission study books yet to do. We hope to be superior society this year."

One of the ways they have good fellowship is by playing "Pollyanna." They have two meetings each month. The first meeting is held in the church. After the program there is a social hour and an exchange of gifts when they find out the name of their "Pollyanna" for the past month and draw new names for the next. We are sure they "really have a good time," as Mrs. Haskett reports.

The Bay View Church is hoping to put on a building program in the near future and she says, "You can be sure that the Woman's Fellowship will have a big share in it." Best wishes to Bay View society!

"Feeding the land before it gets hungry.
Giving it rest before it gets weary;
And weeding it well before it gets dirty,
The marks of a good husbandman!"

REVEREND BEN JOE EARP, AN APPRECIATION.

By F. C. Lester.

Most of the people in the Southern Convention of my generation knew the Reverend Ben Joe Earp. As a member of Lebanon Christian Church he studied at Elon College, was ordained in the North Carolina and Virginia Conference, and served churches in that area. Later he served at Newport News in Eastern Virginia, and was pastor of several churches in the Valley of Virginia Conference. His last pastorates were with our churches at Albemarle and High Point in the Western North Carolina Conference.

He was a regular attendant at Conference and Convention. When a member of a committee, he attended meetings and did his share of the work. His voice was always heard defending what he believed to be right, and his vote was on that side. Only sickness kept him from his post of duty.

For two years he waited on a sick bed for the final call to be released from earthly responsibilities and to enter the home above. Recently the Captain of his salvation called him to enter service in another realm. That was what he wanted. For that he had prepared through many long years of unselfish service in our churches. Surely the Good Master will find use for the talents of a man who liked to serve, and did beyond his physical strength. And this humble servant will find keen delight in the beauties of the Heavenly Home, and he will revel in the followship of those who through tribulation found their way into the presence of the Lord of Life.

"My Faith Look up to Thee," "Amazing Grace," and "The Home Over There," songs selected for his own funeral by Mr. Earp, express his faith. The funeral preacher was right when he said: "He stood up for his Christ, and he stood up for his Church." That was enough.

As an official of the onference he last served, I want to record a very sincere appreciation of the Reverend Ben Joe Earp. He was a Christian, a churchman, and a friend. Those who knew him are richer in spirit because he lived, and they are drawn towards the home where he awaits his friends.

He is twice conqueror who conquers himself in the moment of victory.—*Publius Syrus.*

MINISTER PAYS TRIBUTE TO LLOYD DOUGLAS.

(Continued from page 5.)

and social action programs while in pastoral service.

It can be truly said that Lloyd Douglas, though giving up pastoral service, never withdrew from the Christian ministry, but instead he entered the field of writing because of the larger opportunity it afforded him in bearing witness of his faith which was dearer to him than life itself. Douglas was peculiarly a preacher's preacher, being a master of the art of presenting new truths with a new approach in new terms without giving offense even to the most conservative-minded. Douglas, the author, was a generous benefactor to numerous Congregational Churches and humanitarian agencies, always preferring to make his benefactions incognito.

One of his early books entitled "These Saying of Mine," and his early volume entitled "Home for Christmas" were written before he had gained the reputation of being "America's Greatest Novelist of this generation," but each of these volumes clearly reflects the star of the author's genius as later verified in his volumes,—"Magnificent Obsession," "Forgive us Our Trespasses," "Precious Jeopardy," "Green Light," "White Banners," "Doctor Hudson's Secret Journal," "Invitation to Live" and in 1942 "The Robe," which became the most widely read novel of our times, te most beloved book of the war years. Then came another masterpiece, "The Big Fisherman" which many readers consider to be his best. Douglas admirers who have not read the two volumes mentioned would find great satisfaction in reading them both. Douglas deplored the needless divisions in Protestantism. He believed there was good in all, and that no denomination had a corner on divine favor or on divine truth.

At the time of the merger between the Congregational and Christian Denominations in 1931, Lloyd Douglas' pronouncements in favor of this merger carried great weight among clergy and laity in both denominations because of the high place he had made for himself as a minister of the Congregational Church, and because of the high confidence in which he was held by leaders in both groups. Few men have ever been held in such universal esteem by leaders in all denominations and by folk outside the fellowship of any church as was Lloyd Douglas,—admired, respected and loved by all who knew him personally and by those who became acquainted with him through his books and his public pronouncements. Lloyd Douglas will no doubt go down in history as "One of America's Greatest Novelists" of all time. As a man among men, Lloyd Douglas was a prince, as a preacher among preachers he was a beloved counselor; as an author among authors he was a recognized master. Few men attain the greatness in any one field of effort, Lloyd Douglas was a great scholar, a great preacher, and a great author.

CHRISTIAN MISSIONS.

(Continued from page 8.)

work? How about an imaginary trip around the world to visit our missions? Please give me your ideas, and I shall see what can be done to give them back to you in interesting print. With your help this page should live and breathe with the vitality that makes the world strong and good.

WANTED CHAIRS AND PEWS FOR TWO NEW CHURCHES.

Zion Congregational Christian Church near Burlington, N. C., is completing its new building and expects to open the doors for services on Palm Sunday, March 18th. This is a new church—just two years old, and this is their first building. Most of the work has been done by devoted members of this "baby church." They are working people on small salaries but have given liberally that they might have a church in a growing community. *They need chairs and pews badly.* We will arrange to transport the chairs. A gift of them would be appreciated. If not a gift, please quote prices. The Mission Board will aid in the purchase of them.

Beverly Hills Community Church, Burlington, a new work where their first building unit is completed. First services will be held there in March or early April. Chairs are needed. A gift of them would be appreciated. One church has already indicated their desire to purchase all or a part of them.

Any church or churches which would like to help the Mission Board of the Southern Convention assist these two promising fields in providing chairs, pews, pulpit and pulpit furniture, please write Wm. T. Scott, the Mission Board, Elon College, N. C.

The Orphanage

J. G. Truitt, *Superintendent*

Dear Friends:

How do you like my dog was the greeting of two fine little fellows who came up to my car as I parked in front of Johnston Hall. He is a Pinto Water dog, they informed me. Is he really yours I asked them. Yes, he is really ours. And where did you get him? He was a little lost puppy and some of the college boys were washing him at the college gas station, when we went up and wanted to admire him. They asked us if we wanted him. You're kidding, we said, but no they were not kidding, and they dried him off real good and gave him right into our arms. He liked us, and we have had him ever since. We have made a nice bed for him in the furnance room, and we shut him in every night and turn him out every morning. We give him scraps every morning and at supper time. Don't you think he's cute? Yes, plenty, I told them. And he really is. But the faces and eyes of the two masters were much cuter. One man offered us ten dollars for him. But you can't sell a dog like him. He is too nice. I agreed with him and I have a notion you would have to.

I hope and pray they may remember this place as a good and generous home, not only for their puppy, but also for themselves. Those of us who have seen much of life envision the day when these boys will be good men, allowing their sons to have a little dog. May they develop that sense of propritership, and responsibility, and cooperation with others, until they become real assets for tommorrow. Who knows what a good home may mean to helpless little boys?

This morning I peeped into the diningroom about nine thirty to see what was going on. I saw five little girls who had gone over the floor with a cleanser until it was shining. They saw me and raced to the door to see which could get closest to me. How their eyes and faces sparkled! How old are you, Nancy, I asked. I will be eleven this month. Each of them began to tell me their birthdays and all were about the same age. But how happy they were! What fun they were having! It was Saturday morning and they were getting ready for Sunday. We all go to the Children's Church now at 11:00 o'clock instead of the big church they told me.

They were not conscious of the fact that they had no home—for they had a home, and a lovely one, too. Their kindly matron was just as happy as I was to see their joy and brightness. She told me what fine helpers they were. I thought, as I joined their patter, of the tomorrows. I hope and pray they will carry away sweet memories of the days they are having here, and that they will make pretty days in turn for others.

At least you are doing your part. And we are all trying to do ours. We, you and I, are making an investment—something like laying up treasures in heaven where neither moth nor rust doth corrupt nor thieves break through nor steal!

John G. Truitt,
Superintendent.

REPORT FOR FEBRUARY 23, 1951.

Special Offerings.

Amount brought forward		$2,641.59
Elder Congregational Christian Church (Alabama Conference) ....$	5.00	
Mrs. Inez D. Harrell	1.00	
A Friend	100.00	
Special Gifts	85.00	
Mrs. Allen B. Camack, Memorial, in memory of Mrs. Malendia Hood, Goldsboro, N. C. and Mr. Frances H. Robinson, Southern Pines, N. C.	7.50	
A Friend, Memorial, in memory of Miss Addie Byrd	15.00	
		213.50
Total		$ 213.50
Grand Total		$2,855.09
Total for the week		$ 213.50
Total for the year		$5,588.52

NEWS OF ELON COLLEGE.

(Continued from page 7.)

We are still receiving find comments on the Sustaining Fund Rally. Once more we express our hearty appreciation to all ministers and laymen who attended. Some of the laymen had not been on the Elon College campus before, and they expressed agreeable surprise at what they found. All are invited to return at any time. They will receive a hearty welcome.

Once more we remind you of the slogan, "$1.00 per member for Elon," "One new student per church for Elon."

ALBEMARLE SUPPORTS SUSTAINING FUND.

On Sunday, February 18, the Albemarle Church at Albemarle, North Carolina held a college day program to start their drive for funds for the Elon College Sustaining Fund. John Truitt, Jr. and David Crowle, both sophomores at Elon, were the guest speakers at the morning service. Mr. Truitt, a native of Suffolk, Virginia, spoke on the necessity for having college day in the churches to acquaint the churches with their college and its need. Mr. Crowle spoke on the debt of American society to the Christian college. Mr. Crowle is president of the Penn. Pilgrim Fellowship and claims Philadelphia as his home.

All funds received in the offering at this service, with the exception of funds in the regular envelopes, were turned over to the Elon College Sustaining Fund.

MEMORIAL GIFTS

"Instead of Flowers"

Dr. John G. Truitt
Christian Orphanage
Elon College, N. C.

Dear Dr. Truitt:

Please acknowledge the enclosed $.................... as a memorial gift sent to the Christian Orphanage in lieu of flowers in memory of:

....
(Name of Deceased) (City) (Date of Death)

....
(Survivor to be Written) (Address)

Name..

Address..

Have You Read ?

Right Here, Right Now. Margaret T. Applegarth. Harper & Bros. N. Y. $2.75.

While its name may be against it, there is nothing else wrong with Margaret Applegarth's book of devotional services. Rare indeed is a book of services so well written and planned that it makes good reading! One may profitably spend an evening reading it from cover to cover.

There are 28 services for use by ministers, young people, women's groups, for Sunday evening or weekday evening services. It could be used for private devotional material. The initial service is entitled "Right Here, Right Now!" and goes on with intriguing titles: "Can These Bones Live?" "There is a Metronome Playing in Church Nowadays," "That Not Impossible She!" What Did You Think of the Sermon Today?" "My Darling From the Lions," and all the rest, equally as interesting.

Realistic material, helpful stories and hymn selections will give great helps for worship leaders. Nearly every service requires a Speech Choir (4 or more) who sit in a group or in divided groups and give support to the service. Good reading is almost a lost art in the present day and reading groups will greatly enhance the service and bring joy to the individual members.

Margaret Applegarth is another woman well-known to American church women. She too has worked with the United Council of Church Women. A daughter of the parsonage, she has had many opportunities here and abroad to work with church women. She is much sought after as a speaker.

Every church or Sunday school library should own this book. It is superior in material, different in a helpful sense and good gospel reading beside.

Her first service concludes "O Lord receive Thy Church—beginning with each of us, right here, right now." Get the book *right now!*

J. J. H.

Heritage. Ralph Bradford, Judd and Detweiler, Washington 2, D. C. $3.50.

Some of us forget that much of the Bible is poetry. Recent translations have restored the poetic form, and dramatic element inherent in those ancient verses. The fact that some of the prophets were content to entrust their messages to their age and to posterity in verse is powerful recommendation to any prophet of any age.

Ralph Bradford has something to say to our generation. Knowing the limitations of prose, the author cast his contemporary message into an ancient form. His measured lines carry, like a comfortable yoke, deep convictions and weighty conclusions.

The author is concerned with the preservation of our heritage of freedom. He has traced the history of that heritage with consummate skill and accuracy. A vivid and disciplined imagination has reconstructed the material and spiritual development of our civilization. The reader is led to the dawn of religion, witnesses the reverent placing of Christ in his rightful historical category, listens again to the dramatic story of St. Paul and his breathless ministry. The great benefactors of man (artists, artisans and scientists) move in metered and impressive array. No one can help but be impressed by this excellent review of our cultured history.

Some may question the implications of the author in total favor of free as over against collective enterprise, but no one can read without a new and heightened awareness of our glorious heritage. Many of our readers had the privilege of hearing Dr. Bradford give excerpts from this volume at the Elon Commencement. Now, through this publication, they can recapture his majectic cadences and meditate anew on the story of mankind which is recounted with such flawless deftness.

R. L. H.

* * * * *

Handbook For Minister's Wives. Welthy Honsinger Fisher. Woman's Press N. Y. $2.00.

Sisters of the Cloth will welcome the opportunity to read this book. Young women going into the parsonage as brides will need to study its pages, for even the best informed minister's bride often finds herself shaking her head in despair or wanting to escape the constant scrutiny of parishoners. There are words of encouragement for the wife who must spend her days in a "goldfish bowl," always stay fresh and lovely and live on a minisecule budget.

The author of this book is well known to American church women because she has been for some time, the chairman of the United Council of Church Women's World Day of Prayer. The widow of a minister who served the Methodist Church abroad and at home she had had a varied experience. The non-Methodist will find certain differences in her experience, especially as related to the parsonage.

There is a chapter devoted to Managing One's Household and Time. This is a beautifully written chapter that does not take into consideration the infant or toddler child, telephones that are not in every room, and interruptions. The minister's home revolves around the unexpected: guest, call, wedding, death or crank! Perhaps that is what makes the life so interesting!

In addition to her personal and community helps there is an unusually fine section devoted to the religious life of the minister's wife. Too often the spiritual welfare of the parsonage family is neglected; too often the minister is too busy saving others to help his own. This is indeed the finest part of her book.

An introduction by Mrs. Dan Poling is pleasant reading and sets the tone of the book. Church members seem to have enormous curosity about parsonage life. Some of them find it overwhelming, others think of it as "odd." Reading such a volumn as this would dispell any such ideas. For example, Mrs. Fisher points out that the minister's wife has no troubles, personal, family or otherwise. So few people know that the luxury of sharing troubles is denied the parsonage wife! And yet she concludes "Ministers wives have rare understanding in the relationship with their husbands and for their own anxious moments they are driven to the shadow of the rock of that Great Companion who gives the strength to run and not be weary."

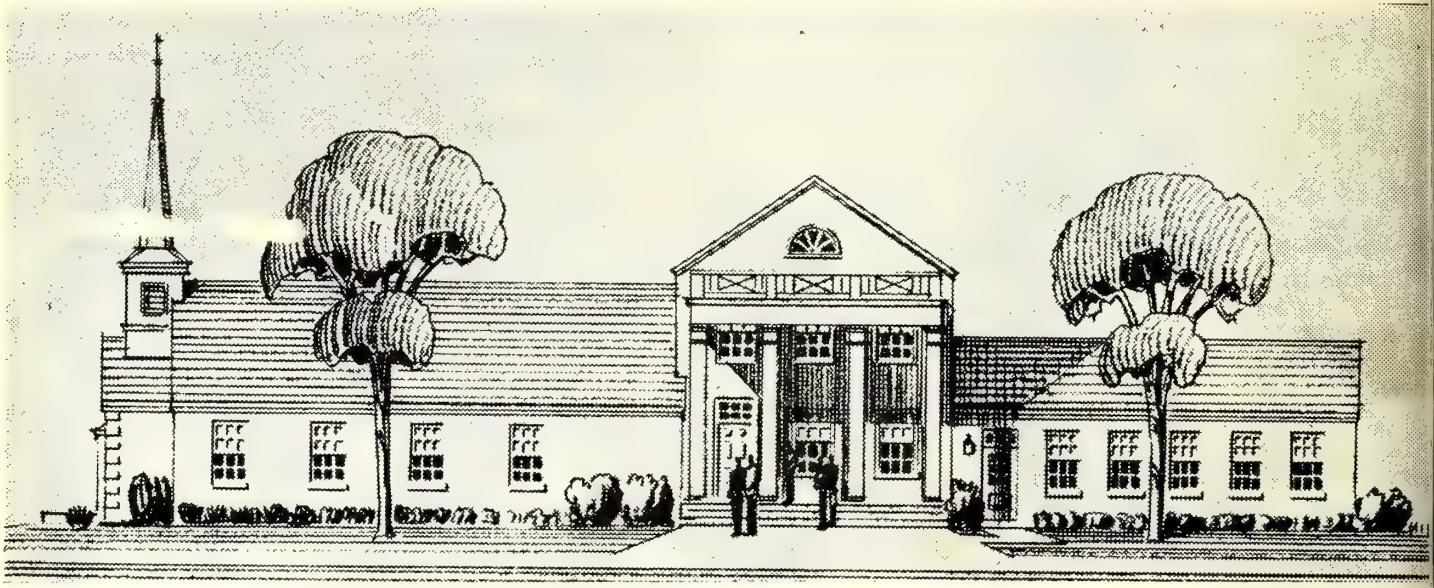
Minister's children are not neglected. While their lot is often difficult, they are more blessed than otherwise and usually make A 1 citizens.

All thanks and praise to Welthy Honsinger Fisher for writing the little Handbook which will help many a wife to do her job more effectively. And she concludes as nearly all minister's wives do: it's the greatest job on earth!

By one Miniter's wife, J. J. H.

The Fellowship House---Second Church, Norfolk

By Rev. J. EVERETTE NEESE, Minister



An old frame house, after undergoing extensive remodeling, will become the central part of the new $15,000.00 Fellowship House which is being erected by the Second Congregational Christian Church of Norfolk on one of its new sites in the Ward's Corner area.

Despite its age, the old house is in excellent condition. Built of cypress, it is well weather-boarded and its corners are bound with tin sheets to prevent leaks and drafts. It has no foundation or basement, being built on small brick pillars. This construction is probably the reason for the good condition of the building.

The house is located on almost an acre of land in the very center of an area of private homes and rental apartments, housing about 5,000 people. The nearest church is one mile away, and Second Church owns the only two pieces of property in this area large enough for a church building.

The picture of the Fellowship House, designed by Rudolph, Cooke and Van Leeumen, Architects, shows two one-story concrete-block wings which are being added to the two-story frame house. The entire building, when completed, will provide for worship, recreation and Christian educational activities.

One wing will house the chapel which will front on Restmere Road. The chapel will have a seating capacity of about 160 persons and will be of fireproof construction. The other wing, also fireproof, will have its entrance on Old Sewell's Point Road, as well as the central portion of the structure, and will house the primary department of the Sunday school. Other departments of the Sunday school will have class rooms in the frame portion of the building.

The over-all plan provides for seven class rooms, a pastor's study and a chapel. A portion of the structure has been so arranged as to serve the multiple purpose of a kitchen, social room, nursery and conference room. The spacious grounds will provide room for outside recreational activities and off-street parking facilities. The entire structure will be painted white, and flood-lights will accentuate the beauty of the Colonial front at night.

R. M. Johnson & Son are contractors for the new building, which will have radiant heating in the two wings as an additional fire precaution. M. D. Johnson, who with his father is doing the construction, is chairman of the Building Committee. W. W. Starnes is chairman of the Building Fund Finance Committee.

The cost of this construction is being kept at a minimum by the use of lumber, doors, plumbing and lighting fixtures, and heating plant from the old church structure, which property is being sold to the City of Norfolk.

In an analysis of our survey, Rev. Ira D. Black of the Departmena of City Work, Board of Home Missions, New York, says: "In this community (the new church site area) there are over 1,500 family units and 5,000 population. It seems strange that no church has yet gone in to serve this new section.

"After Second Church purchased its site on West Sewell's Point Road, . . . it was good strategy to purchase the only other adequate church site in the community, giving guarantee of a large field, so that Second Church should become a church of 500 members in about five years. It is important that Second Church immediately begin church school classes, social activities and church services in the new community. . . .

"An analysis of the cards (of the survey) shows that 510 people could be visited and invited to join the new church, which will serve the community in a community way. Since the survey of the area is only about half complete, it would seem that there would be around 1,200 people who could be immediately approached for an interest in our church."

If the growth is as large as anticipated, a large sanctuary and educational building will be constructed in the future on the lot across the street from The Fellowship House and will face West Sewell's Point Road in the 500 block. The Fellowship House will then become a unit devoted to community activities.

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.

1844 - Over a Century of Service to the Denomination - 1951

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

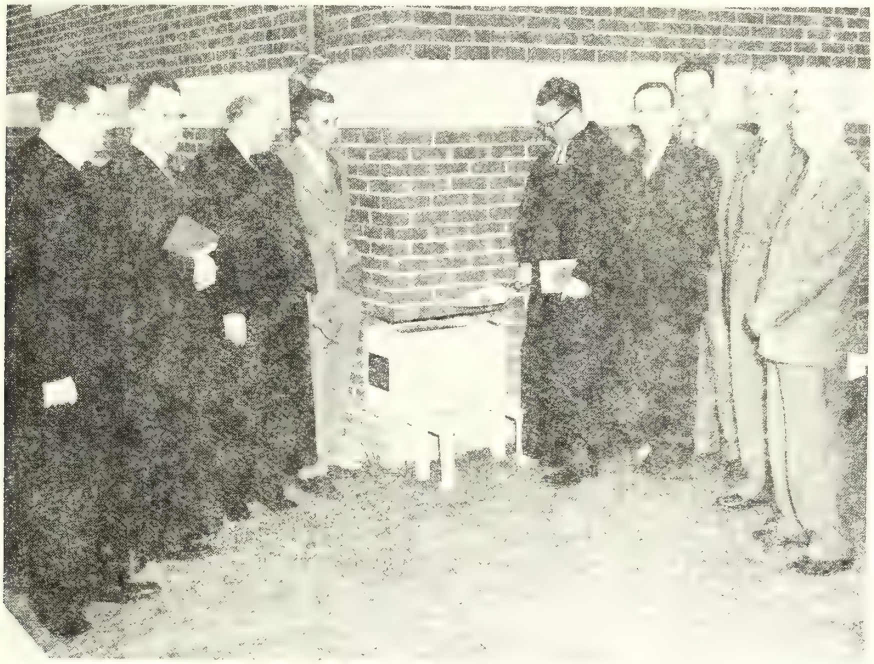
In Essentials Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME CIII RICHMOND, VA., THURSDAY, MARCH 8, 1951 NUMBER 10

MISSION PERIOD

March - April - May - June

CORNER STONE LAYING OF SANFORD CHURCH, WHERE MISSION AID SPURS BUILDING PROJECT TO COMPLETION



Participating in the Corned Stone Service were (left to right): Dr. R. L. House, editor of The Christian Sun; Rev. Kenneth Lindner of Fayetteville; Superintendent W. T. Scott; Vestal Thomas; Dr. Will B. O'Neill, pastor; James M. Caddell, contractor; Truby G. Proctor, Ralph M. Cline and Martin A. Wicker, deacons.

The laying of the corner stone in our Sanford Church on Sunday, February 25, marked the completion of the new educational unit of the brick veneered structure where the congregation has worshipped for many years. This service was conducted in the presence of a large congregation.

Vision, generosity and teamwork have brought this fine unit, which now includes an adjacent parsonage, into reality. Added space and facilities, plus appropriate appointments, give to the church its long-desired opportunity for unrestricted organizations and activities. Your gifts to Missions had a small but important part in this grand achievement.

News Flashes

Rev. W. Stanley Carne gave an after-dinner message at First Church, Norfolk, on Friday evening, February 23. Since Mr. Carne returned from England last November, members of churches, clubs and schools have asked to hear about England.

Rev. Ellis Clark writes: We are going into our new church at Windsor the second Sunday in March. We had Sunday school in our new educational building for the first time on February 25, with 145 present Windsor and Mt. Carmel observed Youth Week. Pre-Easter services will be held at Windsor.

A cooperative religious census was conducted in Franklin, Virginia, recently. Dr. Will B. O'Neill announces that a survey has just been completed in Sanford and will be followed by a program of visitation evangelism. Southern Pines will have a community-wide census Sunday afternoon.

A NEW CHURCH IN FAYETTEVILLE, NORTH CAROLINA.

Through the interest and labors of Rev. Kenneth M. Lindner, recently received into the fellowship of the Eastern North Carolina Conference of Congregational Christian Churches, a new church of our denomination is in the process of being organized in Feyetteville. A small group has already been gathered and the church has been named "Eutaw Community Church (Congregational Christian) of Fayetteville, North Carolina."

The name "Eutaw" is indentified with the section of Fayetteville known by that name. Spacious lots composed of approximately six acres in the Eutaw sub-division of the city lying between Fort Bragg and downtown Fayetteville have been donated by Mrs. Florence L. Rogers of Fayetteville. In this beautiful area lots for 500 residences and 200 apartment units are being developed. It will be a section of high grade residences, and it is bounded by an already developed residential area of several hundred homes. Rev. Kenneth M. Lindner is the pastor of the church and organizational meetings were held on Tuesday evening, March 6th.

Congregational Christian Church members and friends making their homes in Fayetteville are invited to contact Mr. Lindner at his residence, 708 Pilot Avenue, Fayetteville.

This new church is rapidly growing, and Fayetteville is a source of great encouragement to our fellowship. Our Hope Mills Church, only

(Continued on page 15.)

REV. KENNETH M. LINDNER.

REV. KENNETH M. LINDNER
Pastor Eutaw Community Church
Fayetteville, North Carolina

Rev. Kenneth M. Lindner, a native of Scotland and who spent his boyhood in England, came to America in young manhood. He was educated at Edinburgh University. (The Royal School). After coming to the United States Mr. Lindner worked in the graphic arts field for several years, and was active in the work of the church in Illinois and Indiana in the field of religious education, radio ministry, and served as assistant pastor. During World War II he served as Chaplain in the European theater for three years, with the rank of Captain. Returning to the states he was stationed at Fort Bragg in Fayetteville. Upon seperation from the Chaplaincy he became a member of the Reserve Corps of the Chaplaincy, and becoming a resident of Feyetteville, he served as assistant pastor of the First Baptist Church and later as pastor of Emanual Baptist Church of that city. He has been received as an ordained minister into the Eastenr North Carolina Conference of Congregational Christian Churces.

Through Mr. Lindner's interest and influence a Congregational Christian Church congregation is being gathered in Fayetteville, where we have great promise for a strong church of our fellowship.

Mrs. Lindner is a talented Christian woman, and with her husband is greatly interested in our church. They have no children.

MISSION FUNDS SUPPORT CHURCH AT STATE UNIVERSITY.

It is most important to the future of our whole country that our young people while in college should continue their interest in the church. It is at this time that they become either passive in their religion, or inspired to become Christian leaders. Our church at Chapel Hill wants to meet the needs of its college youths, to become an influence in their lives. A great new Medical Center is being established here, the town is growing rapidly — a wonderful opportunity awaits our church to grow and serve God! This would have been an opportunity lost to the Southern Convention had not the Mission Board come forward with aid a few years ago when a discouraged dozen faced the possibility of disbanding the church in Chapel Hill. With the aid from our Mission Board came new hope, new zeal, fresh inspiration, and our church has gone forward, expanded, made a place for itself in the community life, each year asking less from the Mission Board. In this year when we are without a pastor, the church has proved its worth as the members rallied together contributing their time, labor, talents and loyalty to keeping the church going, expanding and serving. Mr. Earl Dainelly of Elon College, who is living in Chapel Hill this year while taking graduate work at the University, is filling our pulpit until we can obtain a pastor. Mr. Dainelly is an outstanding layman and an excellent speaker, and an inspiration and example for all who would follow Christ. Under his leadership each and everyone of us has come to know the glad warm feeling that comes from Christian service. Increasingly, we believe, our faith in establishing and maintaining a Congregational Christian Church at the University of North Carolina will be justified.

L. C. Neville.

MISSION BOARD ASSISTS WESTERN CAROLINA PARISH.

Pleasant Ridge, Union Grove, and Spoon's Chapel Christian Churches are very grateful for the assistance of the Mission Board in the formation of this pastorate. We hope to be self-sustaining within two years. If we can accomplish our objective, other churches will be able to secure the needed "push" in the formation of other pastorates. We are confident that this is the answer for the con-

(Continued on page 15.)

THE MISSION BOARD IS OPENING DOORS IN THE SOUTHERN CONVENTION.

The Mission Board is really helping to open doors. Six new churches have opened their doors this year or will open them this spring. Funds contributed to Home Missions through the Mission Board of the Convention are being wisely used by these churches to help open these doors. This means new strength and life through our fellowship in Christ. When one sees the fields white unto the harvest and the opportunities of our churches in these times he fervently wishes that sufficient funds were available to do the job which challenges as never before! We are limited only by lack of faith of funds. The work is facing us to be done!

Greensboro, "Palm Street," Rev. Mack V. Welch, has just recently put into use its new church and educational building. Bounding enthusiasm and growth are in evidence here.

"Beverly Hills" in Burlington, and nearby Zion, both newly organized churches, will use their new buildings for the first time on Palm Sunday, March 18th. Rev. R. T. Woodruff, Rev. G. C. Crutchfield, and Rosser Lee Clapp are serving these two important new ventures.

Windsor, Virginia, Rev. Ellis N. Clark, pastor, will conscrate their beautiful new edifice in their first service on Sunday, March 11th.

Union, (Southampton), near Franklin, Virginia, Rev. Melvin Dollar, pastor, expects to complete their new building and have it ready for their first service the first Sunday in April.

Concord Church of the North Carolina and Virginia Conference, Rev. W. W. Snyder, pastor, has completed their Sunday school building and is now completing the church sanctuary.

Second Church, Norfolk, Virginia, Rev. J. Everette Neese, pastor, is relocating on Sewal's Point Road, in a large residental section. Their new building is now under construction and the doors will be open in late spring.

New parsonages at Hanks Chapel (WNC), Rev. R. T. Grissom, pastor, and Liberty (WNC), Rev. L. M. Presnell, pastor, will have "open doors" in the very near future. Our Carroll County Mission, Rev. James W. Madren, pastor, has a greatly improved parsonage.

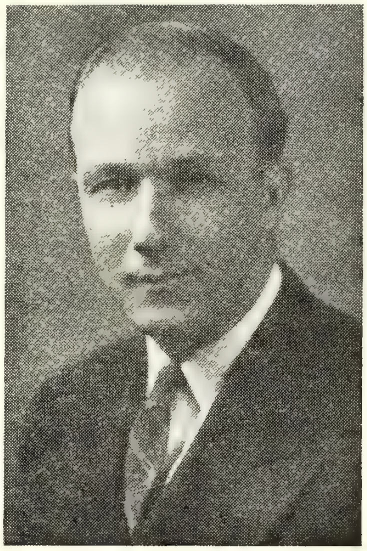
Bay View, Norfolk, Rev. Johnson L. Griffin, pastor, must open new doors in order to take care of the in-

(Continued on page 10.)

SET DOWN IN A LARGE CITY.

This is the case of our Winston-Salem Church. Thousands of people all around, and we hope we are gradually taking our place in the Winston-Salem Community. Always serving the city in the larger aspects of cooperation among Christians, we try to be in on any movement that is for Christian Unity.

Recently the church has sought to assist in bringing to the city such outstanding speakers as Dr. Paul Reynolds, Dr. Frank Laubach and others. These great men make an impression on our city that is valuable and helpful.



REV. W. J. ANDES

Rev. and Mrs. R. L. Jackson are here for the present and their last word from China has been of value to all who have heard them. Newspaper reporters have sought them out and have presented the Jacksons to the public through the printed page.

We in Winston-Salem try to serve those of our church folk who come to the Baptist Hospital for treatment or for any kind of medical help. People from our churches all over North Carolina and from various parts of

(Continued on page 11.)

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

Editor..................Robert Lee House
Managing Editor.........John T. Kernodle

Departmental Editors—Convention, Wm. T. Scott; Missions, F. C. Lester; Women's Work, Mrs. F. C. Lester; Young People's Work, Miss Pattie Lee Coghill; Children, Mrs. R. L. House; Sunday School Lesson, H. S. Hardcastle.

Institutional Representatives—Elon College, L. E. Smith; The Christian Orphanage, John G. Truitt.

Area Reporters—M. W. Andes, W. J. Andes, J. Frank Apple, H. G. Councill, Jr., Clyde Fields, Stanley C. Harrell, I. W. Johnson, S. E. Madren, Will B. O'Neill, Fred Register, P. H. Ricketts, Guy H. Veazey, R. A. Whitten.

Board of Publications—Duane Vore, Chairman, S. T. Holland, Secretary; R. C. Helfenstein, S. E. Madren, P. H. Ricketts, G. D. Colclough, Treasurer, ex officio.

SUBSCRIPTION RATES

One Year	$3.00
Two Years	5.00

Published by the Board of Publications, agent for the Southern Convention of Congregational Christian Churches, and printed every Thursday except the last in June and December by the Central Publishing Co., Inc., Richmond, Va.

Entered as second-class matter at the Post Office at Richmond, Va., July 25, 1922, under Act of March 3, 1879.

Remittances for subscriptions and notices of change in address should be sent to the Convention Office, Elon College, N. C.

All other matters of business should be addressed to The Christian Sun, 1536 East Broad Street, Richmond 19, Va.

General contributions should be addressed to the editor at Southern Pines, N. C., and should reach him not later than Wednesday of the week preceding date of publication.

Departmental material should be sent to the proper departmental editor, at the address shown on their page, and as early as possible.

The Christian Sun Subscription Blank

Dr. Wm. T. Scott, Elon College, N. C.

Enclosed will be found $3.00 ($5.00) for which please send The Christian Sun for one (two) year(s) to:

Name ....

Address ....

[ ] New ....

[ ] Renewal Name of Church..

THE EDITOR'S MESSAGE

READ ALL ABOUT IT!

This is the familiar advice of the newsboy on the street corner. Now we suggest that you read all about missions. Our writers tell the story, the thrilling story, in this issue. There will be more to tell in succeeding issues. Read this issue, every bit of it. Then speak about it. Share your copy with others. Let them know about this grand, world enriching enterprise.

Now a word of caution. We must do more than read about it. We must do something about it. Begin saving now for your Easter missionary offering.

MISSIONS IN TRANSITION

"Rethinking Missions" is a perennial part of our Christian responsibility. Since missions is a fluid enterprise, subject to all the subtle influences of a given generation, no neat formula will ever suffice as an explanation and blue-print of such a complex and comprehensive endeavor. Each generation must find new and flexible containers for the new wine of the gospel. Missions is constantly defying definition and classification. No sooner is the subject catalogued and pigeon-holed, than it is found overflowing into other categories.

Someone facetiously remarked that Adam was overheard saying as he left the Garden of Eden, "This is a time of transition." Every age is an age of transition. There are times, to be sure, when the transitions are more abrupt. We are living in such an era.

What is the present status on the mission field? Executive Secretary David McKeith has this to say, "While the doors is China are closing to some extent, the opportunities in the other areas where the American Board missionaries serve have never been greater. At the present time the Foreign Policy Committee of the American Board, under the Chairmanship of Ronald Bridges, is studying all our work with a view to changes in policy and program to meet the present and future world needs. One of the major tasks before us is the training of Christian leaders in each country."

No ban or increased restrictions have been imposed on the admission of evangelistic missionaries to India, according to Government sources in that country (National Christian Council Review, published at Nagpur, Dec. 1950). "As in the case of all foreigners coming for a long residence," the official statement reported, "it is necessary to ensure that the need for the admission of an evangelistic missionary has been established and there is no suitable Indian available to perform that work." During 1949 650 missionaries were admitted. Figures for 1950 will show about the same number.

Speaking in New York, January 4, Mme. Vijayalakshmi Pandit, Indian representative to the U. N., in a message prepared for a testimonial dinner to Frank C. Laubach of World Literacy Fame, paid high tribute to mission work in India saying: "I would like to take this opportunity to express the gratitude of many sections of my people for the splendid contributions that foreign missionaries have made to India in promoting the welfare of its people. Mission hospitals, schools, colleges, asylums, welfare settlements and rural development centers have been established in different parts of India by voluntary effort of the foreign missionaries, have always been both inspiration and example. In the secular state of India, we hope to welcome many friends of foreign missions in the task of the great construction we have launched."

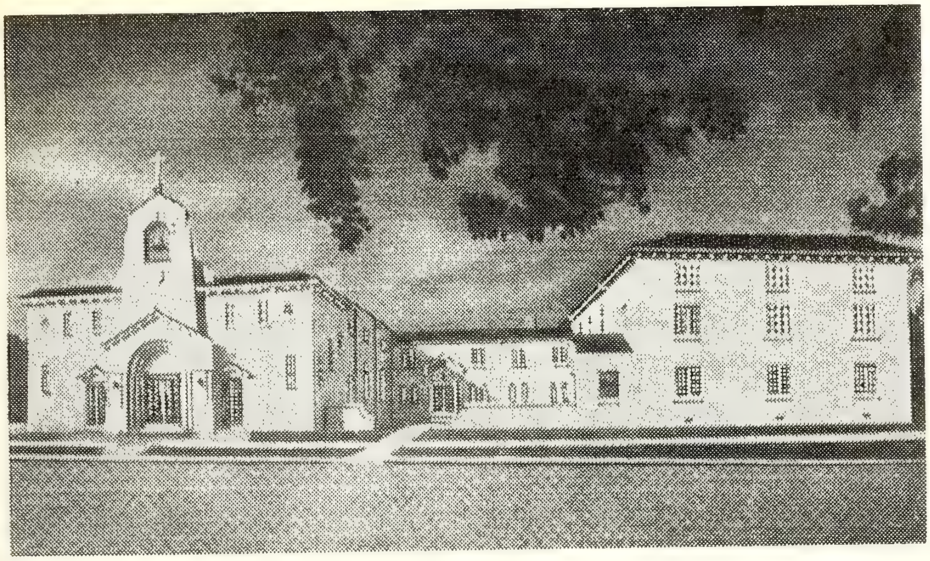
Who said that the day of missions is past? Our continued prayers and gifts will send many servants of the Most High through these open doors of opportunity.

SALUTE TO SUPERINTENDENTS

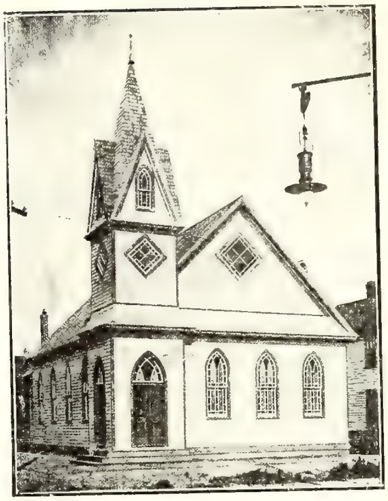
Increasingly our people in the Eastern Carolina Conference are learning their way to Wake Chapel at Fuquay Springs. On Thursday evening of last week, ministers and Sunday school superintendents drove from churches throughout the Conference to the first of three such meetings to be held in North Carolina. Wake Chapel was the host, gracious and magnanimous host. The Rev. Fred Register and Mr. Rex Powell, together with a corp of assistants, had made extensive preparations. The program was designed to survey the field of Sunday school organization and administration and help the superintendent to diagnose his own problems. Dr. H. S. Hardcastle was present and drew from wide experience in his portrayal of the ideal superintendent. A happy precedent was formed, for the group decided to make this an annual affair. You will be hearing more of this meeting.

A HALF CENTURY OF GRACE AND GROWTH AT NEWPORT NEWS

We are taught not to despise the day of small beginning. Our fine, adequate church in Newport News has grown from a very humble beginning and commendable progress has been made. As larger numbers have joined hands with the original, faithful nucleus, the church has become increasingly strong and resourceful. Missionary investments there have been as wise as they have been generous. Now that the church has reached an efficient and self-sufficient numerical status, with the physical facilities for a thoroughly modern church program, the next half-century should be characterized by even more conspicuous demonstrations of churchmanship. **The Sun** is pleased to salute the church on this grand anniversary.



THE NEW AND MODERN CHURCH PLANT



ORIGINAL CHURCH BUILDING

Newport News Celebrates Fiftieth Anniversary

The First Congregational Christian Church of Newport News has completed plans to celebrate its Fiftieth Anniversary March 7-11th. This will also be the Twenty-First Anniversary of their occupancy of the present church building.

The Golden Anniversary Program includes an anniversary banquet on Wednesday evening, March 7th, beginning at 6:30 o'clock. The charter members of the church will be special guests. In song and costume the program will be centered around the time of the turn of the century.

A reception will be held for members and friends of the church on Friday evening, March 9th. An informal program will be presented reviewing some of the outstanding events and personalities in the history of the church. Mr. C. D. West will serve as master of ceremonies. All ministers of the church have been issued special invitations for this occasion.

The Anniversary Service will be held on Sunday morning March 11th, at 11:00 o'clock. Dr. N. G. Newman, who served the church as its first pastor from 1901-1906, will be the guest preacher and deliver the anniversary sermon.

The first movement toward the establishment of a Christian Church in Newport News came when the executive committee of the Eastern Virginia Christian Missionary Association recommended to the annual meeting of the Association in December 1899 that a church be organized in Newport News. The recommendation was adopted and an organization was formed in 1900, with the Rev. W. C. Wicker, D. D. as organizing pastor. The church was known as "North End Christian Church." The first service in the new church was held on the first Sunday in March, 1901.

Due to the fact that most of the members of the church lived in the East End section of the city, and due to difficulties of transportation, it was deemed wise to begin a church in the East End section. The Christian Missionary Association endorsed the move, and Col. J. E. West, of Suffolk, offered to pay the salary of a full-time minister. An organization was perfected during 1901, and the Rev. N. G. Newman, D. D., was called to the pastorate of the East End Christian Church. Property was purchased and a house of worship was later erected at the corner of 23rd Street and Roanoke Avenue. There were forty-seven charter members, and the Sunday school had an enrollment of seventy-seven. The North End Church merged with the East End Church in 1906, and the name of the church was changed to The Newport News Christian Church.

Through the leadership of those who served as ministers of the church, and by the unfailing interest and sacrifice of the members, the church grew year after year. In 1929 it was felt that a larger property must be obtained to take care of the growth and program of the church. Through an exchange of property a new building was erected across Roanoke Avenue. The present church building was erected and the first services, held in it in February, 1930.

Following the merger of the Congregational Church and the Christian Church, in June, 1931, this church followed the recommendation of the General Council of Congregational Christian Churches and adopted the present name of "The First Congregational Christian Church," thus giving recognition to the merger of the two denominations.

Dedication services for the building erected in 1930 were held on Sunday, October 5, 1941. The notes were burned and the property formally turned over to the Trustees, J. J. Baker, R. L. Baker and C. D. West. Dr. Jesse H. Dollar, who was pastor at that time, sowed the ashes of the burned notes on the property where the new educational building now stands.

The house on the corner of 23rd Street and Roanoke Avenue was purchased by the church on March 1, 1943, and arrangements made with the architects, Wenner and Fink of Philadelphia, to draw plans for the new educational building. These plans were approved and on February 15, 1945 the contract was awarded to the Harward Construction Company of Newport News for the construction of the building. The new educational building was officially opened on December 16, 1945. This new unit of the church building includes seventeen class rooms, a church parlor, fellowship hall with large stage, a well-equipped modern kitchen, pastor's study, church office, and a beautiful chapel with a seating capacity of forty-eight.

(Continued on page 14.)

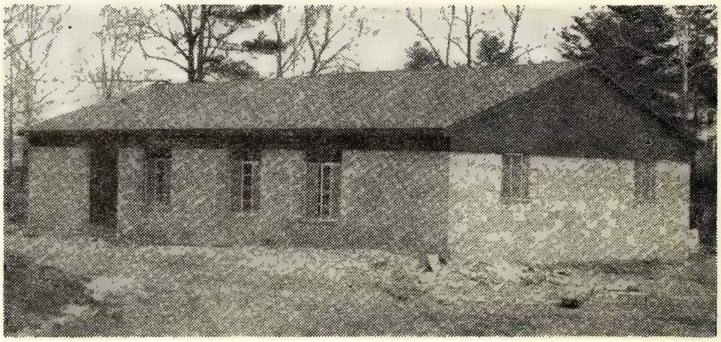
Extension Program Gets Underway at Burlington

The Mission Board, in cooperation with the C. M. A. and many of our people who are interested in seeing the ministry of our churches grow, are responding to the great challenge of the fast growing population of Burlington and the surounding area. Four extension projects in and around Burlington are in various stages of development.

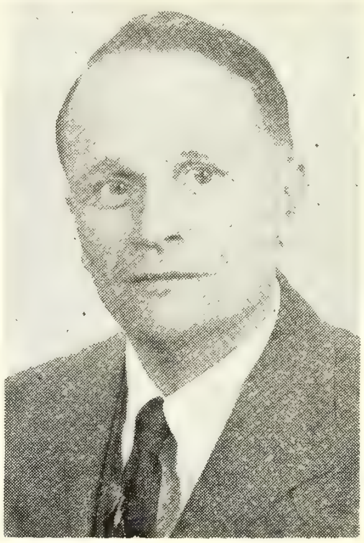
Zion Church, which serves a thickly settled area just outside the city to the Northwest, has a new educational building nearing completion. Plans are being made to hold their first worship service in the new plant the afternoon of Palm Sunday, March 18th. The people of Zion are anticipating a large number of interested visitors from our neighboring churches for that service, and are extending an invitation to all to join with them that day as they move out from meeting in a private home into a regular house of worship.

Zion's new building is a two story brick structure with five light and roomy class rooms and a church parlor upstairs. On the ground floor there is a thirty two by thirty foot assembly room which can easly be enlarged by opening folding doors to two more class rooms. The building is appraised at $10,000. The Mission Board and the C. M. A. have helped out to the extent of $4,000, and the rest has been done with local donated labor and help.

The Beverly Hills Community Church, in the east part of Burlington proper is also in readiness to begin an active Christian ministry to the people in that part of town. Here, through the generosity of Mr. D. R. Fonville, a member of the First Christian Church of Burlington, the church has been provided a large lot with ample space for a full rounded church program. The Mission Board has provided funds to around $5,000 for a first unit, which is now built and ready to go. It is called the Parish House, and will serve for all church functions until the parsonage is completed. The parsonage basement will provide additional needed space.



BEVERLY HILLS COMMUNITY CHURCH PARISH HOUSE



Rev. ROBERT T. WOODRUFF, Jr.

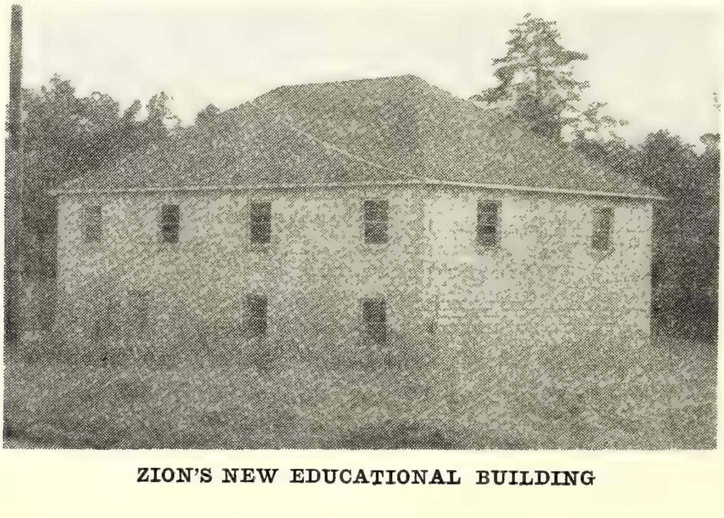
The members of the First Burlington Church and the Mission Board along with a special gift are going ahead with building a parsonage. The contract is signed, and this second unit of the Beverly Hills project should be ready for use early this summer.

The Mission Board has also provided funds for a pastor at Beverly Hills, and the Rev. Robert T. Woodruff, Jr. and his family have recently moved to Burlington to begin this work. During the month of March he will divide his time between Burlington and the Ingram and Pleasant Grove field, where he has been serving. Beginning in April he will devote his full time to the work at Beverly Hills and assist in the promotion of the other projects in the Burlington area. Until the parsonage is completed the Woodruffs are making their home in the Brookwood Gardens Apartments 19-D, and the telephone number is 6-2807.

Plans are being made to begin services at Beverly Hills on Palm Sunday night, March 18th. In the meantime visitation in the community and the many details of launching a new church program are being carried on.

The Mission Board and the C. M. A. are helping with the new project on the West side of Burlington in Brookwood. We now have a large lot in a choice location close to the newly opened Brookwood Gardens Apartments with 148 living units. Many new homes are also going up in this area. A survey is to be made, and a congregation gathered before building plans are completed.

Finally, a very desirable corner lot in a thickly settled section just five miles north of Burlington on the Union Road, has been generously donated by Mr. C. R. Faucette of the Burlington First Church. This is known as the Lakeview Church extension project. Plans are being developed for getting a new church going here.



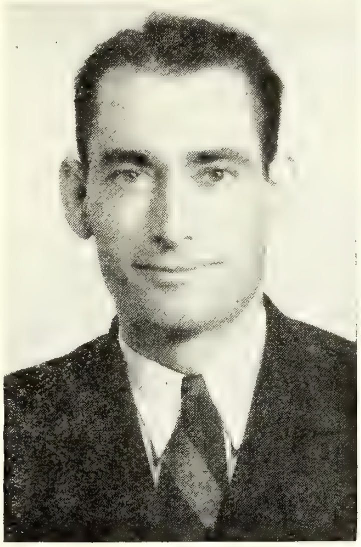
ZION'S NEW EDUCATIONAL BUILDING

New Building and Full-Time Pastorate Result of Missionary Aid in Eastern Virginia

By REV. MELVIN DOLLAR.

For the past ten months, I have been the pastor of Union Church (Southampton), and have never served a church with greater pleasure. During this period, 57 people have united with the church, making the present membership 210. Our Sunday school attendance has increased from 70 to 152. Our church attendance for the morning service is averaging around 170 and the evening service 125. We have three active Young People's Groups meeting on Sunday evening and a strong Teen-Age Club meeting each Wednesday night. We have an organized Junior, Intermediate and Adult Choir, each consisting of about eighteen members. The Junior and Adult Choirs, both vested, are in charge of the music for the morning service. The Intermediate Choir is in charge of the evening service of music.

Until recently the pastor's salary has been $3,400.00, the church receiving $1,200.00 of this from the C. M. A. and the Home Mission Board of the Southern Convention. Now the church has gone off both the C. M. A. and the Home Mission Board, and the pastor's salary is $3,600.00. The church is very proud of the fact that it is no longer dependent upon outside aid in the promoting of the regular church program.



REV. MELVIN DOLLAR

The church is nearing the completion of a new chapel and the remodeling of the old building into a religious education plant. The interior of the chapel is that of the chancel arrangement. This building is costing approximately $35,000.00. Of this amount, $20,000.00 has been donated, the remainder is to be raised within the next three years. It is hoped that a recreation hall will be built for the social life of the church this fall. Six months ago the church made the final payment on the $12,000.00 parsonage built three years ago.

Although the church was organized 125 years ago, it has had a full time program for only three years. The church could never have accomplished what it has in this short time had it not been for the generosity of the C. M. A., Mission Board of the Southern Convention, the Board of Home Missions in New York and the many local friends who have had enough faith to lend a helping hand.

This community is not that of the high potential area as in Norfolk, but the church is in a growing community and there is no reason why it should not enjoy growth for many years to come.

Mission Effort Bears Fruit in Carroll County

I wish you could come to Carroll County and see what your prayers and talents are doing! Carroll County is one of the Home Mission fields that has been given a badly needed transfussion, a transfusion made possible by you who believe in Christ and are helping others to know and love him.

It would take a book for me to tell you the picture of what I see in the future for the work in Carroll County—I see Elk Spur and Rocky Ford (possibly a third church in or near Mount Aiary, N. C.) supporting a full time pastor. The work here justifies this belief.

The Rocky Ford group have been wanting to build their church in a more desirable location and are now in the process of raising funds for this. We have had an average attendance of 55 for the last several months, which I believe will be doubled just by moving the location of the church out upon the highway.

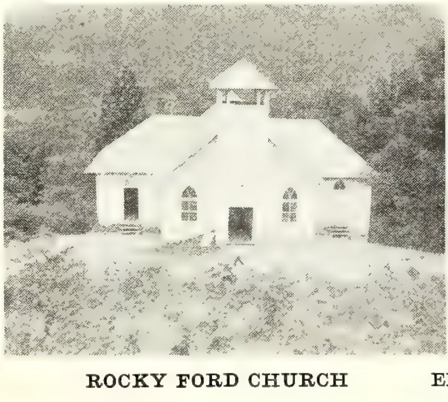
During Lent, we have on a Special Building Drive program. Already in this drive, the Rocky Ford people have raised something over $200.00, making near $1,000.00 on hand in cash and pledges. The Mission Board has granted $5,000.00 upon the passing of the lot and building plans. The people of Rocky Ford are very thankful to the Mission Board for their helping fulfill their hope and dream for a new Rocky Ford. We plan to build a brick church, whose very presence in the community will speak of Christ.

The Elk Spur Church has a new spark of life, also. Although we are handicapped by the loss of our faithful and ever-working superintendent, Mrs. Lannie Utt, our average attendence has risen from around 50 to near 75 during the last two months.

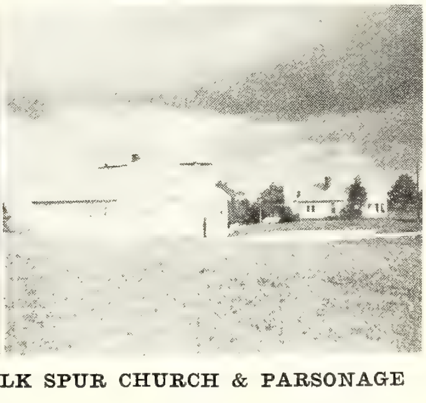
The churches are backed by weekly prayer meetings, meeting in the homes of those in the community. This has added a certain personal fellowship not present before.

I have just returned from the Elk Spur Young Peoples Meeting tonight, feeling good inside over their spirit at worship and recreation. Present tonight were 44, including several visitors from other churches.

(Continued on page 15.)



ROCKY FORD CHURCH



ELK SPUR CHURCH & PARSONAGE

Christian Missions

At Home and Abroad

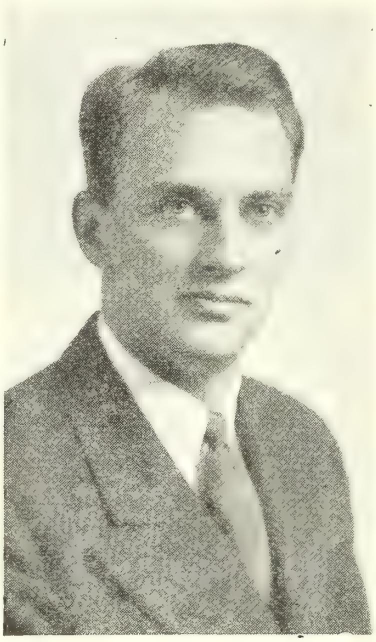
BACK HOME.

Dear Friends:

We're home in the U. S. A. Only those who have been away can fully appreciate the deeper meaning of those words. We Americans are often critical of our country, and rightly so. We want to continually improve what we love. But after being away for four years, America looks mighty good to us and we are more conscious of her virtues than we've ever been before. We are conscious of her natural beauty, the splendor of her cities, her kindly people and above all the freedom from tyranny which citizens and strangers alike enjoy. Such freedom has been denied to us and to our Chinese friends during the past year and a half under the rule of a Communist police state. How wonderful it is to wake up in the morning and know we will not be summoned by the police for questioning. What a blessing to be able to read what we please, say freely what we believe, and go where we wish without first consulting those in authority. May God help us all to preserve these freedoms and to use them responsibly. We hope to be better citizens of the U. S. A. because of our experiences abroad.

Why We Left China. In the early part of the year 1949, when we decided to remain in China under Communist rule, our decision was based upon certain hopes and expectations. We hoped that the Chinese Church would arise to its responsibilities in the "New Day," taking further steps toward developing self-supporting, self-propagating and independent. churches. We wanted to go into the threshold of the new day with our Chinese fellow Christians to demonstrate our togetherness and oneness in Christ Jesus, our common Lord. This we have done. We have seen the new age ushered in; we have seen some hopeful signs that the Chinese Church will be able to continue to witness for him in the midst of persecution and trial.

At the present writing, most of us missionaries and Chinese Christian leaders alike have come to the almost inevitable conclusion that *the time has come for Western workers in the Chinese Church to withdraw.* That church must now stand upon its own feet. Well-trained and consecrated Chinese leaders must carry on alone into the future. The time comes when every child must break loose from his mother's apron strings. The turn of world events has speeded up that time for the Chinese Christian Church. After the Korean War began last June, it became increasingly apparent that, in the eyes of the Chinese government, we Americans were becoming a liability to the church. The government accused missionaries of acting as spies for the American "imperialistic" government. Meetings we attended were under suspicion. Our colleagues were called in and questioned about our activities. Thus for the welfare of our friends and for the good of the church, it seemed best to go.



REV. RICHARD L. JACKSON

Finally, we left because of the unhappy trend Chinese Communism has taken. We had originally hoped that China would become the one spot in the world conflict where Communism and Democracy could meet to find common ground. We had hoped that Chinese Communism would lean neither to the East nor to the West, but would seek to take the best from both cultures. Thus a common meeting place would be provided which would contribute to world peace. We had reason for such expectations. Chinese culture is quite alien to the Communistic philosophy and the Chinese do not readily accept the rigid police state.

Recent events, however, have proven that the present Chinese government is not striving for neutrality. "The world is divided into two camps. We cannot be neutral but must lean all the way with the Soviet Union," says its spokesman, Mao Tse Tung. In line with such a policy, we Americans are not wanted in China, nor will China provide a meeting ground between East and West. History may show this to have been one of the greatest tragedies of the twentieth century.

Geeting an Exit Permit. In our last letter we told you about applying for an exit visa early in July, about Dorothy's illness, and David Van's birth on October 1. After it seemed safe, medically, for us to go, you will remember we were put off again and again for every conceivable reason. We were accused of spying, starting false rumors, being involved in a plot to steal valuable curios from the palace in Peking, etc. Our baggage was examined several times to discover curios, and the few Chinese things we had been given or bought were confiscated. I won't go into detail except to say that the past five months seem like a horrible nightmare to me and put me under the greatest strain I have ever known.

Finally an order came permitting us to leave, so on November 28 we (10 adults and 8 children) began the long trek out. David was now two months old and on a powdered milk formula. We were detained for two days in Nanping in miserably cold weather because the army had requisitional all trucks to move troops up to Korea. Finally, two trucks were provided, but we soon disvovered that they had faulty engines. It took the next four days to go about 200 miles. At Shangjao we began the forty-eight-hour train ride (in coaches) to Canton. Our baggage was thoroughly inspected seven times on the way out. Our greatest loss was that of a thousand colored Kodachrome slides of friends and family taken in America. These were confiscated in Canton. When, on December 10, we saw the British flag just over the border, there came to us a sensation I shall never forget. Freedom again! Our hearts were so full of thankfulness that many a prayer of gratitude was breathed that day.

(Continued on page 15.)

Church Women at Work

With Emphasis on Missions

Mrs. F. C. Lester, *Editor*
840 Sunset Avenue, Asheboro, N. C.

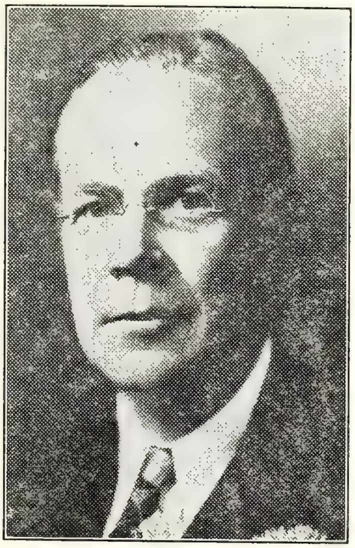
DR. AND MRS. WILLIAM NUTE.

This week we bring to you another missionary couple for special study by our women's group—Dr. and Mrs. William L. Nute. In contrast to the recently apointed McMillen's about whom you read last week, the Nutes have been in Turkey for a long time—in fact, Mrs. Nute, as Mary Christie, was born in that country, the daughter of American Board misionaries.

Mary Christie was educated in this country at Bryn Mawr College in Pennsylvania and at Hartford Theological School. She married D. Minor Rogers and went with him to Turkey in 1908. The next year he was massacred by the Turks. She tught in our Tarsus school from 1911 to 1915.

In 1914 a young teacher, William L. Nute by name, fresh out of Yale, went to Tarsus for a three year term as a teacher. And in 1914 he maried Mary Christie Rogers.

Seeing the great need for doctors in Turkey, the Nutes came back to the United States so that he could study to become a medical misionary. He got his M. D. from the Columbia Universtiy College of Physicians and Surgeons, served his internship in New York, and then went back to Turkey as a doctor. They were in Tarsus from 1926-28, in Adana from 1928-32, and have been at Talas since 1934 with the exception of one year 1944-45) in Gaziantep.



DR. WILLIAM NUTE

RALLY SPEAKER.

We will all want to hear Mrs. E. E. McClintock, Secretary of Woman's Work for the Missions Council of our denomination, speak at the Spring Rallies:

March 27—Waverly District—Dendron.
March 28—Suffolk District—Liberty Springs.
March 29—Norfolk District—Rosemont.
April 3—Henderson-Raleigh Districts—Plymouth.

MRS. E. E. McCLINTOCK

April 4—Asheboro-Sanford Districts—Sanford.
April 5—Burlington-Greensboro District—Mt. Zion.
April 6—Halifax District—Pleasant Grove.

Present Work.

Dr. Nute is not a "horse-and-buggy doctor," but a doctor with a horse and no buggy! He covers miles and miles of the surrounding countryside on horseback. In cold weather, he wears a "yamche," or great cape, made of heavy felt, which is large enough to cover both himself and most of his horse. The moment he gallops into view, the word is passed along. "The doctor is coming!" By the time his tired horse has climed the steep road, half the population is gathered to guide him to the first sick person. In his clinic at Talas, as well as in the villages he visits, he not only cures physical troubles but combats supersition and fear—the great curses of the Near East.

Pattie Lee Coghill, who visited the Nutes while in Turkey several years ago, reports that they are known far and wide and are considered among our most useful missionaries. Incidentally, she was supposed to take a ten-mile trip on donkeyback to a village where Dr. Nute worked while she was there. However, it rained and she did not get to go. (Don't tell anyone, but I am sure she was glad it rained that day, as she was not at all sure that Coghill and donkey and old cobblestones roads and steep trails would mix!)

MRS. WILLIAM NUTE

The Nutes stayed on in Turkey through the period when religion was completly banned. But they exemplified the Christian spirit by their service to the Turkish people. One Turk said of him, so Pattie Lee reports, "I don't know much about his religion, but I do know that Dr. Nute has something that none of us have." And that "something" is transferable through the healing ministry, just as it is through the preaching ministry.

* * * * *

REMEMBER IN OUR PRAYERS.

In the American Board Prayer Calendar (published in the American Board Year Book, which may be secured for 50c from 14 Beacon Street, Boston 8, Massachusetts) Dr. and Mrs. William L. Nute are listed for March 14. Let us, too, remember them with our prayers on that day—next Wednesday. If we have prayer meetings in our churches on that night, it would be fine to see that their names are included in the public prayers.

FOR THE CHILDREN

Mrs. R. L. House, *Editor, Southern Pines, N. C.*

The writers for The Sun have used the mission theme for this week. It is especially appropriate for me as I'm off to visit my home church at Newport News which is this week celebrating its 50th. anniversary. We call a 50 year celebration a Golden Anniversary. Fifty years is not so long, just half of a century of a lifetime. There are many churches 100 or 200 years old; but still 50 years is worth remembering!

The church is a missionary one. Not far-off, but a right-here-at-home church. When I was a little girl it was still struggling and it looked like a "mission church." But when it became strong enough to give of itself to others in a missionary way it began to grow strong and has grown by leaps and bounds and is one of the finest in Eastern Virginia Conference and in the whole Convention!

Just between us, I sometimes think it is the best church! There is a reason for my thinking that. Many young people have been married there, babies consecrated, services for those who had gone beyond and much pain and pleasure have been known within its walls. One minister has gone from it and two of its members became minister's wives. There have been some great preachers and fine pastors.

How do you feel about your church? Are you proud of its history, proud of the building and of the work it does? If so you will think yours is the best too. I know that the congregation feels grateful that the Mission Board spent money in building the church, and later in saving the church at Newport News when it had some bad days. It is a proof that mission money is God's money.

There are several hundred youngsters in the Sunday school. The next fifty years belongs to them. I earnestly hope and pray that they too shall have the missionary spirit!

COURTESY IN ADDRESS.

By Helen Gregg Green.

Issued by the National Kindergarten Association.

During a half hour with a young man and his sales manager. I observed the salesman failed to call the older man by name, even once. To me this seemed a lost opportunity to extend a natural courtesy. On the other hand, of course, the use of a person's name during a conversation with him may be much overdone, causing annoyance instead of giving satisfaction.

I chatted an up-and-coming six-year-old as he sauntered home from school. "How are you, Bobby?" I asked. "I'm fine, thank you," he replied, eyes wide and twinkling. He hesitated, then requested, "Please call me Robert." "Why do you prefer *Robert*?" I inquired. "That's my name!" he answered.

Early risers, none too amiable, half filled the elevator in our apartment hotel one morning. A wide-awake three-year-old joined us. Smiling broadly at a pretty young woman, she said, "Good morning, Dr. Randall!" All small children should be encouraged to remember and to use names as did this alert towhead, since friendly manners have their roots in the preschool years.

Do you, parent reader, teach your Susan and Ted that there are certain appropriate distinctions to be considered in the use of names? Do you explain that you call Dad "Carl" when you're speaking to him and of him before friends, refer to him as "my husband" to acquaintances and as "Mr. Potter" to tradespeople and strangers? And do you tell them that few persons like to be addressed as "Dear" by those with whom they come in contact only casually? Demonstrators and salespeople often work against their own best interests because of their mistaken idea that calling their patrons "Dear" expresses friendliness. Do you discourage addressing anyone as "You" when a person is speaking to another whose name is known to him? Knowledge and practice of these small amenities will help give childdren confidence and poise. Adults often believe youngsters will "outgrow" careless manners. Alas, the reverse is true!

Our teen-age neighbor, Jerry attends a private boy's school where instructors are addressed as "Sir." Karen, his sister, is enrolled in a girl's school where the students are taught to say "Yes, Miss Jones" or "No, Miss Holmes"; *never* merely "Yes" or "N.o" They are shown, too, that it is easy to avoid constantly repeating the names of their instructors, by answering in sentences rather than with the abrupt single word. Courtesy and gracious manners, however, are for ALL! Many kindergarten and grade school teachers help boys and girls to develop gentle personality habits equal with those taught in private schools.

Acquiring the habit of remembering names is a graceful way to build friendships. How often we hear the lament "I always remember faces, *but I can't remember names!*" When brown-eyed Ruth, who later became the president of her class, entered college she had little difficulty remembering the names of her newly-made friends; she had cultivated the habit of calling each person by name three times soon after an introduction. The friendly attitude, acqiured by a child through this habit of remembering and addressing by name those with whom he comes in contact, is a worthwhile factor in personal relationships.

OPENING DOORS.

(Continued from page 3.)

creasing Sunday school! Classes are now "bursting" the walls (and some of them have to meet in the parsonage). Plans are under way for the erection of a Sunday school building.

Greensboro, "First," Rev. W. E. Wisseman, pastor, has begun its new building in a new residential area of West Greensboro. Great promise of open doors face us at Feyetteville, Siler City, Harrisonburg, and Burlington, "Brookwood" and "Lakeview." Here excellent opportunities await our action for the organization of new churches.

The Mission Board is making its resources (provided by your gifts to Home Missions) available for these promising fields. The Board had calls for aid equal to three times its annual income.

But "open" doors are not only made possible through the erection of new buildings. Service being rendered by full time pastors in churches of promise, but with inadequate resources at present, is a work of opening doors to the Christian life for hundreds of boys and girls, men and women. Your funds going through the Mission Board make possible these open doors in nearly 50 churches, serving more than 5,000 people.

Give generously to the Mission Board throught the Cent-a-Meal plan and the Easter offering. W. T. S.

News of Elon College

President L. E. Smith, Elon College, N. C.

THE WINTER QUARTER ENDS.

Elon College operates on the quarter system—three quarters during the regular college year, and two terms of six weeks each (one full quarter), comprise the fourth quarter. This system provides the opportunity for a student to complete his requirements for graduation at four different periods during the year. It also affords an opportunity for students to enter college at the beginning of each quarter. As a rule, there are about as many new students enrolled at the beginning of each new quarter as we have to graduate at the end of each quarter, so that failures account for the changes in the total enrollment of the student body.

This is a very unusual year. Students now in college, particularly the freshmen and sophomores, are confused, undecided, and restless. They desire to remain in college, but the threat of war makes their stay problematical. The big question is "Will the government draft them for military service, and if so, will they have any say as to which branch of service they will enter?" Certain government officials are advising young men who are now enrolled in college to remain in college until they are called. The feeling in certain official circles seems to be that students in college who are determined to complete their education will be permitted to do so.

Elon College has applied for an Air Force ROTC unit. The application has been filed with the proper authorities. We, together with hundreds of other colleges, are hoping for favorable action on our application. This question should be decided before the end of April. Just as soon as a decision is reached, we shall convey the same to prospective students. In the meantime, high school students should plan to enter college and trust to providence and the fortunes of the day to see them through.

CHRISTIAN WORKERS CONFERENCE.

We have experienced considerable difficulty in determining a suitable date for the Christian Workers' Conference to be held at Elon College this year. Two definite dates in January were selected, but for obvious reasons they both proved to be unsatisfactory. Then to make sure of an acceptable date, April 1-4 were selected. We were promptly notified that these dates were in conflict with the missionary rallies held annually in all conferences of the convention. Consequently, April 15-18 were named as the dates for the conference. The conference will be held at this time. It is later in the season than we usually hold the conference; however, we are trusting that it will prove a happy selection. The conference will begin on the afternoon of the 15th, with a convention-wide laymen's rally. This is usually a great occasion, and coming at this time of the year we should have an unusually large attendance.

The conference program will emphasize evangelism, Christian education, stewardship, and the ministry. Denominational officials and pastors will present these topics. Pastors, Sunday school superintendents, Sunday school teachers, missionary and young peoples' organizations will be invited to the conference. The rates will be reasonable, and a profitable program will be completed and presented. Your church should begin now to plan to have at least one representative at the conference. The fellowship will be fine.

APPORTIONMENT GIVING.

Frequently we feel that appeals for money for the support of the church and her institutions come all too aften. The facts in the case are that the appeals never come as often as the blessings do. We never grow weary of receiving. We frequently persuade ourselves that we are impoverished by giving, which is an error. The individual who gives always has something to give. The promises are with the generous. If we give, we are assured that it will be given unto us, good measure, pressed down, heaping up, and running over. Too often, we impoverish ourselves by failing to divide what we have. If we should endeavor to follow the instructions given us in the scriptures, we would lay aside on the first day of every week according as the Lord has prospered us. If our faith were sufficient, we would bring our tithes into the storehouse of the Lord and try him and see if he would not give us blessings beyond measure. The ones of us who seek to save usually lose. It is when we lose ourselves that we really find life in its richness and fullness. What we give is an investment that can not fail.

Previously reported		$ 862.43
Eastern Va. Conference:		
Windsor S. S.	$ 28.94	
Western N. C. Conference:		
Albemarle	$ 37.50	
Sophia	10.00	
		76.44
Grand Total		$ 938.87

SET DOWN IN A LARGE CITY.

(Continued from page 3.)

Virginia have been here and our church has sought to minister in varied ways.

It is a joy to welcome members of our churches elsewhere to our fellowship when they move to town. Those of Congregational background are as numerous as those of the Christian Church background in our fellowship. This makes us in this area more conscious of the Congregationl Christian merger some years back.

Now, we must face the future. Having a net gain in church membership of 62 in a little less than five years, we are faced with the necessity of building a sanctuary and more class rooms. Already the Building Fund has been started and the hope is that in the near future a new building will be added to our present plant, the parish hall. We are not a large church, but we are growing.

* * * * *

ON THE EDGE OF A LARGE CITY.

This is a fearful place to be. This is where our Pfafftown Church is located, near Winston-Salem, N. C. The city is approaching rapidly and as Wake Forest Colleges move to Winston-Salem, so will the city move directly toward Pfafftown.

In view of our growing possibilities, the Pfafftown Church is making plans for a new building, adding a social hall and several classrooms. In the near future the entire sanctuary will have to undergo a face-lifting and this will add to the beauty of the church set on a hill. Recently, if you have been reading The Christian Sun, you will have noticed a picture of the Pafftown pulpit platform decrated for the Thanksgiving service of the God's Portion Plan. Though small yet, the church is moving forward with their eyes on the future.

W. J. Andes,
Minister.

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

JESUS FACES DEATH.

Lesson XI—March 18, 1951.

Memory Selection: *Not what I will, but what thou wilt.* Mark 14:36.

Lesson: Mark 14:22-26, 32-36.

Devotional Readings Isaiah 53:1-12.

Sunshine and Shadows.

The fourteenth chapter of Mark is a combination of sunshine and shadows, of bright lights and dark backgrounds. There is, for instance the delicate and delightful story of the woman who broke the alabaster box of ointment and anointed the head of Jesus as a token of her love, followed by the story of how Judas went to the chief priest and agreed to betray his Master for thirty pieces of silver,—a contrast between devotion and deviltry.

Then there is the delightful and happy scene in the "upper room" where Jesus met with the disciples to observe the Feast of the Passover, and to enjoy the friendship and fellowship of the disciples, marred by the presence in their midst of Judas who had already agreed to betray the Master, and overshadowed by the fact that another of his disciples was to deny him.

And finally there is the courage and devotion of Jesus as shown in the experience in the Garden of Gethsemane, and the cowardice and defection of the disciples as they slept while he suffered, and fled while he faced his enemies—the suffering Saviour and the sleeping disciples!

In all these dark scenes there is one shining light—The example and the spirit of the Master. Here as on the Cross one can reverently say "Truly this man was the Son of God."

"In Remembrance of Me."

Not some magnificant building or monument, not some well-endowed foundation, not some finely-carved statue, but a simple and elemental thing such as the breaking of bread and the drinking of the cup as a means of keeping him in remembrance. It is to be noted, too that the central emphasis is upon the remembrance of his death. Jesus would have us to remember him but to remember him in connection with his sacrificial death,—my body broken for you, my blood shed for the remission of sin—this is what he said. And thrilling fact, this simple memorial has been observed through all the centuries and by all classes and colors and creeds in Christendom. Nothing has done more to keep alive the memory of the Lord Jesus Christ than the Sacrament of Holy Communion or the Lord's Supper, the simple memorial embodied in the breaking of bread and the partaking of the cup.

Facing Life's Dark Hours With a Song.

"And when they had sung a hymn they went out to the Mount of Olives." These are thrilling words when set against their background. Perhaps the disciples did not know what awaited them that night and on the morrow, but the Master knew full well. But after they had finished the supper, and before they went out into the night, they sang a hymn together. We may be sure the Master joined in that hymn with voice full and clear. Perhaps he himself led it. The great hymns of the church—how they can bring hope and courage and strength in hours of trail and trouble. Men and women have not only faced hardship and suffering with songs on their lips, but they have suffered martyrdom as they sang. Thank God for the lilt and the lift of great music.

"A Place Called Gethsemane."

"And they came unto a place which was named Gethsemane." He went there to pray. As was his custom, and so unlike our custom, he prayed before a crisis, and won a victory in advance. He was accustomed to going there—the Master had his place of prayer. It helps to have such a place for one's "quiet hour" if possible. The associations of the place make it easier to pray. And blessings already received prepare our hearts for added blessings.

It was a time that tested the Master's soul. On his heart there rested the sin of the world, before him lay the agony of the Cross. Could there be some way out? If there was no way out, he must have help. So he prayed. Among other things, prayer was for the Master a source of courage and strength and guidance. He had learned from experience that as he waited upon the Father, his strength was renewed, as he asked for wisdom, the Father gave it. And so alone—for ultimately men have to fight their spiritual battles alone—he agonized in prayer. And he got his answer to prayer. The answer was "No!" It was not possible for the cup to pass from him, he must drink it to to the last bitter dregs. But even as he got the Father's answer to his prayer, he also got the Father's assurance that he would give him the victory. And so he came to the sleeping disciples, calm and courageous, and bade them arise and be going. The poise and peace of the Master through the ordeal of the trial and crucifixoin had their source in the experience on Gethsemane. He had overcome himself and he could therefore overcome the world. Victory here meant victory everywhere.

A Note of Hope.

It was a dark picture as reflected in the scriptural account of this last night of Jesus on earth. But there was light in this darkness. Even as it looked as if the world was crashing around their heads and all was lost, the Master struck a note of hope. As they were drinking he told them he would not again drink of the fruit of the vine until that day when he drank it new in the Kingdom of God! His truth would endure, his cause would triumph, his Kingdom would come. He did not tell them when, but he told them it would come. Wherefore we can be of good courage and of good cheer.

Facing the End.

This lesson has a word of comfort for those who fear death. The inspired writer in Hebrews says that Christ can deliver those who through fear of death are all their lifetime subject to bondage. Hebrews 2:15. A normal person hardly wants to die. But a Christian need not fear death. The story is told of a boy who had been frightened by older boys by being told that a path through woods was lined with ghosts and hobgoblins. The boy was terrified until one day his older sister met him at the entrance of the path and took him by the hand, and said to him, "Now you and I are going to walk through this dark woods together. You take my hand and hold it tight and walk slowly, and I will not let anything hurt you. We'll see if there are any ghosts or hobgoblins in this woods." There weren't and the boy was never afraid of that woods any more. And that is what Christ had done for us. He

(Continued on page 15.)

MISSION BOARD BUDGET FOR 1951
Challenges Every Church

By Rev. F. C. LESTER, D. D.

HOME MISSIONS — $78,552

Southern Convention

Active Budget	$36,552
Conditional	40,500

Salary Aid Goes to

- Bay View
- Belew Creek-Salem Chapel
- Biscoe
- Burlington: Beverly Hills, Brookwood, Lakeview
- Chapel Hill
- Elk Spur-Rocky Ford
- Elon College Community
- Ether-Shady Grove
- High Point
- Mebane
- Pleasant Ridge - Spoon's Chapel-Union Grove
- Siler City
- Sophia-Flint Hill-Bailey's Grove
- Virginia Valley Churches served by Coulter, Madren, Newton, Rohart
- Winston-Salem
- Zion

Total $15,192

Special Aid

- Richmond
- Western N. C. Conference

Total $550

Building Aid

- Asheboro
- Bay View
- Burlington: Beverly Hills, Brookwood, Lakeview
- Carroll County: Parsonage, Rocky Ford
- Concord (N. C. & Va.)
- Franklin Parsonage
- Greensboro: First, Palm Street
- Hank's Chapel (Parsonage)
- Harrisonburg
- Liberty, WNC (Parsonage)
- Norfolk, Second
- Raleigh, Carolina Pines
- Southern Pines
- Union (Southampton)
- Zion

Total $57,450

Across the U. S. A.
$1,500

This amount is designated for denominational work as represented by The Home Boards of Congregational Christian Churches.

We want to share in all the work of the denomination, even if it must be in a small way.

From the Atlantic to the Pacific our Church works for the welfare of people.

Some of the money will come back as grants to our churches and as building loans.

A strong Church in America is our best guarantee against atheistic Communism.

FOREIGN MISSIONS
$31,624

It will be administered by The American Board of Commissioners for Foreign Missions, and will girdle the globe with helpful service.

This amount includes $2,000 for relief and reconstruction, special gifts, and the money formeldy designated for Shaowu.

Hospitals, schools from kindergarten to university, orphanages, social centers, farm agencies, churches, ministers and evangelists will get support.

We share in supporting some 300 missionaries in many nations of the world.

This year we continue the support of our Shaowu missionaries, and hope that ways may be found to aid the churches there.

Numerous projects are available in our mission fields for individuals, classes or churches to suport. Some of them cost as little as $110 per year.

Administration and Promotion

Support of Convention Office and Workers	$ 4,620
To The Christian Sun for publicity	1,000
For meetings of Board and Committees	200
Promotional Expense (printing, etc.)	300
Contingent Fund (for emergency calls)	300
Insurance (on property owned by the Board)	200
Interest on money borrowed	400
	$ 7,020

Note: Except for last two items, payments are made half from Home and half from Foreign Mission Funds.

WHAT IS TO BE ACCOMPLISHED WITH ALL THIS MONEY?

Among the things that would happen within the Southern Convention—

Forty-two church communities would be aided with ministerial service;
Five churches would get help in paying for churches now in use;
Five brand new churches would be started;
Two parsonages would be renovated, and two built;
Three churches would move to new communities and build;
One church would have a new educational plant;
And ALL our churches would feel the thrill of working together and moving forward.

All over the world the same types of things would be happening to our church people.

THE NEEDS OF THE WORLD AND THE PROGRAM OF THE MISSION BOARD CHALLENGE ALL OUR CHURCHES TO THE LARGEST EVER

EASTER OFFERING

AND THE PAYING OF ALL APPORTIONMENTS

The Orphanage

J. G. Truitt, *Superintendent*

Dear Friends:

Three Sunday schools from the Eastern North Carolina Conference have remembered the orphanage this week—Auburn, Ebenezer, and Wake Chapel. What a good thing it is to remember these children and the work which is being done for them here. The churches of the Eastern North Carolina Conference had three good representatives this week.

From the Eastern Virginia Conference we received from Burton's Grove and First, Portsmouth good contributions. Those two churches like many others within the month are happier and better for having received the monthly offering for the Orphanage.

From the North Carolina and Virginia Conference we present reports from Burlington, Reidsville, and Long's Chapel. Along with the other churches of this Conference they are faithful with their monthly offerings.

Linville and Newport sent us good offerings from the Valley Conference. How good it is to have the income as regular as the expense! It does not mean so much to an individual to drop a quarter of fifty cents in an offering plate once a month for thes children, but what a difference it makes here. It counts up and helps us do a good job. Therefore I thank you deeply and sincerely.

Of the 195 churches in the Southern Convention 67 have contributed thus far since January 1st. That leaves 118 for me to anticipate their offerings in the near future. I cannot believe any will be left out in the final total. I wish each Sunday school could get the custom of taking a monthly offering for the Orphanage.

So far we have heard from 20 Eastern North Carolina Conference Sunday schools, Eastern Virginia 14, North Carolina and Virginia 15, Western North Carolina 11, and Valley Conference 7. Therefore 67 Sunday schools have contributed $2,960.52. Members, friends, and other organizations have brought the total to $6,272.24. I am encouraged with that figure, and most appreciative.

Today I had a letter from a church group asking me to take a boy and girl to Burlington, get them a complete Easter outfit, and send them the bill. Another church group called me over the telephone and asked me to have a twelve year old boy ready for them to pick up and take to town so they could buy him a complete outfit. Another writes me that the Vanstory Clothing Company in Greensboro has an order to let one of our boys have whatever I purchase for him on the donor's account. These are exceptional cases, and they are exceptionally good.

That still leaves a lot of Easter shoes and clothes to be bought by us. Many of the children are needing something now that winter is about over and spring is near.

These are the children of your *other* family—the children which God has given to all of us to rear, feed, clothe, and give them a good outlook on life. Let us do well by them. Thank you.

John G. Truitt,
Superintendent.

Donated Commodities for the week.

Mrs. Effie Covert: 1 Coat.

Mrs. Fenton Beale: Box of used clothing.

Mrs. John A Williams: Box of used hats.

Mrs. Egbert Truitt: 1 new quilt.

Mrs. Burke Buchanan: Box of used clothing.

* * * * *

REPORT FOR MARCH 2, 1951.

Sunday School Monthly Ocerings.

Amount brought forward		$2,733.43
Eastern N. C. Conference:		
Auburn S. S.	$ 3.86	
Ebenezer	23.80	
Wake Chapel	51.58	
		79.24
Eastern Va. Conference:		
Burton's Grove	$ 10.55	
Portsmouth, First	10.97	
		21.52
N. C. & Va. Conference:		
Burlington S. S.	$ 65.72	
Long's Chapel	5.80	
Reidsville	23.00	
		94.52
Valley Va. Conference:		
Linville	$ 13.54	
Newport	18.27	
		31.81
Total		$ 227.09
Grand Total		$2,960.52

Special Offerings.

Amount brought forward		$2,855.09
Mrs. B. G. Snow	$ 5.00	
Gasoline Tax Refund	65.60	
Pisgah S. S. Pisgah, Ala.	5.00	
New Hope S. S., Roanoke Alabama	4.03	
Mr. Samuel Earman	100.00	
A Friend	15.00	
Special Gifts	262.00	
		456.63
Grand Total		$3,311.72
Total for the Week		$ 683.72
Total for the Year		$6,272.24

MEMORIAL GIFTS

"Instead of Flowers"

Dr. John G. Truitt
Christian Orphanage
Elon College, N. C.

Dear Dr. Truitt:

Please acknowledge the enclosed $.................... as a memorial gift sent to the Christian Orphanage in lieu of flowers in memory of:

....
(Name of Deceased) (City) (Date of Death)

....
(Survivor to be Written) (Address)

Name..

Address..

NEWPORT NEWS FIFTIETH ANNIVERSARY.

Continued from page 5.)

Over the fifty year period the following pastors have served the church: Rev. N. G. Newman, D. D., Rev. M. W. Butler, Rev. W. D. Harward, D. D., Rev. J. V. Knight, Rev. H. J. Fleming, Rev. E. H. Rainey, Rev. Calvin J. Felton, Rev. B. J. Earp, Rev. M. F. Allen, Rev. Robert Lee House, D. D., Rev. Jesse H. Dollar, D.D., Rev. H. S. Hardcastle, D.D. The Rev. A. Lanson Granger, Jr. is the present pastor, having accepted this pastorate in May 1950. The church now has a membership of 570, and an enrollment of 386 in the Sunday school.

A cordial invitation is extended to any friends of the church who can arrange to be present for any part of the Golden Anniversary celebration.

A NEW CHURCH.

(Continued from page 2.)

ten miles from Fayetteville, Southern Pines, Sanford, and our shallow Well Churches will find a new and significant fellowship with this new work in Fayetteville.

Dr. Ross W. Sanderson, Director of Research of our Board of Home Missions, New York, who recently visited Fayetteville with Superintendent Scott, expressed himself as being highly pleased with the promise of this new work. Dr. Samuel Howie, minister of Highland Presbyterian Church of Fayettevill, has graciously made available for the new Congregational Christian Church use the lovely Chapel of his church until a first unit building of our church is completed.

W. T. S.

WESTERN CAROLINA PARISH.

(Continued from page 2.)

tinuance of small churches located close enough together to form a group.

Within the last year Spoon's Chapel has painted the inside of the church, varnished the floor and the benches, added song books and communion racks, bought a new stove, a new cabinet, and has done some landscaping to the grounds. Mr. Gillis Luck is the very active superintendent of the Sunday school and chairman of the stewardship committee. A new budget system has been a great asset to the finances of the church. Mrs. Howard Cox is president of the Missionary Society and the ladies have had a good year in the work of missions. Sunday school and church attendance has been most encouraging.

Union Grove has purchased the brick to brick veneer the church. Both brick and steel are paid for. We are awaiting warm weather and a few more dollars to finish the work. Memorial stained glass windows are to be placed in the church when the veneering has been completed. The unified budget system of finance should prove most helpful. Mr. Paul Wilson is superintendent of the Sunday school and Mrs. Paul Wilson is president of the Missionary Society. A Pilgrim Fellowship has been recently organized with Lucy Rae Tedder, Evangeline Gann, Betty Jean Cagle, Farrell Wilson, and Samuel Cagle as officers. A group from the Pilgrim Fellowship gave a radio play over station WMFR during youth week. Union Grove is one of our fine older churches in the Western Conference.

Pleasant Ridge paid off a $3,000.00 indebtedness on the parsonage during the last conference year. This church furnishes the parsonage for the group. The church operates on a unified budget and has some money in a building fund. Mr. Theodore Cox is superintendent of the Sunday school with 169 on the roll. Mrs. Quinton Hicks is president of the Missionary Society. One of the newer groups is the Laymen's Fellowship. This group of men meets each month for fellowship, worship, and refreshments. Mr. H. V. Cox is president of this group. The newest group is the Young People's Choir. This group is led by Mrs. Sybrant Pell and meets each Sunday night. The Choir sang recently at the Fellowship dinner for the church, sponsored by the Laymen's Fellowship, and also sang at the Union Grove Church. This church has sent out a number of young men into the ministry. Among these are Rev. Fred Allred, a senior at Elon College this year.

It is a pleasure and a challenge to be pastor of this fine group of churches in the Western Conference.

Clyde L. Fields.

MISSION EFFORT BEARS FRUIT IN CARROLL COUNTY.

(Continued from page 7.)

Within the young people lies the future of the churches. Nearly half of our present church attendance lies in the ranges from six years old to 25 years of age. I can remember only a couple adult men attending church regularly a year or more ago, now there is near a dozen.

A bathroom and modern kitchen has just been completed at the parsonage. This bathroom will be the second on top of the mountain, though there is evidence of several more in the future.

Last summer, 13 new members were added to Rocky Ford Church roll, and four to Elk Spur Church roll. I could name scores of prospective members, as fine men and women as found anywhere, who will soon, I pray, strengthen the work here. Now is the hour for you to help our Carroll County Churches through your gift.

James W. Madren,
Pastor.

BACK HOME.

(Continued from page 8.)

Across the Pacific. The constant exposure to cold weather, nights in unheated inns and trains had taken their toll, so we arrived in Hongkong with severe colds and fever. Our ship, the *President Wilson,* was to sail on December 20, and even though Dorothy wasn't fully recovered, we were anxious to get home, so we climbed abroad. As many of you already know, the ship's doctor treated Dorothy for bronchial pneumonia, David Van for bronchitis and Lewis and me for seasickness. He advised us to get off at Japan and fly because the rough seas common this time of year might be too much for us. When we arrived in Japan, no plane space was available so we had to stay with the ship.

We were most fortunate in that the seas were calm most of the way home. We were even able to enjoy the last part of the trip, arriving in Califorma on January 7. We came directly to Pasadena where my sister and brother-in-law have given us the best of care. After a short visit in Ohio, we plan to visit Dorothy's family in Winston-Salem, which returns us again to the Southern Convention where we hope to see many of our friends.

We wish we could write individual letters to our Southern Convention and other friends to thank you personally for your many expressions of love and interest, and, above all, for your prayers. The remembrance of you has caused us many times to take heart and go on.

This will probably be our last letter sent out by the Mission Board. We hope before too long to find some pastorate where we can continue our ministry.

Cordially,

Dick Jackson,
and Dorothy, Lewis and David.

Note: The Jacksons have already arrived in North Carolina as previously announced, and are with Mrs. Jackson's parents—Dr. and Mrs. Louis Potter, 1872 Meadowbrook Drive, Winston-Salem. However, since this letter contains so many interesting facts it is being given to The Christian Sun readers.

Mr. Jackson will speak at the Missionary Rallies of the Women's Conferences in March and April, and Mrs. Jackson will speak at the Women's Missionary Convention May 1-2.

W. T. S.

SUNDAY SCHOOL LESSON.

(Continued from page 12.)

said to us "I will go before you into the dark woods of death and show you that there is nothing to be afraid of. Simply put your hand in mine, and we'll walk through it together and you need not be afraid, for I shall be with you."

Based on "International Sunday School Lessons;" copyrighted 1951 by Division of Christian Education, National Council of the Churches in the U. S. A.

Construction Ahead -- Proceed at Your Own Risk

By DR. WILL B. O'NEILL, Chairman, Mission Board

While on our way to Canada last summer we came to this arresting sign placed across the highway in such a way that no driver could escape its message. The state of New York was engaged in the work of building a modern highway to carry the ever-increasing load of heavy traffic to one of the world's scenic wonders—Niagra Falls. Only the thoughtless, indifferent to his own safety, and that of others, would proceed over that road without bearing in mind the warning given on the sign. We, too, as members of the Christian Church are engaged in what should be to us the thrilling task of building the King's highway to the city of our God which is to contain beauty such as "eye hath not seen."

We, too, must erect our sign to let the least and the last member of our churches know that we are engaged in the world's greatest enterprise and that it must be a cooperative undertaking in which everyone of us shall have a share. Our sign will bear the words "CONSTRUCTION AHEAD," but with the far more significant meaning that we are building Christian character in the lives of men, women and children the world around, which shall express itself in a new world order in which there are freedom from war, a deepening sense of brotherhood, a great fellowship of those who care for the downtrodden and the brokenhearted. It must eventuate in a world in which the love of Christ is pre-eminent in the lives of all men. One world "indivisible, with liberty and justice for all."

However, we must not fail to add the further words, "PROCEED AT YOUR OWN RISK." This is a solem warning to us all that our building program must not proceed at snail's pace; it demands acceleration—"The King's business requireth haste." This highly-explosive world is waiting for the redemptive message of Jesus Christ, so we must not fail.

In this great undertaking the Mission Board is a "sub-contractor." It is the servant of the churches which alone provide the men and materials for the task.

Never was the Mission Board faced with such unparalleled opportunity as today offers. From lands far-away where people dwell in darkness and in the shadow of death, and from every corner of our beloved Convention comes the Macedonian call. The Mission Board is at times baffled and perplexed, which call has the greater urgency? It well knows that within each call is worth and expectancy, but it can give only in proportion to the total giving of our people.

Only the thoughless, and those indifferent to the cries of a world in pain, a world that needs the cleansing and healing power of Jesus Christ, can pass this way without giving aid. In giving to Christian missions for work at home and afar we are building a highway unto our God. Let us make it wide and strong that it may be adequate to the load it must bear.

"Bound by God's far purpose
In one living whole
Move we on together
To the shining goal."

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.
Elon College Library

1844 - Over a Century of Service to the Denomination - 1951

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRIST[illegible]N CHURCHES

In Essentials Unity — In Non-Essentials, Liberty — In All Thing[illegible]ity

Elon College Library
X

VOLUME CIII RICHMOND, VA., THURSDAY, MARCH 15, 1951 NUMBER 11

Our Christian World Mission

By Ralph R. Shrader, Project Secretary, The American Board

At this time of tension in world's history, and during this Lenten Season when we remember that our Lord's ministry was one long journey toward the Cross, we are grateful that God has called us into his service and invited us to be co-workers with him.

We are thankful for all who have preceded us during the last 1900 years, carrying the message of God's love from age to age, from land to land, until eventually it came to our country and into our own hearts. In so far as we worship the Father in spirit and in truth we do so because missionaries brought the Gospel to the lands from which our forefathers came—and because the church of the ever-living Christ today continues to proclaim the Gospel to those who are afar off and to those who are near.

Through Our Christian World Mission he has given us a means of proclaiming his word and serving his children in almost every part of the world. Sometimes we say, "the Christian World Mission," but it isn't "the," it is "our." When we took our vows to Christ we promised to serve him faithfully and to extend his Kingdom. All of us are people who are on mission for Christ.

Let us remind ourselves that if our mission is to be strong abroad it must also be strong in our churches, in our communities, and throughout our land. Much of our best preaching is found in the examples we set—and also, unfortunately, much of our worst! That is why our local churches, our Conferences, our Board of Home Missions, our Council for Social Action and other agencies are all dedicated to bringing the Gospel of Christ and the redeeming power of God's love to bear more effectively upon every aspect of our life in America.

Our Christian World Mission begins in our hearts and in our land, but it does not end there. It goes to the sorrowing minds, the broken bodies, the lost souls of mankind—everywhere. Through Church World Service, through our Congregational Christian Service Committee, through our American Board of Commissioners for Foreign Missions we are at work in the spirit of him who said, "Inasmuch as you have done it unto one of these, my brethren, you have done it unto me."

News Flashes

Dr. Stanley C. Harrell of Durham had Dr. William Mosley Brown as guest speaker on Sunday, February 25.

Miss Pattie Lee Coghill spoke Sunday evening in Holland Virginia, under the auspices of the Pilgrim Fellowship.

Mr. A. H. McIver of Sanford was guest speaker in The Church of Wide Fellowship, Southern Pines, Sunday evening.

Rev. Allen L. Hurdle officiated at the marriage of Miss Florine Gomer and John William Horay in Holland on Wednesday of last week.

Mr. A. H. Blalock, president of the North Carolina and Virginia Sunday School Convention, announces a Superintendent's Meeting in Reidsville on Thursday night of this week.

Mr. Clarence A. Phillips, superintendent of the Bethlehem Sunday school in the Valley Conference, states that a new movie project has been serviced and is being enjoyed by the various organizations of the church.

Rev. R. A. Whitten will serve as prelate of the church at the Coronation Ceremony of Queen Shenandoah at the 24th Annual Apple Blossom Festival which will be held in Winchester on May 3rd. This Festival usually attracts 10,000 people.

Lenten services are being conducted each evening this week at the Suffolk Christian Church. Rev. W. M. Stevens, guest speaker, is using the following theme: "The Citizens of the Kingdom are; (1) A Happy People, (2) A Useful People, (3) A Spiritual People, (4) A People of Faith, (5) A Devoted People."

Hon. Mills Godwin was the speaker of the Men's Fellowship of the Suffolk Church, and presented a very pertinent thought on the place of men on the total program of the church. Eighty-five of the men of the church shared in this first meeting, and on the 28th of February met again to complete the organization. Mr. John C. Ramsey, Jr. was elected chairman, Mr. W. E. Bennett vice-chairman and Mr. C. W. Jones secretary-treasurer.

OUR BURLINGTON MEN HONOR SUNDAY SCHOOL WORKER.

Upon the occassion of the thirty-eighth wedding anniversary of Mr. and Mrs. Ernest B. Rascoe of Burlington, N. C., a delegation of men from the Loyal Men's Bibble Class visited their class member who had been in poor health for some months. Mr. Rascoe has long been a faithful attendant and diligent worker both in the Sunday school and the church. He is a life-deacon of the Burlington Church. The picture on this page was taken at the time of this visit.

PROSPECTS FOR A NEW CHURCH AT CAROLINA PINES.

Superintendent Scott and Professor L. L. Vaughan meet with an interested group of residents of suburban homes (Carolina Pines) located on RFD 3, Raleigh, on March 8th. Several such meetings have been previously held by Prof. Vaughan and Superintendent Scott. Plans are under way now for a survey by the local people, looking toward the possibility of organizing a community church in the area, to be affiliated with our Eastern N. C. Conference.

A GROUP OF LOYAL MEN'S BIBLE CLASS MEMBERS.

Shown above are (left to right, seated): Garland T. Huffman, class president elect; Rev. Henry E. Robinson, pastor; Ernest B. Rascoe, W. J. Stephens; (standing): Allen Miles, Rudolph H. Fitch, Luther C. Hearne, W. Hurley Rudd, Robert C. Blue, Edgar H. Sutton, president; James A. Campbell and W. Henry Johnston.

NEW CHURCH ENTERS OUR FELLOWSHIP.

On Sunday, March 4th, Calvary Christian Church, West Leet Street, Greensboro, North Carolina, voted to affiliate with the North Carolina and Virginia Conference of Congregational Christian Churches. Rev. Thurman F. Bowers, pastor of Happy Home and Smithwood Congregational Christian Churches, is pastor of Calvary Christian Church. This church was organized in 1939 and has operated as a non-denominational group, though it has supported the missionary and benevolent program of our denomination for several years. The church has a membership of 175, a Sunday school of nearly 200, and property is valued at $35,000. Supt. Scott and Dr. J. G. Truitt were present for the service. We welcome this new and interested group.

COMMUNITY AND ORGANIZATIONAL MEETING IN FAYETTEVILLE.

On Tuesday night, March 6th, a community and organizational meeting of the Eutaw Congregational Church (Congregational Christian) of Fayetteville, North Carolina, was held at the home of Mrs. Florence L. Rogers the donor of a spacious and beautiful six acre tract of land for the new church. Thirty persons were in attendance and plans were laid for regular services of the new church in the home of the pastor, Rev. Kenneth M. Lindner, 708 Pilot Avenue, Fayetteville. The group accepted the generous offer of Dr. Samuel Howie, pastor of Highland Presbyterian church of the use of his church's facilities, and it is expected that in late spring the congregationl will move to these facilities until a first

(Continued on page 7.)

CHURCH RECREATION WORKSHOP.

A state-wide interdenominational recreation workshop will be held in Fayetteville, North Carolina, at the Highland Presbyterian Church from Wednesday evening, April 18 through Friday afternoon of the 20th. Professional workers and lay workers of the church who feel the need for more and better recreation leadership and materials are being urged to attend this workshop which is being supported by the North Carolina Council of Churches and North Carolina Recreation Society. Young people in high school and college who show proper aptitudes are particularly encouraged to attend because it it from this group that we can expect our outstanding leadership of the future.

A number of exceptional leaders have been obtained to teach the workshop. Mrs. Nancy Stamey, Director of the Children's Theater in Raleigh, will be teaching a course on dramatics in the church. Mr. Bob Currie, Director of the Children's Museum in Durham. will be suggesting activities for use in Day Camping and other areas of religious education. It is expected that Miss Virginia Gregory, recreation specialist employed by the North Carolina Recreation Commission, will make suggestions for developing better recreation in the home. Rev. R. Harold Hipps, Associate Minister of the West Market Street Methodist Church in Greensboro, will handle courses in story telling, informal dramatics, games for different age groups, outdoor activities, and recreation for youth. Rev. Troy Barrett, pastor of the Methodist Church in Broadway, will teach song leading, party planning philosophy of recreation and folk games. Mr. R. E. Fakkema, Director of Recreation for the Highland Presbyterian Church in Fayetteville, will direct groups in summer conference recreation, adult activities, group stunts and other activities. Other leaders will also be present to discuss special areas of recreation.

It is expected that the cost for attending this workshop will be approximately ten dollars. This includes registration, rooms and meals. In addition each person attending will want to consider his travel expenses and literature which will be available for purchase. For further information and registration blanks interested individuals are requested to contact Mr. R. E. Fakkema, Highland Presbyterian Church, Fayetteville.

AN APPEAL TO SUPPORT OUR MISSION PROGRAM.

The Mission Board earnestly urges our churches and members to promote a liberal Easter Offering for Missions at home and abroad. Great opportunities await fulfillment by our Convention. A generous offering at Easter will make posible the funds which the Mission Board must have if we are to take advantage of our unusual opportunities. Many people have indicated their willingness to contribute at least A-Cent-a-Meal for Missions during the Mission Period. This is encouraging. May the number be large in this dedication of daily gifts to the cause of Missions.

W. T. S.

TO THE CONSTITUENCY OF THE SOUTHERN CONVENTION.

Greetings:

Since May, 1950 S. H. Basnight and I have labored to raise through personal visitation, appeals through THE CHRISTIAN SUN *and* by letter the money to improve the O'Kelly Cemetery in which the great founder of our church was buried in 1826. The goal at first was $500.00, We later learned that this amount was inadequate to make the much needed improvements. We were authorized to continue our work until an amount of money was in the treasury sufficient to rebuild the rock wall and improve the cemetery and surroundings.

Thirty seven Sunday schools and churches, and twenty-five individuals have sent in contributions to date amounting to around $600.00. We shall need at least $300.00 more than this. The amount in the treasury has come from West Virginia, Virginia and North Carolina. Many of the leading churches appealed to have not yet responded and some of these were organized and served by Mr.

(Continued on page 15.)

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

Editor..................Robert Lee House
Managing Editor.........John T. Kernodle

Departmental Editors—Convention, Wm. T. Scott; Missions, F. C. Lester; Women's Work, Mrs. F. C. Lester; Young People's Work, Miss Pattie Lee Coghill; Children, Mrs. R. L. House; Sunday School Lesson, H. S. Hardcastle.

Institutional Representatives—Elon College, L. E. Smith; The Christian Orphanage, John G. Truitt.

Area Reporters—M. W. Andes, W. J. Andes, J. Frank Apple, H. G. Councill, Jr., Clyde Fields, Stanley C. Harrell, I. W. Johnson, S. E. Madren, Will B. O Neill, Fred Register, P. H. Ricketts, Guy H. Veazey, R. A. Whitten.

Board of Publications—Duane Vore, Chairman, S. T. Holland, Secretary; R. C. Helfenstein, S. E. Madren, P. H. Ricketts, G. D. Colclough, Treasurer, ex officio.

SUBSCRIPTION RATES

One Year............................$3.00
Two Years........................... 5.00

Published by the Board of Publications, agent for the Southern Convention of Congregational Christian Churches, and printed every Thursday except the last in June and December by the Central Publishing Co., Inc., Richmond, Va.

Entered as second-class matter at the Post Office at Richmond, Va., July 25, 1922, under Act of March 3, 1879.

Remittances for subscriptions and notices of change in address should be sent to the Convention Office, Elon College, N. C.

All other matters of business should be addressed to The Christian Sun, 1536 East Broad Street, Richmond 19, Va.

General contributions should be addressed to the editor at Southern Pines, N. C., and should reach him not later than Wednesday of the week preceding date of publication.

Departmental material should be sent to the proper departmental editor, at the address shown on their page, and as early as possible.

The Christian Sun Subscription Blank

Dr. Wm. T. Scott, Elon College, N. C.

Enclosed will be found $3.00 ($5.00) for which please send The Christian Sun for one (two) year(s) to:

Name ....

Address ....

[ ] New ....

[ ] Renewal Name of Church ....

THE EDITOR'S MESSAGE

BUILD AN ALTAR FOR GOD!

In order to stop a plague, King David was instructed to procure a favorable, accessible site and erect an altar. The threshing floor of Arunah was a desirable site. People came from many directions to the threshing floor, and they would have no difficulty finding their way to the new altar. When David offered to pay for the site, Arunah protested, offering him not only the floor, but cattle for the offering and whatever was needed. Then David replied in those memorable words. "Neither will I offer burnt offerings unto the Lord my God of that which doth cost me nothing. So David bought the threshing floor and the oxen for fifty shekels of silver." (Samuel 24:24).

The first requisite for a new church is a favorable, accessible location. Some of our older churches were not located advantageously. Some have inadequate space. A desirable site for a modern church must include ample space for the proper perspective, for parking and for future expansion. Such a location is a good investment, even if someone must lay down the shekels!

Nearly five acres of land have been reserved for a church in the Eutaw Housing Development at Fayetteville. A commanding view and adequate space in this new section of a growing city give to it all the earmarks of an ideal location.

Our generation does not erect an altar in a frantic effort to stop a plague. It would consult the health officers, the sanitation inspector, and the physician. The worship of our altars has been purged, thank God, of much superstition. Remarkable gains have been made.

Does that mean that the altar is no longer necessary? By no means. No generation is safe without its altars. The best way to protect our civilization from modern plagues is to erect and patronize our altars. We cannot cope with the plague of communism by forsaking our altars. Worship and health are related.

Inasmuch as bodily health is greatly affected by thought and emotion, religion may play a very large and important part in promoting it. What a tremendous difference faith makes in the minds and, therefore, in the bodies of men! Victims of tormenting, devitalizing fears, going through life under the handicap of all sorts of mental obsessions and physical ailments, let human beings begin to develop faith in something or somebody and almost immediately they will feel noticeably better. As a means of ridding life of the plague of inner conflict, what is comparable to the power of Christian worship? In the august presence of God one discovers new sources of interest—fascinating intellectual pursuits, true and rewarding friendships, enormously worth-while causes in which all one's profoundest hungers have so much a chance to be satisfied that one is delivered from the unholy demons which plague life and lay waste one's powers. The altar is by no means superfluous in our age. It is indispensable.

When each generation rises to its highest best, it says in effect: "Neither will I offer unto the Lord my God of that which doth cost me nothing." Each generation must add the increment of its own love, knowledge and sacrifice to make its worship acceptable in the sight of God. We cannot worship God "in spirit and in truth" without fresh outpourings of our stewardship.

Our generation has a grand opportunity to attest its love for God and its delight in his altar. The dramatic decentralization of American industry is pushing new life into these southern regions. Amazing new developments, new communities, call for new altars, new churches. Unprecedented opportunities are ours, the like of which we may not witness again in our generation. Look about you, what do you see?

Our forefathers did remarkably well in establishing churches. It is so easy to criticise their shortcomings in the location and construction of these churches. But what are we doing? Are we doing any better, or as well? Do we have the faith and courage to organize new churches? What shall we be, critics or builders.

Fifty years ago a new church was organized in Newport News. This and other churches founded in that era have more than justified the faith of their sponsors and charter members. Our faith may erect altars today that will bless those who live in 2000 A. D.

If David reared a beautiful altar on a common threshing floor, using crude instruments and clumsy implements, think what we should be able to do today! With all our modern resources and technical knowledge, we should transform many of our prosaic threshing floors into beautiful and enduring altars for the worship of Almighty God.

MINUS MISSIONS

Do your doubt the value of missions? Then contemplate a world without missions. Few churches are organized and brought to maturity without missionary aid. Thus we come to realize that missionary aid has come to countless communities, bringing beauty, encouragement, and manifold blessings. Who would be content to live in a world minus all missionary influence? All our churches owe their existence to the missionary impetus of the Christian religion. Moreover, without missionary assistance, many of our local churches would never have been built, or their building programs would have been greatly retarded.

The incalculable blessings of missions in other lands are no less pronounced. Think of Africa minus Livingstone or Schweitzer; India without Stanley Jones, Sam Higginbottom or Frank Laubach!

The world of tomorrow will be an inferior world if the missionary message and influence is minimized.

The Contemporary Macedonian Call

By Maragret R. Blemker,
Secretary for the Near East.

"Come over into Macedonia and help us." In the year 51 a man of Tarsus in what is now Turkey answered the call of one man in a dream and carried the Gospel to Europe. In 1951 the churches in Greece celebrate the 1900th anniversary of this first missionary journey of St. Paul, one journey of significance for all Christians in the West. To Congregatianl Christians the journey has especial significance, for the area in which Paul carried on his mission is served by the American Board alone.

The call from the Near East has never sounded more urgently than it does today as its people search for a richer, more abundant life for all. A new way of life is emerging in these old lands—and Christians have the opportunity to help shape the future if we answer the "call to Macedonia" with vital devotion to our Christian World Mission.

Bulgaria. — The few communications from Bulgaria confirm the worst reports and call for our most fervent prayers for fellow-Christians as they pass through severe trials.

Greece. — Continuing changes in government and in varying insecurities emphasize the growing recognition that rehabilitation must include spiritual rehibilitation or economic and political recovery may not last. Revitalization in the Greek Orthodox Church by outstandingly effective organizations of professioal men and of other lay members of all ages including Sunday school children makes our fellowship with Armenian and Greek churches more significant. At Pierce College for Girls in Athens the Service Committee continues to train valuable workers in social welfare, and the college has added vocational courses of senior college level to enable students better to help their country.

Lebanon.—The Near East School of Theology, the only seminary for the training of ministers and Christian leaders in the Near East, increasingly is trying to reach out into communities and the churches, which are the mainspring of religious advance in the future. Relief work continues here. That ninety per cent of Arab refugees are Moslems and ninety per cent of the relief to the suffering communities has been given by Christians will not soon be forgotten in the Moslem world.

Syria.—A newely-elected government and the adoption of a new Constitution offer Syria new opportunities for becoming an effective democracy. Growingly significant in a community of mingled racial and religious groups can be our contribution at Aleppo College where one in ten of all boys in secondary schools in Syria is enrolled. The High School for Girls and the college, both union enterprises with the Presbyterians, are becoming firmly founded in the respect of parents and good will of the communities.

Turkey.—It is difficult to overemphasize the significance of the elections of May 1950 when 88.88% of the voters went to the polls to bring a sweeping victory to the minority Demokrat party and a change in government for the first time in the 27 years of the Turkish Republic. Greater freedom in all fields is evidenced by the turning back of religious affairs to church committees from close government supervision. New life in churches in Istanbul comes also with the arrival of two new young ministers. New doors seem open for general work in communities in additional to our work in four schools, two clinics and a hospital, publication work, and rural Christian work in Mardin.

The Call for the Future.

The future depends on the success of Our Christian World Mission and the meeting of these outstanding needs:

1. *Personnel.*—The Near East sees Christianity through the lives of people, through lives and deeds alone. Strong, dynamic representatives must meet the challenge, devoted people ready for *permanent* service. This means we must secure salaries for families to maintain continuity and to replace the many retirements which will come before 1960. Surely our churches can find also outstanding young people to go as teachers for short terms of three years.

2. *Buildings.*—A certain standard of building and equipment must be maintained to appeal to the leaders in these lands and to be worthy of the Cause which we represent. If the $300,000 hoped for through Our Christian World Mission cannot be secured, progress can be made if we can raise smaller sums each year through our program of Authorized Specials. Two thousand students in our schools need the best training we can give in character education, international understanding, and ability to think for themselves.

3. *New "general" work.*—We *now*, in 1951, have opportunities for which we have waited for twenty-five years —of reaching more widely into communities. A new station at Antioch where followers of Christ were first called Christians could be opened if we had the salary for a family. Other work could be opened in former stations closed during the depression in an outreach to villagers who will follow other leaders as they look for some one who cares.

4. *Outreach of churches.*—Government restrictions can no longer be fully blamed for lack of opportunity for vital church life. Will we blame ourselves if we fail now to do what we can to enable the churches to reach out into communities in Christian witness? Special attention to the Near East School of Theology program would implement this outreach, as will closer work with Armenian and Syrian churches.

The call still sounds.—"Come over and help us."

WHERE YOUR MISSION MONEY. GOES.

Miss Phyliss Spafford, of Durham, New Hampshire, daughter of Mr. and Mrs. G. R. Spafford of Derry, New Hampshire has been apointed for a three-year term as a teacher in South Africa under the American Board.

Miss Spafford, who will graduate from the University of New Hampshire this June, is now doing practice teaching at Franklin, New Hampshire. She was born in Boston, Mass., 21 years ago, lived for three years in Everett, Mass., and was educated at Pinkerton Academy, Derry, New Hampshire and the University of New Hampshire.

Miss Spafford hopes to sail for her new work this coming summer. She will be a teacher of home economics in Inanda Seminary, Inanda, South Africa, a high grade school for Bantu girls who come from all over South Africa and include Zulus, Xosas, Sesothos and others, speaking 10 or more dialects.

Miss Spafford sees in her task as a Christian teacher of home economics among African girls not only a chance to fulfill her Christian witness overseas, but to help raise the level of the homes which the Bantu girls will found.

News of Elon College

President L. E. Smith, Elon College, N. C.

THE CHURCH-RELATED COLLEGE AND TOMORROW.

Nowhere have we seen the case of the church-related college stated more clearly and emphatically than in the following article from the pen of President Edgar G. Gammon of Hampden-Sydney College (Virginia):

The situation in education today should be of the keenest concern to all interested in church-related colleges. Two things are of the utmost importance. One has to do with enrollment, the other with federal aid.

For the past few years the only problem concerning enrollment has had to do with the large number who sought admittance. The main reason for this condition, of course, was the G. I. bill. Now that the G. I.'s are nearing the end, the problem is not what to do with so many students, but how to secure an adequate number.

The end of the benefits of the G. I. bill has also sharply increased competition. Colleges that were embarrassed by the number of applications a year ago are now embarrassed by the want of them. Hence the vigorous effort to recruit. This complication is greatly increased because many institutions expanded their facilities during the period of the G. I. bill. For financial reasons, they find it exceedingly difficult to readjust. The sight of vacant dormitories and consequent loss of revenue is not attractive. Both large universities and small colleges are engaged in this competition.

Probably more serious by far than the matter of enrollment is the possibility of federal aid to education. Help of this sort will not be given to any institution except those supported by the state. If this possibility becomes a reality, the effects on church-related colleges will be serious indeed. With their limited financial resources, they cannot hope to compete long with those institutions which will be generously supported by the federal government. Only the strongest financially can hope to survive.

Education is an extremely costly business. Equipment, salaries, and maintenance require large and constant expenditures. No student ever really pays the full cost of his education. The only way such demands can be adequately met by church-related colleges is by the income from endowment, student fees, the alumni, and the support of the church to which the college is related.

Does the possible erasing of the church-related institution make any actual difference? Or is is largely a matter of sentiment? Are such schools of enough real value to cause the church genuine concern? Or could they safely be allowed to die?

It is the profound conviction of many able people that the church-related college is absolutely vital to the best interests not only of the church, but also of the State. Their contribution is of the highest value.

Freedom has recently been described as the "hottest" word in the English language. Hot or cold, it is certainly one of the greatest in any language. Life without liberty is to many not worth living. The cry of Patrick Henry is an pertinent to the world today as it was when he uttered it. Regardless of what else men may have, the want of liberty renders life unbearable. To live, man must be free to think, to speak, to write, to work, and to worship.

Next to the Christian Church no organization has done more to make free than the Christian college. This is true because of these institutions have had complete freedom in matters both academic and religious. Not only so; it is also true that education in these schools has always been reinforced by the Christian tradition, itself the most powerful factor in producing individual liberty in the history of civilization. Destroy them or let them languish and freedom will suffer a mortal blow.

That such a situation can develop is clear from the statement taken from the report of the President's Commission on Higher Education. The report reads that it is "aware of the fact that its proposals for a great expansion of higher education in publicly controlled institutions may make it extremely difficult for many private institutions to survive," and further, that these proposals will undoubtedly force many of the weaker private schools out of existence."

It is the firm belief of many of our ablest educators and others that it is impossible to have federal aid without government control. Should this condition ever come to pass, both academic and religious freedom will be on the way out. Schools will teach what they are paid to teach.

It is difficult to state which would suffer the most—church or state. Both would be badly hurt. The church would stand to lose more because many of its related institutions would go out of existence entirely.

Granted the possibility or even the actuality of federal aid to tax-supported schools, does this have to mean the death knell of church-related institutions? Certainly it should not. Most denominations are abundantly able to finance adequately their respective schools, colleges, and universities. But at least some of them must do some evaluating. They must realize the vital importance of Christian education. They will have to see that this cause is basic and essential to all the rest. Sentiment will have to give way to facts.

* * *

The church could make no wiser move than to face squarely now the value of its educational institutions. If it will, sufficient financial support will be sure to come; it not, serious consequences are bound to follow.

It is probably true that our educational institutionals were never as strong as they are today. They are not objects of charity but splendid opportunities for investment. This very fact should greatly encourage the church to undertake eagerly that course which will result in finaicial security.

ELON COLLEGE CHOIR ON TOUR.

The Elon College Choir left the campus at 1 o'clock last Friday afternoon for its fourth annual northern trip, an eleven-day trek that will carry the group through the Middle Atlantic States and as far north as New Hampshire. The group traveling by bus.

Thirty-four members of the Choir are slated to make the long jaunt. They are accompained by Prof. John Westmoreland who directs the singers in their programs, and by Prof. Fletcher Moore, accompanist for the group.

The first appearance scheduled on the trip is at Roanoke, Va., on Friday evening, followed by an appearance on Sunday morning at Winchester, Va. A second appearance is also scheduled for Sunday, a program to be given in the First Congregational Christian Church in Washington, D. C., on Sunday evening.

The Choir made the longest hop of the entire trip Sunday night and Monday, moving all the way to Hillsboro, N. H., where a program was scheduled for Monday evening. The singers were at the Lynn Congregational Church in Boston, Mass., on Wednesday evening and sang in Jersey City, N. J., on Friday evening.

The program to be presented during the trip features numbers by the entire choir, along with vocal solos and ensemble numbers by trios, quartets and double quartets. There are also piano and organ numbers.

Among the singers who will do special numbers, either as soloists or in various ensembles, are Judith Ingram, Sharon Black, Madeline Heffinger, Dolly Foster Shaw, Geneva Cooper Williford, Annie Laura Albright, Justyn Carter, James Clyburn, James Heffinger, Ronnie Black, James Rhodes, Charles Lynam, Jack Castle. The piano and organ numbers will feature Fred Sahlman and Prof. Fletcher Moore.

In announcing the intinerary for the trip, Prof. Westmoreland stated that the choir would be in New York City on Saturday and Sunday, March 10th and 11th. The group returned to the campus on Monday, March 12th, for the opening of the spring quarter.

APPORTIONMENT GIVING.

It is encouraging to note that the amount received this week on the convention apportionment for the college exceeds that for any week thus far this year.

The first quarter of the year is almost over. As the operating expenses of the college continue without regard to the season of the year or the amount of contributions received, our pastors and church officials are requested to see that all moneys intended for the college are remitted promptly to the office of the Southern Convention. We thank you for your interest and cooperation in this respect.

Previously reported		$ 938.87
Eastern N. C. Conference:		
Chapel Hill	$ 34.00	
Christian Chapel	8.90	
Hope Mills	28.00	
New Elam	14.50	
N. C. & Va. Conference:		
Ingram S. S.	$ 20.00	
Rocky Ford	5.90	
Tryon, Ersk Memorial	107.00	
Western N. C. Conference:		
Shady Grove	$ 5.00	
Eastern Va. Conference:		
Damascus S. S.	$ 25.00	
Holy Neck S. S.	140.00	
Norfolk, Christian Temple	200.00	
Valley Va. Conference:		
Bethlehem	$ 25.00	
New Hope S. S.	7.00	
Winchester S. S.	8.34	
		628.64
Individual:		
Miss Bruce Walker (Union N. C.)	$ 10.00	
		638.64
Grand Total		$1,577.51

SUSTAINING FUND RECEIPTS.

The following contributions have been received since February 15 publication of THE CHRISTIAN SUN. This list does not contain all funds received as of this date. Certain contributions have not yet passed through the books of the Southern Convention but will be included in the next published list.

Previously reported		$1,889.48
Eastern N. C. Conference:		
Antioch	$ 22.25	
Auburn	150.00	
Bethlehem	25.00	
Chapel Hill	20.00	
Wake Chapel	210.35	
Eastern Va. Conference		
Berea (Nans.)	$165.00	
Damascus	30.20	
Isle of Wight	36.00	
Norfolk, Rosemont	600.00	
Richmond, First	25.00	
N. C. & Va. Conference:		
Burlington	$327.50	
Elon College	248.00	
Monticello	10.00	
Winston-Salem	81.00	
Western N. C. Conference:		
Ether	$ 5.00	
Hight Point, First	23.75	
Pleasant Ridge	61.00	
Valley Va. Conference:		
Newport	$ 20.00	
		2,060.05
Grand Total		$3,949.53

SUSTAINING FUND ROLL OF HONOR.

Churches which have reached or exceeded their goal of $1.00 per member for the conference year 1950-51.

Name of Church	Number of Members	Amount Contributed	Percentage
Holy Neck	327	$428.73	131%
Henderson	305	350.00	115%
Liberty (WNC)	93	100.00	107%
Rosemon	528	600.00	114%
Winston-Salem	64	81.00	127%

When men speak ill of thee, live so that nobody will believe them.—*Plato.*

OAKLAND RECEIVES A PULPIT BIBLE.

Oakland Christian Church was the recipient on Sunday March 4, of a lovely Pulpit Bible, the gift of Mrs. Alex Moore in memory of her husband, Alex Moore, a faithful and fruitful member, and a deacon of the Oakland Church. The Bible is a superb example of the finest craftsmanship in bookbinding. Well-proportioned in design, sturdily bound in the best leather, and attractively finished in every detail, it is a work of art and a thing of beauty. In keeping with the simple dignity of the Bible it has stamped in gold letters on the front, IN MEMORY OF ALEX MOORE.

This book adds dignity and beauty to the pulpit of the church, and in conducive to the spirit of worship.

Mr. Moore came from a line of Christian Church folks. He was a third-generation deacon of the Oakland Church, the mantle of his grandfather and of his father as deacons having fallen on him. He wore that mantle worthily. He was held in high regard by everybody in the community in which he lived and did business, in warm esteem by his many friends, and in deep affection by members of the family circle. He loved his church, and Christ the Head of the church, and he gave of his time and his talent, his substance and his service to it, in the name and in the spirit of his Lord. His death, in the very prime of life was a distinct loss to the community and to the church. But being dead, he yet speaketh.

A simple service of dedication was used in connection with the morning service of worship. Dr. N. G. Newman, long-time friend of the Moore family offered a most fitting prayer of dedication.

The church is deeply appreciative of, and grateful for, this most appropriate memorial to Mr. Moore, for it was in this book that he found inspiration for his Christian life and service.

H. S. HARDCASTLE.

MEETING IN FAYETTEVILLE.

(Continued from page 2.)

unit of the proposed church plant is completed. Attending the Tuesday night meeting from the Convention were: Dr. John G. Truitt, Rev. Henry Robinson, Dr. and Mrs. W. B. O'Neill, Supt. and Mrs. Wm. T. Scott. The mayor of Fayetteville gave an official welcome to our new church.

Church Women at Work

With Emphasis on Missions
Mrs. F. C. Lester, *Editor*
840 Sunset Avenue, Asheboro, N. C.

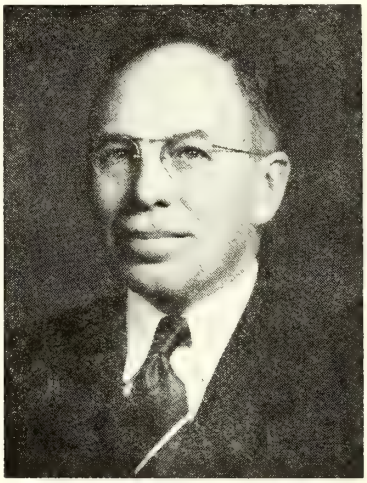
MEET THE DEWEYS.

This week we are to learn abouth another doctor in the Near East—Albert Warner Dewey, who since 1929 has been the missionary doctor at our Azariah Smith Hospital in Gaziantep, Turkey. A study of the map* will show you that Gaziantep is an inland city (seventh largest in all Turkey), north of Paul's city of Tarsus. It is thirty miles from the nearest railroad—where the Deweys went to meet Pattie Lee Coghill when she was in Turkey several years ago. But Pattie Lee had missed her train and had to miss seeing the Deweys and their important medical work.

Dr. Dewey was born in Colorado and educated at the University of Denver and the University of Colorado Medical School. He served as a captain in the U. S. Army Medical Corps in England and France during World War I, immediately afterward going to Turkey as a missionary of our Board. (1919). For six years he served under Near East Relief (1923-29), doing medical work in Greece, Syria and Russia, where he supervised and gave medical care to 5,000 Armenian orphans. In 1937 Dr. Dewey received the degree of Master of Science from the University of Pennsylvania. In 1941 he was chosen as a Fellow of the American College of Surgeons.

Dora Shank was born in Maryland and took her nurses' training in Philadelphia General Hospital. For four years she taught nurses in America and then, in 1929, she went to Adana, Turkey where she served as a nurse in our hospital for several years, after which she served as superintendent of nurses in Admiral Bristol Hospital in Istanbul. In 1942 she became the second Mrs. Dewey and since that time she has worked with her husband in Gaziantep, where they make a wonderful team.

Our Gazientep Hispital is situated on a hill and is often referred to as "The Sick House on the Hill." In 1949 the last year for which I have the figures) they carel for 1,315 patients in the hospital and treated 5,894 in the clinic. The patients, coming from miles around, often on foot, on muleback and by crude conveyance, are almost entirely Moslem. The courtyard of the hospital often looks like a picture from the Bible, when we see in our mind's eye the sick, halt, and blind gathered waiting for the Great Physician.


DR. ALBERT W. DEWEY.

MRS. DORA SHANK DEWEY.

As Dr. Dewey writes, there are many difficult days when one is tempted to ask, "What is the use?" After listening to an electronic memory machine which repeated music which had been recorded on a wire by the Turkish doctor's music class (didn't know doctors had music classes, did you?), Dr. Dewey wrote "If through the power of electronics such an impression can be imparted to a wire that it may give back hundreds, even thousands of times what has been so recorded, it does not seem too much to believe that, through the power of Christ, impressions may be made in the lives about us, which may be given forth again and again and again, if we and they can maintain connection with the transforming power of Christ." And who ever said that a doctor is not an evangelist!

* * * * *

OUR PRAYERS.

We are asked to especially remember Dr. and Mrs. Dewey in our prayers on March 23. As we do so, let us think of these two statements from Dr. Dewey:

"The faith and trust which thousands of individuals reveal each year in our hospital's wards and clinic are witness that that Spirit which initiated and sustained this work through these 100 years is still a very vital force reaching out to touch more than the physical life of man."

"One feels that it is good to be alive with God-given work to do and God-given strength with which to do it, and thankful to all the friends here and in the U. S. A. and to the loyal associates who play so large a part in making this hospital and its service possible."

* * * * *

A DOCTOR PHILOSOPHIZES.

(Quotation from Dr. Dewey which might be used as meditation in worship service.)

Surely these are puzzling days, not only for us in our little cornner here in Gaziantep, but for all men of good will everywhere, for nations that have lost real freedom, and for those nations that would preserve and perfect for themselves and their neighbors a truly democratic way of life. What we should do as individuals to relieve poverty and ignorance and to overcome injustice with which we are in almost constant contact; what we as nations should do to meet these problems on an international scale—these are often questions which baffle us.

Yet we can affirm with Archbishop Cushing of Boston, "I am not sure how you go about fighting 'ideologies,' but I know what hunger is and I know how to fight that. You fight it with food. I know what poverty is. You fight that with money. I know what winter is. You fight that with fuel and clothing. I know what discouragement is. You fight that with friendship and friendly deeds. I know what fear is and defeatism. You fight that with faith."

An excellent map for use in connection with your study of our Near East missionaries is found on pages 18-19 of "Out Where the East Begins," which is in your packet.

Fosdick is right when he said, "We want world brotherhood; all that we and our children most desire depends on that, but neither fear nor calculating self-interest alone can achieve it. We must have faith—that is basic; we must have hope—that, certainly; and we must have love. And if we are to be really fit to live with, in families, neighborhoods, nations, and one world, 'the greatest of these is love.' "

* * * * *

A LETTER FROM DR. NUTE.

In a letter written while on vacation in the Taurus Mountains last summer, he said: "Yesterday an old pupil of ours came to call in his car—think of automobiles running over these old, rocky hills!—and asked us to visit a little hospital he was putting up across the valley. We could hardly believe what our eyes saw. There on a pine-covered knoll, he had built his little hospital, with electricity, running water, and modern operating room soon to be equipped. It seemed like a dream come true. Dr. Ishan had seen me some days ago and asked, 'Do you know me?' I had to confess that I did not. 'I'm Ishan 123, your former student.' In Turkey the students are called by name and number, for there are so many of the same name some specific designation is needed. It seems that Ishan, even in those days at Tarsus over 20 years ago, had had his vision of bringing some medical help to this mountain village. And this is, indeed, a dream come true to him."

In the letter Dr. Nute also told of the national election for members of parliament last May. "The party which had been in power ever since the founding of the republic had encouraged the formation of an opposition party, and had, then, passed an election law so carefully worked out that there was little opportunity for dishonesty in the election. . . . The Halk party—those so long in power—was turned out of office, the new Democratic party winning over 400 of the 486 deputies. So far as I know, this is the first time in history that an autocratic power, under no external compulison, has voluntarily allowed itself to be thrown out of office and that with no disturbance whatever. To us it is a very significant thing."

* * * * *

WOMEN'S LEADER SPEAKS.

"A great responsibility lies on every Christian woman. It has been said that in her hands are the techniques, abilities and experience to hold the world together. Her influence is felt in her home, her church and her community and the walls of the home have been pushed to the far corners of the world," says Mrs. Ellis L. Hemingway of Verona, New Jersey, the elected leader of some 700,000 Congregational Christian women in America.

She was the speaker on President's Day, Friday, March 9, in the United Church (Congregational) of Bridgeport, Connecticut. President's Day is an annual event in the life of the Congregational Christian Women of Connecticut who gather at that time for inspiration and practical help in their work.

Mrs. Hemingway was elected President of the National Fellowship of Congregational Christian Women in the United States this past January. She believes that the Christian woman may by her daily example lead her family, and others with whom she comes in contact, into the fellowship of the church. To do so, however, she must know that *first* things *come first* and she must learn to think in terms of "One World."

* * * * *

HOW ABOUT A TRIP?

Would you like to visit the United Nations?

Would you like to go to Washington and see Congress in action?

Would you like a trip to New York with thirty congenial women?

If you have $75, or know where you can beg, borrow, or steal it, all these things can happen to you!

April 9-13 Pattie Lee Coghill is planning just such a trip for women in our area. Fortunately, our Council for Social Action is planning an International Seminar and visit to the United Nations that week, and our Legislative Committee in Washington had planned a Churchman's Seminar for that same week, both of which we (purely an editoral "we" for, of course, "I" cannot be "among those present"! will get in on Rooms are all engaged at $2.00 per night, the bus fare is between $18 and $20, and so the $75 includes a sizeable amount for sight-seeing, souvenirs, and other "extras."

Our president, Mrs. O. H. Paris, writes to you about it: "There has been wonderful response to a letter sent out by Pattie Lee Coghill giving details of the trip to the United Nations and other points of interest in New York and Washington via chartered bus. If you haven't heard about it, see your local society president for she has all the information.

"There are still some bus reservations available, but please make up your mind quickly if you want to go, for time is getting short and seats are filling up. Notify Pattie Lee Coghill, Elon College, N. C.

This is truly "the chance of a lifetime" for many of our women. If you possibly can do so, I hope you will take advantage of it.

* * * * *

SUFFOLK CELEBRATES BIRTHDAY.

Birthdays are so nice, especially if they happen to be the Woman's Missionary Society's birthdays!

Our thirty-ninth one, on Febraury 12, was a wonderful affair, with a dinner meeting attended by ninety-five members and guests. Our president, Mrs. M. F. Hall, paid tribute to the past leaders who have paved the way for the present organization. Her Lenten message urged spiritual emphasis on things of importance to us in these days of turmoil and confusion. She asked us to pause a few moments each noon and pray for the world in which we live and for peace to be re-established among all nations.

The banquet table, in the shape of a heart, was gay with red carnations, candles and valentines. Mrs. J. W. Rountree's devotional theme was "How We Pray." A mimeographed prayer was at each place and was read in unison.

The birthday offering was dedicated to the Christian Orphanage with a prayer by Mrs. J. L. Byrd.

Miss Virginia Reidick gave a program of muic, with David Brown Harrell at the piano, contests, and fun, with "Love" as her theme.

I think our thirty-ninth birthday was our nicest one, by far. Although we have passed our youth, maturity is quite becoming and the years, as they roll along, are teaching us tolerance, fellowship, and how to work together more and more to accomplish the things that belong to God's Kingdom.

Mrs. L. E. Rawles,
Secretary.

* * * * *

FINE MEETINGS AT THE CHRISTIAN TEMPLE.

In addressing a large group of women, I once heard the president of the National Council of Church Women say: "Often the finest spirit is created and the best ideas conceived in meetings of fellowship." The Christian Temple women have found this to be true in their Council (missionary society). Following each

(Continued on page 13.)

FOR THE CHILDREN

MRS. R. L. HOUSE, *Editor, Southern Pines, N. C.*

With Easter so near you will want to make some pretty things for yourself and to give others. Have you ever heard of an egg tree? The current issue of *Jack and Jill* has a picture of one. To make, save all your egg shells, ask mother to make a hole in one end and not break the shell anymore than that. Then dye them as you would regularly and stick on the twigs of a tree that has all leaves removed. A small tree will do or a big branch is fine. Put sand or dirt in a pot and "plant" your tree.

The tradional hard boiled egg seems almost too much waste for few boys and girls eat all of them. Would you like to make some other kinds? These are very sweet:

Powdered sugar, 1 box,
Melted butter, 1 tablespoonful,
Cream—one-half cup or more,
Flavoring (almond or vanilla), 1 teaspoonful,
Coloring.

Sift the sugar. You may melt the butter in the cream if you like (you could use milk) and then add it slowly to the sugar mixing until it is soft enough to handle but not to run. Add flavoring. After the mixture is right to roll divide the mixture and add different artificial colors, a few drops at the time. Shape like eggs and let harden on waxed paper. These may be decorated with colored sugar, candy shot or dipped in melted chocolate.

Another method is to save egg shells as described above. Wash the insides well. Make up several flavors of jelly (use commercial kind or make your own with unflavored gelatine) and fill the shells. You may stand the shell in a small glass and fill it, leave in glass until congeaed. Set in the refrigerator until ready to serve. Then peel away the shell and membrane. When served as a salad put on greens. If to be served as a desert, put on shredded cocoanut that has been tinted green with artificial coloring.

An old pottery bowl will make a pleasant Easter garden. You might fix one for your class room. Put a few peebles in the bowl, fill with sand or dirt. Scatter grass or bird seed. Moisten until it grows well. Add figures of ducks, chickens or rabbits.

Remember that the Easter bunny, chickens, ducks—all these things are for-fun symbols of Easter. They mean spring and new life. The real meaning of Easter is that our friend Jesus brought new hope to his friends and they have passed it on to us.

INVESTMENT OF TIME.

By LUCIA MALLORY.

Issued by the National Kindergarten Association.

"Mavis and I have no companionship any more. I wish I knew how to keep her from growing away from me." My friend, Helena Berwyck, spoke wistfully about her fourteen-year-old daughter.

Helena had come to the library to walk home with me. I knew she was hoping that, out of the knowledge of boys and girls that has come to me as a children's librarian, I might be able to help her.

As I was considering how to reply to Helena, there flashed across my mind the remembrance of a long-ago time when I had been a dinner guest in her home. Four-year-old Mavis was setting the table when her mother came in and stopped her with a sharp command, "Run along, Mavis! You aren't putting the forks in the right places. I'll set the table today."

The small girl left the dining room with dragging footsteps. I heard the clink of china and silver as her mother finished setting the table. From my chair by the living-room window I could see Mavis wandering aimlessly about the yard.

The meal to which we were summoned a few minutes later was faultlessly served, but I should have enjoyed the occasion more had the little girl been permitted to have the joy of helping her mother. What if one or two forks had been placed slightly awry?

My friend's troubled voice recalled me to the present. "I've done everything for Mavis," Helena was saying. "I can't understand why she isn't happier with me."

"Could it be that you have done more for Mavis physically than mentally—that you have deprived her of the satisfaction of doing things for you?" I ventured to suggest.

"What could Mavis do for me?" Helena queried in astonishment. "Her schoolwork and her music keep her very busy. With all the modern housekeeping aids we have in our home, and only three of us in the family, I really don't need any help."

"Wouldn't Mavis like to operate the dishwasher once in a while?" I continued. "I think she might even enjoy taking over the preparation of a meal sometimes. She shows great interest in the cooking sections of the magazines at the library."

Helena looked thoughtful as she replied, "Mavis used to try to help me when she was younger, but her little fingers were so slow and awkward that I found it easier to do things myself than to take time to show her about them."

"It's a good investment of time to teach a little girl to share in her mother's work," I answered gently.

"But it's too late for that now," Helena responded. "I should have had more patience when she wanted to help me."

"Mavis has enjoyed her cooking classes at school," I assured her mother. "You could begin by suggesting that it might be nice to have one of the spring salads she has learned to make or that maybe her daddy would like to sample the new kind of cookies which she and her classmates like so well."

A few weeks later Mavis came into the library to invite me to dinner at her home. "I'm going to cook the meal all by myself," she confided. "It's to be a surprise for Daddy's birthday. We'er inviting just you and Mr. Finch. I haven't cooked long enough to have a big dinner, but Mother thinks I can do it well enough to have five people."

"I am sure you will prepare a good dinner, Mavis," I agreed, "and your father will be delighted with your surprise."

As we gathered around the table for that birthday celebration, both of those prophecies came true, and I rejoiced to see the happiness of renewed companionship in the eyes of both mother and daughter.

Rural Life Sunday is to be observed April 29, 1951. Special orders of service may be obtained from our Town and Country Departmen of the Board of Home Missions, 287 Fourth Avenue, New York 10, N. Y.

Youth at Work in the Church

MAX VESTAL, Box 792, Elon College, N. C.
MISS ANN TRUITT, *Associate*

MAX CAN'T RELAX!

This is vacation at Elon, and most everyone is just "taking it easy." But not so Max Vestal—he is working hard! Everyone in the Southern Convention has had a chance to hear Max report on his experience in Italy, and everyone who has listened to him has grown in some way. David Crowle, an Elon student who is president of Pennsylvania Pilgrim Fellowship, asked Max to go home with him over the holidays and speak to the young people of his state. So Max gladly went "to convert them Yankees." Isn't it wonderful that Max has a chance to share his experience with so many people?

What about the jokes? That worried Max too, for he hand't heard any good ones lately. But a good friend of the young people came to his aid. Mrs. B. F. Frank of Harrisonburg, Virginia wrote Max telling him how much she enjoys his page; the letter also contained several stories that she wants to share with all of you. So relax as with Max.

* * *

Don't worry about wearing a new overcoat that is too loud—wear a muffler with it!

* * *

We're glad the old woman
Who lived in a shoe
  Belonged to the days of yore;
Because with these heelless,
Toeless affairs,
  She wouldn't be safe anymore.

* * *

The good church woman preached the tramp a short sermon and concluded with, "Are you really content to spend your life walking about the country begging?" "No, lady," answered the tramp. "Many times I wish I had a car."

* * *

When Junior told his father that he needed an encyclopedia for school, his father grew angry. He shouted, "Encyclopedia, nothing! You will walk to school as I did!"

* * *

Housewife: "I sent my little boy for three pounds of plums and he brought only two pounds. Did you weigh the plums accurately?" "My scales are right, Madam," said the grocer. "Did you weigh your little boy?"

* * *

In these hard times I have heard people say that we should put a bridle on our appetities. But I'd rather put a bit in my mouth!

* * *

Well, in the words of that stirring speech that Paul Revere made when he finished his immortal ride—"Whoa!"

WARREN MATTHEWS,
Guest Editor.

A COMMUNITY LIFTED.

Are you one of those young people who likes to see a good movie once in a while? If you are, there is on that you shouldn't miss. One very active group of P. F'ers gave one of their evenings to visiting the theater—they said it gave them an even deeper feeling toward the church and its work. "I'd Climb the Highest Mountain" is the story of a young minister and the church he served in the hills of Georgia. When one has lived for an hour with the people in that community he cannot help but examine his own life more closely. If you want to see a worth while film do not miss the excitiing community struggle in "I'd Climb the Highest Mountain."

EASTERN CAROLINA RALLY.

Neither wind nor rain can change the fine spirit of the Eastern Carolina P. F'ers. This was proved on the afternoon and evening of March 4th when they filled the newly decorated New Hope Christian Church. Miss Betty Burt Hite led the worship for the nine groups present. The rally was presided over by E. C. Hagwood, conference president. Miss Pattie Lee Coghill introduced the various pastors, counselors, conference officers, and group presidents. Rev. Carl Wallace, pastor of the church, gave a brief talk on the importance of having youth rallies; he said that the best way for our churches to have unity of purpose is through such rallies. During the afternoon session Warren Matthews also reported on the projects for the Southern Convention Young People. Warren stressed the importance of the Philippine Project, and explained the program for the State Wide Rally to be held in Burlington on April twenty-ninth.

After a picnic supper served by the women of the church, everyone enjoyed a period of fellowship. The evening program was highlighted by a film strip emphasizing Christian service.

All of our conference rallies have been successful. Make your plans soon to attend your State Wide Rally! You will hear more about it after Easter.

SPRING FEVER BEWARE.

In spring a youth's thoughts lightly turn to various things. And least prominent among them is work. Most of us think of playing ball and swimming instead of going to school by the rule. Next summer all of our young people will have a chance to attend an exciting camp. Won't that be fun? But in the months between now and then we also have a lot of exciting things to do. Has your group undertaken some special program to raise money for the Philippine Project? Have you made plans to join with the other C. C. young people in your State Rally? And by all means keep up those active meetings in your own church! Let us make this Spring one of *constructive activity.*

WARREN MATTHEWS,
Pres. So. Conv. Youth Council.

FAMILY LIFE NIGHT OBSERVED AT BETHLEHEM.

The Annual Family Life Night-Program was observed at Bethlehem (Nansemond) March 1. The Rev. Joseph S. Gresham, pastor of Oxford Methodist Church, Suffolk was guest speaker. Talking on "The Home and Family Life." Our worship program was presented by one family of four generations taking part. (Mrs. T. U. Savage family) enhancing the importance of faimily worship in the home.

After the program an informal reception was held in the fellowship hall.

When you are in doubt whether an action is good or bad, abstain from it.
—*Zoraster,*

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

THROUGH DEATH TO LIFE.
(EASTER).

Lesson XII—March 25, 1951.

Memory Selection: *Lo I am with you always.* Matthew 28:20.

Lesson Text: Mark 15:33-37! 16:1-7.

Devotional Reading: I Corinthians 15:20-28.

The Meanness of Human Nature.

The trial and crucifixion of Jesus are a sad commentary on the meanness and sordidness of human nature in its unregenerate form. Here we see the envy and jealousy and malice and vindictiveness of the priests and rulers, civil and religious leaders if you please. Here we see a high Roman official lacking the courage of his convictions and supinely bowing to the desire of a mob, and thus bringing on himself the contumely and shame of all succeding generations. Here we see a travesty of justice and decency as exhibited in the trial before the authorities. Here we see the fickleness of the multitude, on one day hailing the Master in glad acclaim as the Messiah, and within a few days clamoring for his death as a common criminal. Here we see the inconstancy and the weakness of his friends and followers, forsaking him and fleeing when he was taken into custody, and looking on afar off in the hour of his dire need. Here we see the hardness and brutality of man's inhumanity to man as revealed not only in the ghastly act of crucifixion itself, but in the indifference to human suffering as revealed by the ridicule of the crowd, the actions of the soldiers, the utter lack of human sympathy, and the taunts and torments of those standing near. If one wants to see human nature at its worst, he need only to look at the trial and crucifixion of Jesus to see it in its naked awfulness.

The Glory of Human Nature.

But if one sees human nature at its worst at the trial and crucifixion of Jesus, he sees it at its best in the same picture. Indeed in his attitude and action, Jesus revealed a new dignity and glory to human nature and revealed its higher humanity and divinity. Look at him at the trial, calm, composed, unruffled, unnettled by the false charges and the glaring injustice of the thing. Look at him refusing to answer the weak and unscrupulous Pilate, and the false witnesses — indeed his serenity caused even this hardened old Roman official to marvel. Look at him as unmurmuring and uncomplaining, they flog him and mock him and laugh him to scorn. Listen to him as from the Cross he prays that his Father would forgive those who did him this wrong, as he makes provision for his mother, as he grants pardon and forgiveness to the malefactor, as in almost the same breath in which in agony of body and spirit, and in loneliness he cries out "My God, my God why hast thou forsaken me" he says "Father into thy hands I commend my spirit," and one gets another picture of human nature in its highest form, even as the crucifixion revealed it in in its lowest form. No wonder the centurion said with a catch in his breath "Truly this man was the Son of God!"

"Christ Died for Our Sins According to the Scriptures."

When Paul wrote to the Corinthian Christians a little later he reminded them of the gospel he had preached unto them—"how that Christ died for our sins according to the Scriptures." Mark, like other gospel writers, gives an account of Christ's death on the Cross. He does it in his usual brief, vivid style, omitting many of the details which the other gospel writers give. And he does not give any interpretation of that momentous event. It reminded for Paul and for others to do that. But from the beginning until now the feeling and the conviction that Christs's death was related to our salvation has been the central core of Christian faith. To be sure there have been many interpretations and explanations of what happened and why it happened, but the rock on which Christian faith is based is the belief that Christ suffered and died for our sins, and that by his Cross he reconciled us unto God. The fact is, this is the gospel, the "good news" Christ died for our sins.

"Christ Was Buried According to the Scriptures."

Jesus was dead. The centurion, the official responsible for executing the decree for crucifixion certified to that fact. And the dead body was taken down from the Cross and laid in a tomb by friends who never for one moment imagined that Jesus was anything but dead. The enemies of Jesus made sure that he was dead too. When the Scriptures affirmed that Christ should die for our sins, and that Christ did die for our sins, they were stating a stubborn, incontrvertible fact. Jesus did not merely faint or swoon or go into a coma on the Cross—he died, he gave up the ghost, he gave up the spirit. The Jesus of history was dead. And he was buried.

"Christ Rose Again the Third Day According to the Scriptures."

It is just as plainly stated that Christ rose again from the dead as that he died for our sins. In fact the Resurrection of Christ is the corner stone of Christian belief. And it is a fact, a stubborn, historical fact that cannot be argued or explained away. How account for the confusion of his enemies, how account for the change in his friends, how account for the birth and growth of the Christian Church! There are questions and mysteries about the how of the Resurrection, but there is no question about the fact of it. The great and glorious good news of Christianity is that Jesus is alive forevermore, and that because he lives we too shall live. Wherefore we may be of good comfort concerning our loved ones who have fallen asleep in Christ, and we can be of good courage as we ourselves face the last adventure of life, knowing that if we die in him we shall also live with him. Let us therefore be steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as we know that our labor is not in vain in the Lord.

The Easter Offering for Missions.

If we did not receive an offering for missions at Easter, we ought to. As at the first Christmas, so likewise at Easter, the good news was to be shared. The good news of the Coming of Jesus was to be for all men, and those who first heard it, "made known abroad the saying which was told them concerning this child." Luke 2:17. Even so at the first Easter those first at the Tomb, were to tell the disciples, Peter and others. Thus it was then, is now, and evermore should be. And the Special Offering for Missions at Easter is one means of telling others.

Based on "International Sunday School Lessons;" copyrighted 1951 by Division of Christian Education, National Council of the Churches in the U. S. A.

CHURCH BUILDING INFLUENCES CHRISTIAN EDUCATION.

If little Johnnie "sees red" at Sunday school, it may be because a harsh color on the wall upsets his disposition. Instead of deciding to keep Johnnie at home, therefore, father and mother should start a movement to study and redecorate the kindergarten room at church.

Such is the opinion of Elbert M. Conover, of New York City, specialist in church architecture, who spoke to a group of directors of Christian education, attending the annual meeting of the Division of Christian Education in Columbus.

If Johnnie's attitude is to be one of receptivity, the colors chosen for his Sunday school room should be soft or mellow, Mr. Conover pointed out. Strong reds, blues and yellows have a disquieting effect.

For north rooms warm shades of yellow and buff suggest sunshine. For rooms already very naturally light, more quieting, cooling colors are recommended, such as apple-green, blue-green, light olive, tea or tones of gray. Pure white is too cold and uncomfortable.

Sometimes a mixture of colors works out effectively as in a room described by Mr. Conover. Two parts of ivory, one part of silver green and one part gray went on the ceiling. Two parts French gray, one part light buff and one part Nile green were mixed for the walls. Dark mahogany stain on the woodwork and on the seat tops and stain and varnish on the floor completed the scheme.

The ceiling in Johnnie's Sunday school room should be designed for his height instead of for a giant. Many churches, affirms Mr. Conover, could have saved thousands of dollars if they had reduced ceiling heights and consequently wall construction space and heating costs.

Not only children but grandparents are getting more and more attention in Mr. Conover's planning. Younger retirement ages and lengthening life are creating hosts of members for "Golden Age Clubs" or "Old Guards' Clubs," as some churches call them.

To be up to date, therefore, a church should have "open house" rooms for games, crafts and hobbies for its older members and of course for other groups in the church. Many new church plans include a camera club dark room.

Furthermore, Mr. Conover insisted, somewhere there must be a stage for putting on plays. For the young people there must be facilities for volley ball, basketball and floor games. And if the parents of toddlers are to come to church on Sunday morning to study home religious problems, there must be a nursery rooms to take care of the baby.

In church architecture Mr. Conover sees more than blueprints and bricks. He believes that the building should be planned to help people "keep daily living free of hampering attitudes and actions—to help them live in a busy, noisy world by means of satisfying activities, such as dramatics, music, arts and crafts, that afford individual expression and at the same time fellowship with others."

WINCHESTER MUSIC TEACHER PRAISES ELON CHOIR.

The Elon Singers, a group of 36 selected voices from the Elon College Choir of Elon College, North Carolina, were heard in a sacred program on Sunday morning in the Congregational Christian Church in Winchester.

It has been said that music does more than delight the ear; music awakens the soul to a sense of the Eternal and brings the whole being face to face with life's deeper meanings. This thought was beautifully conveyed to the large congregation who were priviledged to hear this fine program under the capable direction of John Westmoreland.

The program was well arranged with a variety of selections. The rendition throughout was marked by excellent diction and much spiritual feeling which was an invitation to give ones self over to the though enjoyment of every number.

A splendid performance was given in the entire program, however these young singers reached an astonishingly high level in their masterful singing of "The Battle Hymn of the Republic" which climaxed their program.

Fletcher Moore was at the organ playing the accompaniments in his usual fine style.

Ralph Pugh, of Winchester, who is a student at Elon College is a member of this choral group.

Miss Kathleen Mc Cartney,
in the Winchester Evening Star.

To a new truth nothing is more mischievous than old error.—*Goethe.*

Obedience alone gives the right to command.—*Emerson.*

FINE MEETINGS AT THE CHRISTIAN TEMPLE.

(Continued from page 9.)

monthly meeting there is a social period, and each quarter a covered dish luncheon procedes the regular meeting, where we usually have a guest speaker.

The devotional services for the year are based on "The Great Prayers of the Bible," and the miscellaneous programs have emphasized a phase of our own work, together with the suggested study, the Near East.

In November, Miss Margaret Blemker's day with us was one of interest and inspiration when she told of her experience in a girl's college in Turkey and gave an illustrated lecture on the social and industrial situation there.

In January a fellowship supper was held, followed by pictures which were enjoyed by a large representation of the church membership.

The February meeting was of special interest. Our pastor, Rev. W. Millard Stevens, gave a most revealing message on "David's Prayer of Repentance," and Mrs. Lester Parsons, one of Norfolk's outstanding workers, spoke on "Beginning Where You Are With What You Have."

For the March meeting there will be a missionary picture and a social hour in which the nearby missionary socities of this District will share.

The Business Women's group is increasing in interest and attendance. They now have a membership of thirty.

The half-way mark of the year's work finds us with all obligations met to date, and perhaps the "second mile" added. We are happily anticipating our year's highlight—the coming of the Woman's Missionary Convention May 1-2.

Under the guidance of our efficient president, Mrs. L. W. Vaughan, we press onward towards a keener realization of the duties and responsibilities of the church women of today.

Mrs L. W. Stagg.

SPECIAL WORSHIP PROGRAMS FOR MISSION PERIOD.

If your Sunday school superintendent does not receive a copy of the *Program Manual* containing special Mission Worship Services and you wish one, write to Miss Pattie Lee Coghill, Elon College, North Carolina for your free copy.

Mrs. John G. Truitt,
Mrs. O. H. Paris,
Committee.

The Orphanage

J. G. Truitt, *Superintendent*

Dear Friends:

This appeal will reach you in time for you to remember the children in your Orphanage Home for Easter. This is your "other" group of boys and girls. Let's have them attend the Easter Sunrise Service on the college campus just as sweet and pretty as such appreciative children as these should be. Many classes and organizations will be all the better for sending an Easter gift of money with which to buy new shoes, dresses, shirts, trousers, sox, suits, undies, and several pounds of candy Easter eggs.

Yes, on Easter morning they will be at the Sunrise Service. They will be at Sunday school. They will attend the Children's Church, or the regular church. They will attend the young people's meeting in the Parish House at 7:00 o'clock. Easter will be a big day for them. Friends will be visiting them, and I hope not one little child will come up lacking in something new and lovely. At my home when I was a boy we did not have so much, to be sure, but even so Easter was one of the sweetest of all times of the year.

We had eggs. Yes, and we have eggs here, too. The one in charge of eggs has just informed me tha we have had eggs for the children daily this week, and gained 27 dozen to sell—not bad in one week. We have bought 400 baby chicks and they are thriving well. I hope we can buy some in the fall for winter to serve occasionally instead of so much pork. We have a good dietician here, who both knows how to prepare good meals and to give the children a balanced diet.

We have our difficulties, although everyone has been so good to us here, we try not to emphasize them. For one thing we had one of our most efficient matrons—Mrs. Oie Black—to resign to take a better paying job. We are looking everywhere for a matron. Some of the requirements are: Good mind and spirit, patience, ability to get along well with children without letting them impose on her, strength to do a good days work, and then feel rested enough to chaperon a group of girls occasionally to some school function or other meetings, and a belief that she is contributing a real service beyond what she is being paid for. It would be well if she had a driver's license, and a good record as to driving ability. She does not have to have all these qualifications, but we are anxious to hear from someone with as near all those as we can get.

Another thing that is bothering us. We have lost 28 shoats and pigs in the last several weeks by dogs killing them at night. Considering the grain which we have and the pasturelands this could easily have become an asset of $1,000.00. We are doing what we can to correct this rather serious situation.

We are getting our gardens planted. Have plenty of turnip greens, and some cabbage. We have finished sowing 160 bushels of oats, or rather re-sowing them, as the early fall freeze came just at the time to kill the fall sowing. Please come to see us in a few weeks and you will see fields pretty with green,—green pastures, and grainfields, and growing gardens. We believe "heaven helps those who help themselves." Thanks for everything, and please remember us at Easter.

John G. Truitt,
Superintendent.

Donated Commodities for the Week.

Mrs. James Chesley Beale: Box of clothing.

* * * * *

REPORT FOR MARCH 9, 1951.

Sunday School Monthly Offerings.

Amount brought forward		$2,960.52
Eastern Va. Conference:		
Liberty Spring	$ 20.00	
Mt. Carmel S. S.	19.17	
Rosemont	50.00	
Windsor S. S.	20.00	
		109.17
N. C. & Va. Conference:		
Durham S. S.	$ 28.31	
Mebane	7.00	
		35.31
Western N. C. Conference:		
Albemarle		37.50
Total		$ 181.98
Grand Total		$3,142.50

Special Offerings.

Amount brought forward		$3,311.72
Mr. and Mrs. A. B. Owen	$ 10.00	
Heart Sisters Society, Randleman (For Thurman Arnold)	10.00	
Vanceville S. S., Tifton, Ga.	1.00	
A Friend	54.30	
Special gifts	140.00	
		215.30
Total		$ 215.30
Grand Total		$3,527.02
Total for the week		$ 397.28
Total for the year		$6,669.52

MEMORIAL GIFTS

"Instead of Flowers"

Dr. John G. Truitt
Christian Orphanage
Elon College, N. C.

Dear Dr. Truitt:

Please acknowledge the enclosed $.................. as a memorial gift sent to the Christian Orphanage in lieu of flowers in memory of:

....
(Name of Deceased) (City) (Date of Death)

....
(Survivor to be Written) (Address)

Name..
Address..

FIRST, NOROLK, BIBLE CLASSES REPORT.

The Ladies Bible Class of the First Church of Norfolk recently installed a sink and remodeled the kitchen so that it now meets the city sanitation requirements. For some time now the church has not been able to have meals of any kind served because the kitchen did not pass the sanitation specifications.

The Stephen Barrett Bible Class of the First Church sponsored a basketball team in the south side church league. The team won the championship and was honored by a diner at the church on March 1st by the Youth Fellowship of the church. The Bible Class made a contribution to the dinner which covered a part of the cost of the meal.

In Memoriam

GAY.

We, the members of the Mt. Carmel Congregational Christian Church wish to pay loving tribute to the memory of our beloved member Joha Elisha Gay who died Octo-ber 21, 1950.

Therefore, be it resolved:

1. That we bow in humble submission to the will of our heavenly Father who doeth all things well.

2. To his loved ones we would extend our love and prayerful sympathy, and commend them to the God of love and mercy.

3. That a copy of these resolutions be sent to the family, a copy entered on our church record and a copy sent to The Christian Sun for publication.

Mrs. JULIAN CARR,
Committee.

GRICE.

We, the members of the Holy Neck Christian Church, were saddened October 1st, 1950 by the passing of our beloved pastor and friend, Dr. Luther B. Grice. In his life he exalted the Christian home, the dignity and beauty of honest faithful work in the ministry of the Church of Jesus Christ. Of his kind it can be said they are the salt of the earth.

Therefore, be it resolved:

1. That we bow in humble submission to the will of our Heavenly Father who doeth all things well.

2. That in his death we have lost a loyal and devoted pastor and friend.

3. That we extend to his bereaved companion our heartfelt sympathy and commend her to the great Comforter whose grace is sufficient for every need, and pray God's watchful care may sustain her.

STEPHENSON.

Mrs. Florence Scott Stephenson departed this life after several months of declining health on October 29, 1950.

We as a church and individuals desire to record our appreciation and sorrow in our loss.

Therefore, be it resolved:

1. That God's way is always best.

2. That we are grateful for what her life has meant to us and for the peaceful, kind and happy life that seemed to be hers.

2. That we extend to her family and loved ones our sincere and heartfelt sympathy, and commend them to the all wise God.

4. That a copy of these resolutions be sent to the family, a copy to the Christian Sun for publication, and a copy placed on the Mt. Carmel Congregational Christian Church records.

Respectfully submitted,
Mrs OTIS V. JOYNER.
Mrs JULIAN CARR,

BARKSDALE.

Born February 6, 1903 in Prince Edward County, Virginia, died October 16, 1950 in Leigh Memorial Hospital, Norfolk, Virginia.

"Nancy," as she was lovingly called by all who knew her, joined the Christian (Disciples) Church in early youth. She attended public schools in Prince Edward and Charlotte Counties. She graduated from High school in Keysville, Charlotte County. Then attended S. T. C. (now Longwood College). After graduation she taught school in Charlotte County. In the year 1924 she married J. B. Barksdale of Saye. There were four children born to this family: J. B. Barksdale, Jr., Anne Womack, Charlotte Haynie, and William Edward.

The family moved to Portlock, Norfolk County, Virginia in 1927. They became members of the Rosemont Christian Church where they were closely affiliated in the work of the church, the Sunday school, and the Woman's Missionary Society. Later they moved to South Norfolk, Virginia, where the family now resides.

Her sweet, bright, cheerful disposition and broad outlook on life endeared her to many friends which was evidenced by the many kindnesses shown the family in its darkest hours.

Funeral rites were held at the Graham Funeral Home on October 19, 1950, conducted by the Rev. Frank Hughes, Jr., pastor of the South Norfolk Baptist Church, assisted by the Rev. Herbert G. Council, Jr., pastor of the Rosemont Christian Church. Rev. O. D. Poythress, pastor of the South Norfolk Christian Church, sang "Sunrise" and "Beautiful Isle of Somewhere" by request of the family.

She was laid to rest in Riverside Cemetery beneath a carpet of flowers. In addition to her husband and four children, she is survived by her mother, Mrs. Martina Womack, and sister Mrs. C. M. Bussinger, and many relatives throughout the State.

Lilacs of springtime,
Dew-wet with morning,
She who was lovelier still
than your bloom
Slumbers. Now lend us
Beauty and fragrance.
These be the tributes
we bring to her tomb.

Songbird of summer,
Spilling your rapture
Over the valley beyond
the green hill,
Lend us your music,
Requiem singing
For her whose sweet voice
forever is still.

Bright leaves of autumn,
Borne by the breezes,
While you dance lightly
her feet are at rest.
Spread a gay carpet
Scarlet and golden
Over the pathways
her footsteps have passed.

White snows of winter,
Falling in silence,
Weave a soft coverlet
spotless and deep;
Fold it about her—
Gently, ah, gently—
She who was lovely
has fallen asleep.

B. Y. WILLIAMS,
Mrs. MARTINE G. WOMACK,
Rev. HERBERT G. COUNCILL, JR.

A DOORKEEPER IN GOD'S HOUSE.

There was laid to rest by friends and neighbors in the city of Suffolk, Virginia, on February 4, the body of a doorkeeper in the House of the Lord. Jeremiah Harper was known to a great host as "Jerry," althought he personally liked the Bible name Jeremiah better. He was for nearly a quarter of a century the trusted and trustworthy janitor of the Suffolk Christian Church. Like so many of his race he was gifted in mimicry, and when he was happy and feeling good he was a tonic for a tired and busy pastor. Some of the heartiest laughs I have ever enjoyed came from some report Jerry would make to me of goings on somewhere in that large church house.

He loved to hear me preach, and would sit just outside the door with "my ear on the Lawd and my eye on the Other Fellow" he was often wont to say. Anyone up to any mischief while services were in progress had to be pretty good to put it over on Jerry. He was faithful. During the sixteen years I served the church as pastor Jerry never missed. He loved the church and all the people of the church. They loved him. He was trusted and I feel safe in saying he never betrayed that trust. How often he found money left on the table in some class room, or on the altar in the church, but he faithfully turned it in. He considered himself a trustee of God's house, a servant of the Lord. In his later years he was unable to keep the Lord's house as clean as he wanted it, it was always ready and comfortable up to his best ability. Long hours never seemed to bother him, nor early rising. He often told me "I been here by myself all this time, but I was not lonely for God was with me."

He loved his wife and children, bought a little home and gave them the best he could. They rise up today to bring honor on his name, which is a good one, indeed. I shall always think of Jerry as "good company" and a good man, truly a doorkeeper in the House of the Lord.

JOHN G. TRUITT.

TO OUR CONSTITUENCY.

(Continued from page 3.)

O'Kelly during the period from 1794-1826.

It is earnestly requested that churches and organizations of the church and interested individuals that have not made a contribution will do so by May 1 so that when the work is begun it can be caried on to completion.

It is encouraging to learn that people who have never visited the grave of James O'Kelly are beginning to do so. This is an evidence that there is an increase of interest in the plans to improve and beautify the resting place of the remains of the great founder of the Christian Church.

C. E. NEWMAN,
Secretary of Board of Trustees of the O'Kelly Cemetery Foundation.

The World Mission Faces the World Crisis

Charles T. Leber, Chairman,
Executive Board, Division of Foreign Missions

Statement to General Board, National Council of the Churches of Christ in the USA, January 17, 1951

If war spreads, every country of the Christian mission may be involved, with possibly only Africa and Latin America not in the areas of actual warfare.

Nevertheless, Christian faith is adequate to meet whatever comes. The tested experiences of Christian commitment in past wars prove the unconquerable fellowship and testimony of the world Christian community. Moreover, the very fire of war has always thrown its own deadly revealing light upon the relevance of the Christian mission both to the causes of war and the things that make for peace.

We are determined that no basic element in the purpose and motivation of our Christian mission shall be abandoned. Come what may, there must be an immediate strengthening of the Christian mission. If circumstances prevent extensive advance, or, in some places, force a temporary retreat, then the task must be done, where it can be done, even more intensivevly. Everywhere the situation is urgent. In some areas the time may be very short. Therefore we must proceed rapidly but steadily, and above all, boldly and sacrificially. We must never cease seeking ways to project in every land the ministry of reconciliation. We ourselves must repent as well as call others to repentance. Invincibly united in Christ, may we go forward with humility, courage, love, and utter dependence upon God.

Crisis Problems

There is tremendous need for American Christians to grasp the relevance of the Christian mission to the basic causes of the crisis upon us and to the construction of a new order for world.

How may we bring about more adequate emphasis on and support of foreign missions?

How may we give stronger impetus to the transfer of the leadership of churches and institutions from missionaries to indigenous Christians?

How can we transmit funds safely to undergird churches and projects overseas, advance funds properly for future emergencies, give greater financial assistance in crisis or in preparation for crisis and yet not retard progress toward self-support?

What is the best way to accelerate the process of placing mission properties under national Christian custody or ownership?

Political Alternatives

Our stategy will be adjusted to prepare for whatever alternative comes to pass: a prolonged state of tension with localized conflict; the spreading of war throughout Asia; global war; or peace. In all that is done, however, the stability of the ongoing program must be preserved.

Pray Without Ceasing

To keep vital and constant a universal fellowship of prayer for the peace and salvation of the world, through every available channel we shall urge greater emphasis upon collective worship and preaching and individual prayer and meditation, and shall endeavor to provide ecumenical leadership and materials toward this end.

Convention of Congregational Christian Churches.

1844 - Over a Century of Service to the Denomination - 1951

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME CIII RICHMOND, VA., THURSDAY, MARCH 22, 1951 NUMBER 12

Windsor Consecrates New Church

Many fond hopes and dreams were realized when the members of the Congregational Christian Church in Windsor, Virginia, occupied their new church for worship and consecration on Sunday afternoon, March 11. A history of the church was given by Dr. N. G. Newman, a former pastor. Rev. H. E. Crutchfield, another former pastor, returned for the occasion and read the scripture lesson. Rev. J. M. Roberts, chairman of the Board of Deacons, offered prayer. Mrs. Robert Gwaltney sang "Bless This Church." Supt. W. T. Scott gave the sermon. The Act of Consecration was led by the pastor, Rev. E. N. Clarke. Hon. Shirley T. Holland, chairman of the Building Committee, spoke on the spirit of cooperation which facilitated the completion of the building program at a total cost of $77,100.03. Dr. I. W. Johnson, a former pastor, pronounced the benediction.

Organ, pews and furnishings were given as memorials. A capacity attendance participated in the Act of Consecration, and some had to be turned away for lack of room. The church commands a strategic site in Windsor, located on the highway leading from Suffolk to Petersburg.

The Mission Board had a small but important part in the construction of this fine structure. Your Easter Offering for Missions will help other churches in similar building programs.

News Flashes

Congratulations to Dr. John G. Truitt, who is the new president of the Elon College Civic Club.

Union Holy Week services are held this week in Burlington. Rev. Henry E. Robinson spoke Tuesday at noon.

John Stainer's "The Crucifixion" was presented by The Church of Wide Fellowship in Southern Pines on Sunday afternoon.

The Easter Sunrise Service for Hope Mills will be held this year at the Congregational Christian Church with Rev. R. L. House, pastor, as speaker.

Rev. Ellis N. Clark writes that the Isle of Wight Church has just completed payment on their $20,000 remodeling program. Congratulations, Isle of Wight!

Miss Betty Kathryn Long and Fred Wilson Yarbrough were married Sunday afternoon in the Elon Community Church, with Rev. Howard Bozarth officiating.

Union Holy Week services are beinf held this week in Franklin, Virginia. Rev. W. A. Grissom was the preacher at the union services on Monday evening.

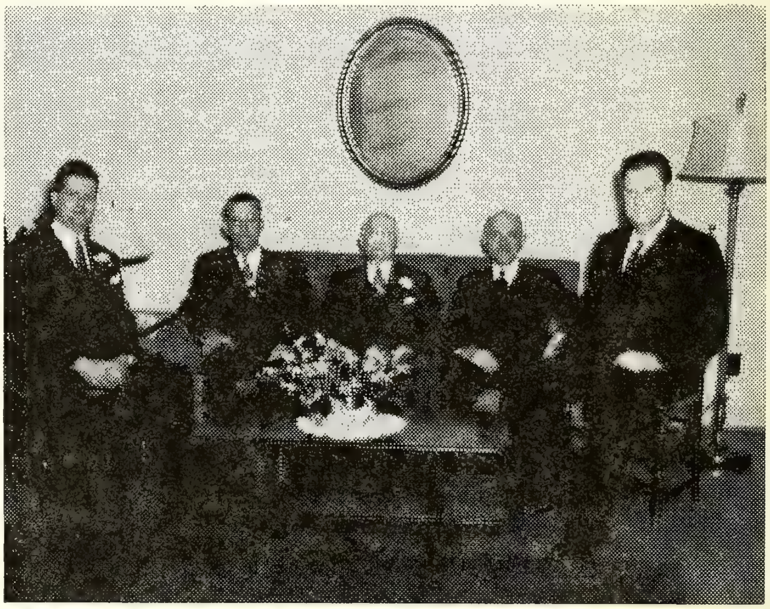
Funeral services for John Wesley Roberts were conducted at the Windsor Christian Church Tuesday afternoon by Dr. N. G. Newman, Revs. Ellis Clark and Duane Vore.

Second Church, Norfolk, added three new deacons to its Board this month. Mr. Joseph L. Carter, Jr., Mr. H. C. Law and Mr. L. L. Wilson were ordained recently by the minister, Rev. J. Everette Neese.

The Cornerstone Laying for the Fellowship House of Second Church, Norfolk, was held on Sunday afternoon February 25th. Rev. C. C. Thomas and Rev. W. Millard Stevens assisted the Rev. J. Everette Neese in the ceremony.

Miss Doris Patricia Hook, daughter of Professor and Mrs. A. L. Hook of Elon College, and Eugene Johnston Neal, Jr., were married at the Elon Community Church on Saturday afternoon, March 17. Dr. L. E. Smith officiated.

PASTOR AND FORMER PASTORS IN NEWPORT NEWS



This ministerial quintet was present for the Fiftieth Anniversary Celebration of the Newport News Congregational Christian Church, March 7-11. They are, left to right, Rev. A. Lanson Granger, Jr. (present pastor), Drs. J. H. Dollar, N. G. Newman, H. S. Hadrcastle, and R. L. House.

Dr. H. S. Hardcastle announces that Holy Week services in his parish will be climaxed by a Candle Light Communion Service at Oakland on Thursday evening and Good Friday Service at Berea on Friday evening.

"Living Pictures of Passion Week" were presented by the young people of Rosemont Church, Norfolk last Sunday evening. Rev. H. G. Councill announces that the film, "King of Kings" will be shown Friday at 7:30 p. m. An Easter Sunrise service will be held at 7 a. m.

The work is progressing quite rapidly on the Fellowship House, Second Church, Norfolk, on the new site near Ward's Corner. By the time of this publication we expect to have the roof on the two wings. A Sunrise Service has been planned for Easter Sunday Morning on the new site.

Second Church, Norfolk, has about 225 wood and metal theatre seats that they would like to trade for some pews. These seats are so constructed as to afford the opportunity of putting as many or as few together as required for a class room or assembly room. They are anchored to the floor with wood screws. If any church is interested, please write Rev. J. Everette Neese, 1041 Bay View Boulevard, Norfolk, 3, Va.

Rev. J. Frank Apple arranged Holy Week Services at Henderson with the following speakers: Sunday, Rev. W. W. Snyder; Monday, Rev. Carl Wallace; Tuesday, Rev. H. F. Leatherman; Wednesday, Rev. T. Fred Wright; Thursday, Observance of Holy Communion; Friday, Rev. Fred Register.

Rev. Joe A. French of Lanett, Alabama, has been preaching a series of Lenten sermons of "Great Christian Beliefs." The Lanett Church served as host for the Chattahoochee Valley Congregational Christian Training School, March 11-15. Guest instructors included Rev. C. C. Dollar and Miss Lelia Anderson.

The three choirs of the Suffolk Christian Church presented their annual Palm Sunday musical program last Sunday evening. The presentation was under the direction of David Brown Harrell. The group included approximately 100 voices, with the following soloists: Miss Doris Brinkley, Miss Juliane Brinkley, Rev. Duane Vore, Edward Kinsey, and L. H. Byrd, Jr.

CLOSING SERVICE AT OLD BETHLEHEM.

A great congregation was present for the closing service of Old Bethlehem Church, Altamahaw, on Sunday, February 25, according to an an-

(Continued on page 15.)

Southern Convention Office

Wm. T. Scott, *Supt.*, Elon College, N. C.

TWO NEW CHURCHES OPENED SUNDAY.

Zion Congregational Christian Church, Birch Bridge Road, near the city of Burlington, held its first service in its new building on Sunday afternoon, March 18. Over 100 persons were in attendance. The new building, which is the Sunday school unit, provides an assembly room and two class rooms on the first floor and six class rooms on the second floor. It is built of concrete block construction. The building is valued at approximately $10,000. It has been constructed largely by volunteer labor, only about $500.00 having been paid out for labor. The Mission Board and the church provided the materials. In the Sunday afternoon service the building was consecrated, following the sermon by Superintendent Scott on the subject "Unto the Furtherance of the Gospel." Rev. G. C. Crutcfield, organizer of the church was in charge of the service and those participating were Rosser Lee Clapp, student assistant, Dr. L. E. Smith, President of Elon College, Rev. Henry E. Robinson, pastor of the First Christian Church, Burlington. Several of the neighboring Congregational Christian Churches sent official representatives for the occasion.

Beverly Hills Community Church, located on Friendly Road and North Church Street, Burlington, held its initial service in the new building on Sunday night, March 18 with approximately 100 in attendance. The service was in charge of the pastor, Rev. Robert T. Woodruff. Others participating in the service were Superintendent Scott, Rev. Henry E. Robinson, Rev. James R. Haily and Mrs. Wayne Morton, representing the First Church, Burlington. Special music was provided by the choir of First Church.

Following the sermon by Mr. Woodruff on the subject, "Visions Come Alive" the building was consecrated.

The parish house is the first unit of the plant which it is hoped may be erected on the spacious lots owned by the church. A parsonage with a full basement providing additional Sunday school class rooms is now under construction. The charter membership has been opened and several have indicated their desire to indentify themselves with this church. Regular services will be continued under the leadership of Mr. Woodruff, who has already moved his family to Burlington, though his services with Pleasant Grove and Ingram churches will not conclude until the first of April.

CHARTER MEMBERSHIP AT FAYETTEVILLE OPENED.

An enthusiastic service of our new Fayetteville Church was held on March 14 at the home of Rev. Kenneth M. Lindner, pastor, 708 Pilot Avenue, Fayetteville. Nine persons opened the Charter membership. The membership will remain open for sometime and it is hoped that the number will increase substantially within the next few weeks.

Present for this service were Superintendent Scott, Dr. L. E. Smith, and Rev. Ira D. Black, Director of City Work, the Board of Home Missions, New York.

REV. GEORGE OLEJAR PASSED AWAY MARCH 8.

Word has come of the death of Rev. George R. Olejar in Baltimore on March 8. Mr. Olejar had been in bad health for several years and suffered a stroke a week prior to his death. For 12 years he was pastor of Bethlehem (Disputanta) Church and had many friends in the Southern Convention. His quiet, sweet spirited manner made for him a place in our midst. He is survived by his widow and four children.

W. T. S.

Why not perpetuate your Christian work and influence by remembering the Mission Board of the Southern Convention in your will?

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

Editor....................Robert Lee House
Managing Editor.........John T. Kernodle

Departmental Editors—Convention, Wm. T. Scott; Missions, F. C. Lester; Women's Work, Mrs. F. C. Lester; Young People's Work, Miss Pattie Lee Coghill; Children, Mrs. R. L. House; Sunday School Lesson, H. S. Hardcastle.

Institutional Representatives—Elon College, L. E. Smith; The Christian Orphanage, John G. Truitt.

Area Reporters—M. W. Andes, W. J. Andes, J. Frank Apple, H. G. Council, Jr., Clyde Fields, Stanley C. Harrell, I. W. Johnson, S. E. Madren, Will B. O Neill, Fred Register, P. H. Ricketts, Guy H. Veazey, R. A. Whitten.

Board of Publications—Duane Vore, Chairman, S. T. Holland, Secretary; R. C. Helfenstein, S. E. Madren, P. H. Ricketts, G. D. Colclough, Treasurer, ex officio.

SUBSCRIPTION RATES

One Year..........................$3.00
Two Years......................... 5.00

Published by the Board of Publications, agent for the Southern Convention of Congregational Christian Churches, and printed every Thursday except the last in June and December by the Central Publishing Co., Inc., Richmond, Va.

Entered as second-class matter at the Post Office at Richmond, Va., July 25, 1922, under Act of March 3, 1879.

Remittances for subscriptions and notices of change in address should be sent to the Convention Office, Elon College, N. C.

All other matters of business should be addressed to The Christian Sun, 1536 East Broad Street, Richmond 19, Va.

General contributions should be addressed to the editor at Southern Pines, N. C., and should reach him not later than Wednesday of the week preceding date of publication.

Departmental material should be sent to the proper departmental editor, at the address shown on their page, and as early as possible.

The Christian Sun Subscription Blank

Dr. Wm. T. Scott, Elon College, N. C.

Enclosed will be found $3.00 ($5.00) for which please send The Christian Sun for one (two) year(s) to:

Name ....

Address ....

[ ] New ....

[ ] Renewal Name of Church..

THE EDITOR'S MESSAGE

DEALING IN ULTIMATES

At this high season of the year we are driven to the consideration of ultimate issues: the suffering and sacrifice of Christ, the meaning of human redemption, the fruits of sacrifice. We remember that "we are not our own. We have been bought with a price."

Some of our questions on ultimate issues may remain unanswered. There are many disturbing problems during these faith-testing days, but we are not without Christian certitude even during such a time of anxiety and tragedy as this. There are centuries of Christian history back of us, and these centuries bear eloquent testimony to the survival power of the church. The Christian witness and work have enduring and redemptive worth.

Our Easter offering for missions is an expression of faith in the invincible power of Christ to save, to save to the uttermost. Our Easter offering is an investment in time and in eternity, for it is an investment in the building of churches, and the building of character. When we give to missions we are dealing in life's ultimates. The gift reflects the faith and is a measure of faith.

MASCULINE TEARS

"What is the greatest water power in the world?" The familiar answer is: "Women's tears."

Perhaps we take women's tears for granted, but what of men's tears? Is it a sign of weakness, sissy, for men to weep? Do tears have any place in a virile man's life?

When Nehemiah heard that the wall of Jerusalem was broken down and the gates were burned with fire, it is recorded that he "sat down and wept." Moreover, he "mourned certain days, and fasted, and prayed before the God of heaven."

Was Nehemiah a weakling? Was he simply chicken hearted? Was he given to emotional orgies? Did his tears indicate that his was a pathological case?

No. His sympathy did not end in an emotional outburst. He was not a crying parson. He was a layman, but he was touched by the grief of his brethren and the predicament of the Holy City. He was not immune to sympathy and grief. He cared enough to do something about it. He gave up a position of privilege, invested time, money and effort in the rebuilding of the walls.

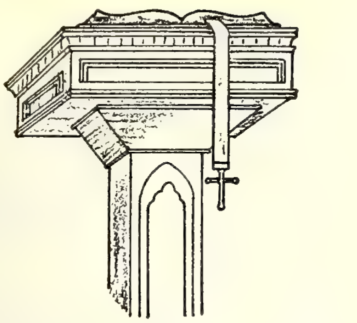
His tears carried the seeds of redemption. He might have been unconcerned. He was guiltless, he enjoyed a good job, and was far removed from the scene of desolation. Yet he was not content with the immunity of distance and isolation. He was a man of abounding sympathy. He found the walls of Jerusalem razed, the city ravaged and the leading citizens carried away into captivity. By working night and day he was able to rebuild the walls, rehabiliate the city, give Jerusalem a new dignity, and accomplish this program of amelioration in an amazingly short time.

Nehemiah's tears did not represent an emotional jag. Tears were no substitute for sacrifice. His emotional life was geared to high and holy purposes.

Civilization may suffer when men build up an artificial immunity to tears. Could it be that our traditional association of masculine tears with weakness is a defense mechanism to avoid some of the unpleasant phases and demands of life?

There is considerable desolation in our world. The forces of demolition have been and are active in our world. Suffering is widespread. We may enjoy the immunity of the self-righteous and hide behind the barrier of distance, or we may open up the floodgates of compassion and harness our sympathies to vast programs of world-wide reconstruction.

The shortest and yet one of the most pungent verses in Holy Scripture is this: "Jesus wept." He was not immune to sorrow and tears. He wept over Jerusalem. But, he did more than weep. He gave a life of unstinted service. Every emotion as well as every faculty was devoted to the Father. Every tear was converted into fuel for the divine mission. Likewise, our emotions and faculties may be harnessed in the divine task. The dedicated gift at Eastertide may represent the outpouring of our tears over the sins of the world, our works meet for repentance, our sacrificial coins for the reconstruction of the world under the leadership of Christ.



ETERNAL LIFE IS NO ACCIDENT.

By Edward Hughes Pruden

Minister of the First Baptist Church of Washington, D. C.

"I am the resurrection, and the life." John 11:25.

In recent years there has been decided change in the emphasis given to Easter from the pulpit. Not many years ago many ministers felt that it was their inescapable duty to offer some positive proof by which the authenticity of our Lord's resurrection might be substantiated. Then there followed a time when most ministers dwelt especially upon the certainty of our own resurrection and the comfort it gives us to know that death is not the end of our experience, but the beginning of a far more meaningful and rewarding one. Now, however, we appear to be in an era in which a third emphasis is being made—an emphasis which reminds us that, for the Christian, the resurrection must be a present experience as well as a thing to be anticipated in the future.

Those who make up our Easter congregations each year are in the service of worship for various reasons. Some are there because an inspiring church service has become a rather traditional part of our American Easter observance. To such persons the service may actually mean very little more than the Easter eggs and the toy rabbits mean to the children at this particular season of the year. Others are present in the service because they would like to maintain at least a semblance of some connection with the church. Since they do not intend to be present regularly, they come at Easter as a sort of token evidence of a very meaningless relationship. One would like to think, however, that most of those in the service are there because they recognize that in our troubled, confused, perilous world there is only one hope for humanity, and that is in Christ and the Christian Gospel.

We are surrounded by all kinds of knowledge. We know how to do everything in the world except one thing, and that is how to live. The terrible state of the world today is sufficient proof that men do not know how to live intelligently and constructively. In the midst of all our confusion and anxiety, we hear Jesus saying, "I am the resurrection, and the life." He is not only hope for life beyond the grave; he is also our only source of life as it should be lived here and now. Unless we learn how to create proper relationship between Easter and everyday living, we are going to miss much of its true significance and its genuine possibilities. This needy world of ours will never be set right by men who pay their respects to God ocasionally. Such a task can be accomplished only by those for whom God is an ever-present reality, and in whom the spirit of the risen Christ dwells continually. It is to the living Lord that we must look for this life which will give meaning to our existence, and peace and brotherhood to the world.

Eternal life in the New Testament is not primarily an extension of the life we now enjoy beyond the inevitable grave, but primarily of quality of life here and now. Such a life however is no accident. It cannot be achieved by wishful thinking, but is a result of the life of Christ in us. If it is to be maintained it must have its roots in several vital experiences.

First of all there must be spiritual nourishment. We have seen the distressing pictures of undernourished bodies in some of the countries where war has taken its terrific toll. One wonders if those portrayals of psysical starvation are any more tragic than a true portrayal of our spiritually-starved souls would be if their true nature could be graphically revealed. Jesus spoke of himself as being the Bread of Life because he sensed the need of men for that spiritual sustenance which they had not discovered in their old faiths. Many of those who constituted the multitudes who milled about him from day to day as he stood in the marketplace, had never had access to a well-balanced spiritual diet and were therefore trying to supply the inner longing of their beings with that which possessed no satisfying quality.

We sometimes wonder why we lose interest in the church and the spiritual program for mankind to which Christ has called us. All the while the solution to the mystery could be discovered in a form of spiritual anemia which afflicts such a large proportion of our church membership. If one is to attain a robust spiritual stature, he must acquire the ability to reserve sufficient time and give sufficient thought to those techniques and experiences which give nourishment to the human spirit.

The second vital experience which the triumphant Christian life requires is intellectual enrichment. We recall now Paul wrote to Timothy, his son in the ministry, "Study to show thyself approved unto God, a workman needeth not to be ashamed, rightly dividing the word of truth." The religion of some has been thoroughly saturated with emotional experiences, but has never been sufficiently undergirded by those intellectual processes which serve to confirm our faith. Again and again in the New Testa-

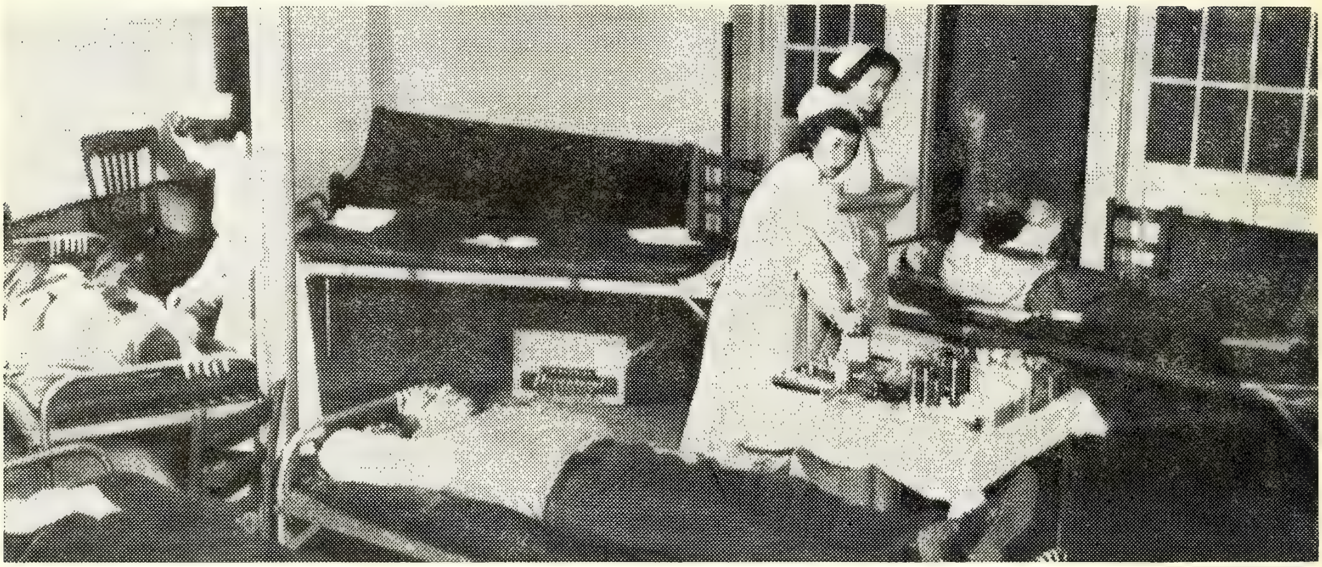
(Continued on page 13.)

AWARE OF CHRIST

Nor God-less nor agnostic folk are they
Who go to church but do not hope that Christ
Will keep His promise to be here "always"
And thus fulfil His ancient holy tryst.
For sacred sights are missed in heedless hours,—
As some don't see the forest for the trees,
Or note the fragrance of the unseen flowers,
Or fail to mark the marvel of the bees.
Unseeing eyes are unaware of God:
The Spirit of the risen Lord is here
To guide us on the weary way we plod.
His presence makes our cloudy vision clear.
With hopeful eyes, our sight will not be dim:
To have His guidance, we must look for Him.

—C. Rexford Raymond.

Church Serves Many Purposes



First Church, Burlington, North Carolina, made its facilities available to the Red Cross Mobile Blood Unit on February 28 and March 1. Rev. H. E. Robinson, minister of the church, reports that 253 pints of blood were contributed to the Red Cross.

THOUGHTS ON STEWARDSHIP AND IMMORTALITY.

By Mrs. W. R. Sellars
of Burlington.

"Moreover it is required in stewards, that a man be found faithful." I Cor. 4:2.

"For ye are bought with a price, therefore glorify God in your body and in your spirit." I Cor. 6:20.

"But first they gave their own selves to the Lord." II Cor. 8:5.

"So then everyone of us shall give account of himself to God." Romans 14:12.

Stewardship is the word which recognizes God's right in our lives; it is the word which describes the principle of life for those who honor God as the source of all they are and have.

We often think when stewardship is mentioned only of money, but let us remember that we are stewards of money, time, talents and in fact, all of life.

Some who are not Christians may say, "My life is my own to do with as I please." Life is God's most precious gift and we are to make our lives count.

A Christian recognizes "I am God's and will some day give an account of myself to God." It is much easier to be a money steward than a life steward. It's good to have money and the things that money can buy, but it's good too to check up once in awhile and make sure that we haven't lost that which money can't buy. Dr. Jay T. Stocking tells us how money can be immortal: "Money that is invested in the welfare of immortal lives, becomes thereby immortal.

(Continued on page 10.)

News of Elon College

President L. E. Smith, Elon College, N. C.

EXTENDING THE BORDERS OF ELON COLLEGE.

By Rev. Howard P. Bozarth.

After serving six months as minister in the Elon College Community Church certain impressions and convictions have been growing in my mind about the unique ministry our college has to perform. As most readers of The Christian Sun know, I came here after serving seventeen years in two New England pastorates. Perhaps impressions of the college are therefore somewhat sharper than might have obtained had I lived in this section, and know more of Elon, before. But I had not been here long when the conviction took root that many young people from other parts of our country, particularly those of our Congregational Christian Churches, would certainily be drawn to Elon if they but knew what advantages would be gained by coming here. Some time ago I shared my views with both Dr. Smith and Jimmy Darden, our Alumni and Field Secretary, and they proposed that an excursion be made into New England early this spring to interview prospective students. My own wide acquaintance with New England pastors and churches made it seem advisable that I accompany Mr. Darden on this field trip.

We have just returned from a two weeks excursion into Connecticutt and Massachusetts, and both Mr. Darden and I are enthusiastic with the reception given us, and the likely student prospects found for our college. We found the minister cordial and cooperative in every church we visited. Before making the trip we had communicated with a number of pastors who gave us the names of high school seniors who would be entering college in September, so our itinearary was mapped to make it possible to see these young people in particlular. We interviewed some two dozen individual students, in addition to addressing nine special meetings in different churches, where groups of young people numbering from 6 to 60 were present, to hear about Elon and see the colored motion picture film we carried, as well as to reveive our college bulletins. We secured the names of some three dozen high school students who are definitely interested in Elon as their college. We have high expectation that at least six of these will be with us for the opening of the fall quarter in September. Two of them are preministerial candidates, and two will be Religious Education majors. One application for enrollment actually came in before our return to Elon, from a fine pre-ministerial student of Braintree, Mass.

In a matter of ten days it is not possible to plow very widely or deeply into virgin territory. But Mr. Darden and I both believe sincerely that by annually visiting New England an increasing stream of students can be brought to Elon, year by year. The cost of attending college here is very much lower than that of comparable colleges in the north. Our college is one of the few in our denomination that can definitely be called a church college, with a distinctive Christian atmosphere, thanks to the consecration of our administration and faculty members, as well as to the fine quality of students drawn to Elon.

It is my personal conviction that Elon is performing a ministry of real distinction, and that it should be counted an unrivalled privilege by the young people of our churches to attend here. More and more of our Congregational Christian young people should be infected with the Elon spirit, and it is my hope to see the numbers coming from our churches here in the Southern Convention, as well as from other areas, greatly increased in proportion to those coming to us from other denominations, welcome as they all are on our campus. We are not only preparing a large number of students for full time Christian service, but we are sending back to home churches laymen and lay-women who are consecrated to Christ and the church. Nearly one-tenth of the membership of one of our strongest churches are gradusate of Elon. That might be said of a number of our churches in the Southern Convention. Ours is a great Christian college. I count it a supreme privilege to work for it future prosperity.

WHY THE SUSTAINING FUND?

An interested friend inquired recently, "Why does Elon College need more money?" He meant, of course, "Why the Sustaining Fund?" "Why appeal to the churches for money for the college?", and would infer that it is the business of students in college to pay for the cost of their education.

To answer the above questions. I should say that no state or church-related college in this country collects from the enrolled students enough money in tuition and fees to pay the total cost of operation. The average amount paid in tuition and fees by students enrolled in college is approximately 50 per cent of the total cost of operating the college. The remaining 50 per cent must be paid by the church, by interested friends of education, or by the state out of tax levies, as is the case with our tax-supported institutions.

The case is a little different with

(Continued on page 15.)

APPORTIONMENT GIVING.

The convention uses its best judgement in planning its program for the support of the church and her institutions. Each individual church is expected and requested to make a definite contribution to the various institutions, boards, and causes of the convention. One of these institutions happens to be Elon College, our one institution of higher learning that is supported in part by the convention. The modest sum of $15,000 is apportioned to 196 churches through the several conferences constituting the convention. The amount to be paid by each church is published in "The Annual" so that each church knows exactly what its obligation to the college is. By far the greater number of our churches take their apportionments as a privilege rather than an obligation. They consider what they send to the college as an investment that will bear dividends in Christian character for the church and society as a whole. The college is always glad to cooperate with the church in its program and make whatever contributions opportunity may afford.

Previousl reported		$1,577.51
Eastern N. C. Conference:		
Oak Level	$ 31.00	
N. C. & Va. Conference:		
Pfafftown	$ 15.00	
Union (Va.)	1.00	
Western N. C. Conference:		
Zion	$ 20.00	
		67.00
Grand Total		$1,642.51

Christian Missions

At Home and Abroad

WHEN EASTER COMES.

When Easter comes the earth is filled with beauty and human hearts glow with joy. Easter is not only Springtime for the northern hemisphere; it is the Resurrection-time for the human family.

When Easter comes great companies of Christians wend their way to Jerusalem in search of the place where Jesus was crucified and resurrected. But great multitudes worship in their churches amid colorful and fragrant flowers, join in the hymns of praise and anthems of joy, and dedicate their lives to him who gave us the first Easter.

When Easter comes the churches of the Southern Convention unite in two great projects. One is to increase their membership, and the other is to give for misions. "Buried with Christ in baptism" has special significance at this season. New life seems appropriate. One of our mission-established churches known well to this writer expects to increase its membership by at least one-fourth on Easter Sunday of this good year.

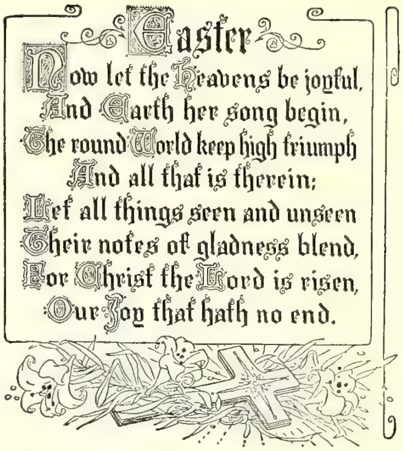
When Easter comes, then, if ever, comes perfect attendance at church. There are stale jokes about those who attend on Easter and Christmas only. But it is no joke to want to be in services that tell of new life and immortality. When Easter comes every human being who can do so should say his prayers in some church with multitudes of those who also thank God for the resurrection of Jesus, and the hope that we may live with him.

When Easter comes we revise the church roll by bringing back into the currents of spiritual grace those who have drifted away from church and all that means. The new life we talk about because vibrant in the lives of some who have found life dull and deadly. Since Christ lives and all men have access to his mercy, vitality, and redeeming grace there is no necessity for anyone to fail in Christian experience. When Easter comes we know this is true.

WE GIVE TO MISSIONS.

We give to Missions because we believe in Christ, the Christ of Easter. If the death of Christ has meaning for any man, it has meaning for all men. If the resurrection of Christ offers life to any man, it offers it to all men. If Christianity is good for one man, it is good for all men. There is nothing exclusive about the Christian Gospel. That Good News is for all people everywhere.

"Go, tell my disciples, and Peter" is the resurrection morning story of Jesus as told by Magdalene and recorded by Mark, the one who got the story from Peter. Peter had denied the Christ, but the Easter mesage was for him. Perhaps especially for him. He seemed to think so. It made a new man of Peter.



Easter

Now let the Heavens be joyful,
And Earth her song begin,
The round World keep high triumph
And all that is therein;
Let all things seen and unseen
Their notes of gladness blend,
For Christ the Lord is risen,
Our Joy that hath no end.

The resurrection story and the hope of immortality belong to all men. The resurrection happened in a little, conquered country long centuries ago, but its message has circled the globe and hinged nineteen centuries of Christian experience. It is not something to be kept in a corner. The resurrection is an explosive idea, and the hope of immortality lies deep in the heart of mankind. Jesus brought immortality to light, and that light shines across all human experience in all ages, or it should.

It is the business of the church to make known the story of Jesus, and to do it with persuasion. The church that fails in its misionary job, fails completely. Unless a church can reproduce itself it is destined to die without hope of resurection. But the church that gives its own life in trying to make other churches, finds that this is the way to its own greatest joy and achievement.

So, at Easter we give to Misions. We give money to build churches, feed the hungry, care for the homeless, heal the sick, and save the sinful. We give to Missions because we believe that through Christ all men can have life that is ful of joy, and that lasts forever.

TO MEET HUMAN NEEDS.

At Easter we give to Missions to meet human needs. And there are many human needs in our time.

Near to us, in North Carolina and Virginia, there are thousands of people who need churches in which to worship. New communities have grown up in which there is no church. And there will not be one unless those of us who know the joys of corporate worship help to build the needed churches.

There are hungry and homeless peoples to whom bread, clothes, shelter, and friendship are desperately important. Some of them are near us, and more of them are beyond the seas. Distances make our help more difficult and expensive, but the distance does not reduce the human need. Much of our tragic world is suffering on a cross at this Good Friday. Jesus knows what that means. Our helping hand may relieve much suffering. That is why we give to missions at Easter.

The gifts we make for war, and the enthusiasm of Communists for their cause, if used by the church could win our world to Christ in less than a generation. Christians need to face the challenge of our day. Under the leadership of Christ, and by the enthusiastic support of the churches, the world can become a brotherhood. That, certainly, is to be desired rather than the destruction threatened by atomic bombs in the hands of haters.

Some churches will want to receive money at Easter to meet their missionary apportionment. Others will take care of that through regular gifts and will make an *Extra* offering for missions at Easter. This latter is essential if we are to supply a minimum of human needs.

There is a man on the cross, there are multitudes on crosses, and none of them can come down without our help. We give to missions to meet human needs. At Easter we want to do our very best.

Church Women at Work

With Emphasis on Missions

Mrs. F. C. Lester, *Editor*
840 Sunset Avenue, Asheboro, N. C.

MEET MISS JESSIE MARTIN.

Unfortunately, I have received less information about Miss Jessie Martin than about any other missionary we are asked to study this year. I say, unfortunately, for Pattie Lee Coghill (who met her in Turkey several years ago) describes her thus: "She has all of the charm and poise to be found in anybody. She is gracious and lovely. She could represent America well in any country. Altogether, she is a delightful person."

Jessie Elizabeth Martin, like Paul, was born in Tarsus. Her parents were missionaries of the American Board. She received her college education at Oberlin, Congregational college in Ohio, and for two years taught in a mission school of our denomination in the United States.

In 1920 she was apointed as a missionary of the American Board and went as a teacher to Adana, Turkey. She stayed there until 1932, when she went to Tarsus for one year as a teacher in our American College. From 1933 to 1936 she taught in Merzifon. Since 1936 she has been the principal of the American Academy for Girls in Ccutari.

Although I recommended last week that you use the fine map in the center of the book *Out Where the East Begins,* which is in your packet, yet I wish you might all have access to the map which Pattie Lee Coghill drew on the back of my packet to show the location of our missionaries in and around Istanbul (old Constinople). She shows the Bosphorus, that narrow strip of water separating Europe and Asia, between the Black and Aegean Seas. The Birgess (whom we will study) live on one side, working in Istanbul proper, and Jessie Martin and Dorothy Blatter live on the other side at Scutari. The ten miles or so is traveled by boat to and from the city—daily for Dorothy, who works both places. Pattie Lee assures us it is a beautiful boat trip, especially delightful in the hot summertime.

And at Scutari, Jessie Martin is principal of our fine school for Turkish girls, which has more applicants that it can accommodat (385 students) and is appreciated by the Turkish people because of its emphasis on charter training and the fact that is prepares its students to become useful, intelligent citizens.

MISS JESSIE E. MARTIN

HEAR THE JACKSONS!

Many have been wondering when they were going to have a chance to see and hear Dick and Dorothy Jackson, recently returned from Shaowu, China. Here is the answer—

Mr. Jackson will speak at each of the Rallies:

Dendron—March 27;
Liberty Spring—March 28;
Rosemont—March 29.
Plymouth—April 3;
Sanford—April 4;
Mt. Zion—April 5;
Pleasant Grove—April 6.
Mayland—April 8 (afternoon);
Leaksville—April 8 (evening).

Mrs. Jackson will speak at the night session of the Woman's Convention at the Christian Temple, Norfolk, Virginia, on May 1. She has not fully regained her strength and this will be her only speaking engagement this spring. So if you want to hear her, be at the Woman's Convention!

A STORY FROM SCUTARI.

(From Out Where the East Begins.)

Captain Kaytan's daughter was a problem. She was an imaginative child for whom learning had always been easy, but her imagination and vigor often caused difficulties. She had finished elementary school. The Captain felt she could continue her education until she reached marrying age.

His wife suggested that she attend the American Academy for Girls in Scutari, where the wife's sister had graduated fifteen years before. "It is run by Americans, during her seven years there Aysheh can learn English. Certainly now it is important for a girl of position in Turkey to know English well. Besides, there the faculty takes great interest in each student. They try to cooperate with the parent's wishes and give fine lesson in politeness and how to get along with people. My sister says that at that school there is even a course in how to make a good home. I never heard of such a thing in a school before, but it does sound like a good idea."

That year Aysheh was welcomed to the beginning class at Scutari by Miss Jessie Martin, principal. She found her lessons easy, for she had an excellent mind. At first her imagination got her in trouble in her new "freedom." Away from the eye of her father, she could find many opportunities to experiment with life. Strangely enough, the beginning of a more responsible attitude came soon after her enrollment, during a basketball game.

There were not enough players and the teacher in charge had to play. She said, "We'll just have to referee for ourselves and call our own mistakes as best as we can." Aysheh was surprised for her father and her previous teachers had always acted as though she could not be trusted on her own, and she supposed they were right. She didn't believe refereeing yourself would work. Suddenly the ball was in her hands; her footing was off balance. Before she knew it she had taken a step. Tossing the ball to her guard, she said, "I walked. You take it out." Something happened to her then. She didn't know just what it was, but as she thought it over later she realized she'd taken care of herself. It was her first experience in self responsibility. Captain Kaytan's daughter had begun to catch the spirit of this fine school for Turkish girls.

* * * * *

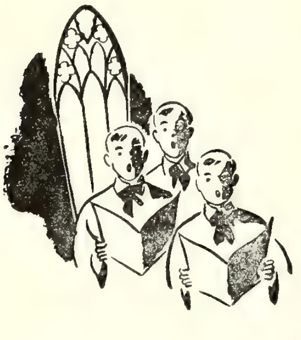
OUR CHARMING LEADER.

Those of you who are fortunate enough to be able to attend the rally for your district (March 27 to April 8) will hear, meet, and get to know a very charming person—Mrs. E. E. McClintock, better know as "Berta," who is the secretary of Woman's Work for the Mission Council of the

(Continued on page 13.)

FOR THE CHILDREN

Mrs. R. L. House, *Editor, Southern Pines, N. C.*



A HAPPY EASTER TO ALL.

When someone says "Easter" to you, what do you think about: egg hunts, new clothes or bunny rabbits? While these things have become a part of our spring festival they are not the real symbols of Easter.

Our picture with the boys singing represents the church, founded by the followers of Jesus. There is a stained glass window. When we see one of those, we know we are in a church. There are boys singing and wearing their vestments. Many boys and girls will wear robes and sing praises on Easter Sunday. Some of the vestments may be new, perhaps made by proud mothers. When we hear hymns we know we are giving praise, and that is a church custom too.

Flowers, most of all the lily, are a sign of Easter. Their beauty and sweet scent remind us of the Father's love in caring for us and giving us extra joys such as the flowers.

A jar with a sticker on it may be a symbol of Easter too as we have come to use Cent-a-Meal jars or boxes for Misions at Eastertide. Many girls drop in a penny or more for each meal they eat before Easter. Then Easter Sunday is a day of dedication for their money and it will be divided: some for those far away who do not know the story of Jesus and how he brought new hope to the world at Easter time; some for us at home, to build new churches, to help ministers in struggling churches and in many ways.

We jokingly say "The Easter time is the time for eggs."

We may thoughtfully say "The Easter time is the time for church going." To sing praise, to take blossoms to the church, to take our gifts—these things make a happy, lovely Easter time.

TALK HEALTH NOT ILLNESS TO THE CHILD.

Issued by the National Kindergarten Association.

By Ruth Peck McLeod.

"Why did you warn me not to speak of Sam's former illness in his hearing? He knows he's not been well, so what's the difference?" remarked a caller to the boy's mother.

"Because the most serious thing that can happen to a child who has been ill is to keep the memory of it constantly before him. It is so easy for a boy who has been as delicate as our son was for several years to feel that he is different from the other youngsters, and when that happens you have a problem on your hands. There is a decided tendency, too, for a 'one and only' especially, to acquire such a complex. Sam became frail only as a result of his severe attack of scarlet fever. Now that he is getting along so nicely he should never be reminded of that illness.

"My husband and I learned that it is most beneficial to talk health instead of sickness and to keep our son out-of-doors as much as possible; one winter in the Florida sunshine did wonders for him. I formerly had the erroneous idea that because we were living in a cold climate the best way to protect him was to keep him indoors, but later I learned that just the opisite procedure helps to prevent colds and other maladies. All of the tonics in the drug store cannot create the appetite that the fresh air can.

"Don't think that I am not extremely careful of Sam, but I never suggest illness to him. His dad and I learned the psychology of handling a sick child when we visited a famous child specialist in the East. He would not permit any discussion of the child's ailments before him. This wise physician asked our son the necessary questions, examined him, and then sent him into the waiting room to read the funnies while he, the doctor, obtained from us the further details which he wished to know. He cautioned us that describing symtoms before a sick child is most detrimental to his well-being. During this interview it was tactfully brought out that the anxious mother is apt to talk about the child's ailments almost constantly, because that worry is ever-present in her mind. She does not realize what a destructive and embarrassing effect such discussions have upon the youngster, particularly when they take place in the presence of his companions.

"Plenty of playmates and plenty of sunshine mainly constituted this physician's prescription for Sam. He also stressed that nothing is so harmful to the frail child as idleness and loneliness, for that gives him the time to indulge in self-pity and to develop a gigantic inferiority complex. This doctor recommends that every child have some responsibilities. His task should be carefully chosen, so as to be suited to his condition. Light work—such as feeding the chickens, watering the house plants, even drying the dishes—carried on in a happy atmosphere give the child some aim in life.

"The physician did not mean to imply that the mother should not be sympathetic with the child; but he emphasized that she must be level-headed at all times and not display her emotions under any circumstances, for just as soon as a mother loses her self-control a child loses his. A parent can be tender, affectionate, and solicitous of a child's comfort without babying or spoiling him. Parents must never suggest that certain symptoms are serious and may lead to some dreaded disease. The incipient stages of many maladies carry the same general symptoms; the diagnosis should be left to the doctor. If the parents start enumerating all of the disease the youngster could have, the poor child may go through each mentally, because of his imagination and keyed-up condition.

"It is the doctor's job to prescribe for the juvenile patient—it is each parent's task to help him maintain his morale. Fear is such a destructive force that we must take every precaution to prevent it from entering the child's mind."

THOUGHTS ON STEWARDSHIP.

(Continued from page 6.)

Money that goes into the making of character, the shaping of destinies, money that gives man hope and spells opportunity, and lengthens days and wipes away tears, *does not pass away.*"

Youth at Work in the Church

Max Vestal, Box 792, Elon College, N. C.
Miss Ann Truitt, *Associate*

LETTER FROM HANK'S CHAPEL.

The following is a fine example of the type of letters that we would like to have concerning the activities of your Youth Fellowship. Harold Boone was president of the Hank's Chapel group for several years. Now Frances Sanders is their very able president, but Harold continues to take an active part in their work. I want to share this letter with you. I hope to receive others similar to it.

* * *

Dear Max:

The old saying, "No news is good news," should not apply to our churches, because I feel like a church or Youth Fellowship group that never does anything to make news is falling short of its calling and purpose. I'm not writing this to be a great news item, but have just read your appeal for news in last week's Christian Sun, so I will tell you as best I can a few things that might interest you, and you may see fit to print them.

The Hank's Chapel Youth Fellowship likes fine the idea of Bible skits that was brought out at the last rally held at the Asheboro Church. We have put on several of these skits and find that everyone shows an interest and the young people are eager to have a part in them. One of our more eager persons is not exactly young, except in heart, but he has been a great help to us in the skits. He is Mr. Roland Farrell, one of our counselors.

We were honored recently to have Miss Pattie Lee Coghill visit with us. She came, and was very pleased to see some changes that had been made in the church grounds and to see the new parsonage. We are always happy to have her come. The writer of this, and no doubt others, was quite puzzled at an object Pattie Lee was carrying around. It looked like an old-fashioned buggy-whip folded up. I was quite sure she wouldn't need any defensive weapon while here, so I grew more and more in the dark. I thought one time maybe it was used to coax her car along, but it being a good car, that was out of the question. Then I though maybe she had borrowed Lash Larue's whip and was going to tell us a Westenr story. Finally after a very interesting talk, she solved the mystery of the strange object. It was a hat. It was interesting to hear how it was used as a hat by the Arabian and Turkish people.

The young people here are greatly impressed by and are grateful for our pastor, Rev. R. T. Grissom. He shows a great interest in us and has offiered personal attention to our problems as a group or as individuals. We think he is grand to the sick and needy of our church. He recently had recorded a sermon and service of his, and used it in different homes in the community to bring, as he put it, the church to the person, as the person could not go to their church. Our prayer is that God will grant strength to him and all Godly ministers who are giving their lives to his service.

Our congratulations to the Albermarle group for the fine job they did during Youth Week. We have the attendance trophy for the third time in a year, but we sort of envy the Albemarle group. May God bless each and every one of them for even greater service.

We gave a play at New Hope, in Eastern Conference, March 4. This is the play we tried to give at Pleasant Union last year. The play is entitled "Church Bells." We greatly enjoyed going and meeting with some of the folks in the Eastern Conference.

Greetings to all Young People in Western Conference. We hope to see you at the April Rally. Please everybody, come because the rally just won't be a success if you aren't there.

Harold Boone.
Sincerely,

PALM STREET, GREENSBORO, RESPONDS TO MISSION AID.

In July 1950, after years of planning, our people voted to begin work on a new church building. In less than a month the educational building was completed enough to use for our worship services. In August the old church building was removed and work began on the new auditorium. In October we held the corner-stone services. On the second Sunday in January, 1951, we worshipped for the first time in our new sanctuary.

The new church and educationl building cost nearly $60,000. We had $27,000 when we began our building, so we had to have help. We applied to the Board of Home Missions and they very graciously granted to us $1,000 for 1950. We appreciated it immensely.

The church has raised from its own constituency since we began the work seven months ago nearly $12,000. We need about $19,000 to be debt free. Our people are not depressed; instead, there is a beautiful spirit of enthusiasm and determination to meet our responsibility.

Our buildings are of brick and block. The facilities are very adequate now, and we have room to almost double our attendance.

The members of Palm Street are happy about the new church. It is located at the same place it has been for nearly half a century. The people of the community know about the new facilities and will be using them. The location is in North Greensboro, near the Cone Mills. Hundreds in this section have no church home. We believe in the next year many will come to our fellowship. Visit us, pray for us.

Mack V. Welch,
pastor.

CHURCHES TO HAVE PART IN FESTIVAL OF BRITAIN.

The churches of Britian have been asked to have an important part in the "Festival of Britian" which this year will commemorate the centenary of the Great Exhibition of 1851 and provide the opportunity to "show faith in Britian's future."

The churches are represented on the Festival Council by a committee working under the British Council of Churches, and charged with ensuring representation of the churches and religion wherever the Festival is being celebrated.

After the service of dedication at St. Paul's on May 3, the King will broadcast to the world from the Cathedral steps, declaring the festival open.

The church of St. John, Waterloo Road, almost opposite one of the entrances to the South Bank Exhibition, has been designated the Festival Church. St. John's was bombed during the war and has now been restored and refurnished. In it daily

(Continued on page 15.)

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

THE CREATION.

Lesson I—April 1, 1951.

Memory Selection: *O Jehovah, how manifold are thy works; In wisdom hast thou made them all.* Psalm 104:24.

Lesson: Genesis 1:1-5, 26-31.

Devotional Reading: Psalm 19:1-6.

The Mystery of Creation.

The story of Creation takes us deeply into the heart of mystery. Look up at the starry heavens in all their order and beauty, their infinite space and their well-defined and predictable movements! Look around at the wonders on the earth and the wonders in the earth! Look within, not only at the marvels in the physicial body of man but the still more marvelous things in the soul of man—throught, feeling, emotion, imagination, memory, will, aspiration! From whence did all these things come? How did they come into being? Were they self-created? If so we are in the presence of a great mystery indeed. Were they created by something other than themselves? Even here we are still in the presence of a great mystery. The thoughtful man stands in awe and reverence in the presence of the mystery of Creation.

The Majesty of Creation.

Even though one cannot explain the mystery of Creation, one can see something of its majesty. "Earth's crammed with beauty and every common bush is aflame with God." Mountains, lakes, oceans, sunsets, clouds, trees, deserts, rivers, stars, sun, moon, flowers, fruit-trees, waterfalls, plains, fields, snow, frost, ice, grass, shrubs, spring, summer, fall, winter in their various garbs, everywhere, everywhere there is a majesty of sheer beauty in the things we can see. And even more so in the things that we cannot see—the strange force of gravitation, the potential power of electricity, the terrifying power of atomic energy, unlimited possibilities of electronics, etc., cause one to feel that there is a majesty about this universe in which we live. But the majesty of creation is expressed most fully in man himself. When one thinks of the mystery and majesty of human personality, of the human soul with its spiritual possibilities, of the mystery and miracle of life, and sees all this as a part of the creative process and product of the universe, he feels like taking off the shoes from his feet for the place he stands on is holy ground, majesty which he can see, the product of a mystery which he cannot fully comprehend.

The Medium of Creation.

From whence came all this mystery and majesty? There are some, only a comparatively few, who say that "it just happened." There is no First Cause back of it all, no unifying principle in it all. But there are millions who believe that it all came from the creative hand of God. They believe the inspired writer got at the heart of the matter when he wrote "In the beginning God created the heaven and the earth." To be sure there is mystery here (But not as much mystery as to believe that this marvelous and mysterious universe is the product of chance.) And there is an act of faith involved. It is through faith that men "understand the world was framed by the word of God, so that things which are seen were not made of things which do appear." Hebrews 11:3.

Such people do not know how creation took place, but they believe that God did the creating. And they do not do violence to their intellectual integrity in so believing. Nor do they do violence to their reason; they simply go beyond reason to faith.

The Master of Creation.

When at long last—and creation did involve a long period of time—the material universe was created, it was still incomplete. It needed one more creative act on the part of God to bring it to completion and to give it meaning. And forthwith God created man, and woman—the crown of creation. He gave them to "have dominion" over the created works of God. In a sense man was to be master of creation. It is significant that God did not put man in the Garden of Eden to live a life of leisure. He was "to dress it and keep it," or till it—work had a place in the divine plan of God for his creation and his creatures.

It should be pointed out, too, that God made man "in his own image." He put the stamp of his own personality on him and his own spirit within him. Man is more than a beast of the field; he is a son of God, endowed with qualities of the divine nature, and capable of fellowship with the Divine Creator. Every man has dignity and worth because of this fact. Respect for his own, and for the personality of others is a basic belief of Christianity.

The Message of Creation.

Creation speaks eloquently of the *power of God.* All the vast and incalculable forces of Nature are witnesses to the power of God. The word which theologians use is that God is ominpotent—he has all power. We Christians have no puny, powerless God. But greater than his power as revealed in Nature is the power of his spirit. Come to think about it, the greatest power in the world is soul power, greater even than atomic power, for the soul can determine the use of atomic power.

Creation also speaks of the *wisdom of God.* "How manifold are thy works, O God," said the Psalmist; "In wisdom hast thou created them all." One of the clues which led men to God as the Creator was the evidence of intelligence and order and planning to be seen here and there and everywhere in the universe. From the infinitely small to the infinitely great there is evidence of intelligence and wisdom. The marvels of the creation reflect the mind of the Creator.

Creation also speaks of the *love of God.* In his created works God has made ample provision for all the needs of his children. If one will read the story of creation which is the background of today's lesson he will see that it was not until every preparation for man's welfare had been completed, that man himself was brought upon the scene. It was as if a man was building a house and did not turn it over to the new occupant until every detail of comfort and convenience had been provided in advance. Creation is not the product of brute power guided by blind willfulness, but of beneficent power guided by divine wisdom, constrained by divine love. This is our Father's world. Behind it and beneath it and beyond it is a Father's power and wisdom and love.

"And God saw that it was good." It is "the good earth." God himself says so. Who are we to say that it isn't?

Based on "International Sunday School Lessons;" copyrighted 1951 by Division of Christian Education, National Council of the Churches in the U. S. A.

ETERNAL LIFE NO ACCIDENT.

(Continued from page 5.)

ment account of the missionary journeys of Paul, we are told that he visited the synagogues and reasoned, or persuaded, or sought to convince the people that Jesus was the Christ. There is every indication that his ministry was pitched upon a highly intellectual plane.

The services of the sanctuary when properly planned and administered provide food for both mind and spirit. Continual absence from God's house devitalizes us morally and spiritually and renders us useless to God and to our fellow men. When one studies the material contained in the mesage of Jesus, he is impressed with the fact that the Master was constantly seeking to establish a reasonable basis for his ideals and principles. The growing Christian who would possess an indestructible faith must see to it that his mind is being constantly enriched by the inspiring literature of all the ages.

The Christian who would maintain a vital spiritual life must give to his faith some practical exercise. The soul that is spiritually nourished and intellectually instructed should put into operation that which has been received. That is why Jesus said to his hearers, 'Whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken even that which he seemeth to have.'' The ability to do a thing is ours only as long as we exercise that ability. And the degree of proficiency in the art of being a disciple of Christ rests upon the disciple's willingness to translate into every area of life the ideals which have come to him from personal fellowship with his Lord.

The church has been hindered in its efforts to render an inspiring ministry because of the large number of its constituents for whom religion is merely a matter of possessing an admirable philosophy of life. Because they are committed to lofty principles of conduct, they feel that they have discharged their spiritual responsibility. They never seem compelled by any inner sense of duty to exercise in the affairs of life those basic ideals which are far more eloquent in action than when they merely constitute an abstract conviction.

The Christian life must also develop through the means of cooperative activity. We learn to be Christians only as we learn how to relate ourselves to others and work with them in the establishment of Christ's Kingdom. Someone has even said that it is impossible for a person to be a Christian alone on a desert isle, because being a Christian involves so much more than one's own personal relationship to God, however, vital and meaningful that relationship may be. One cannot study the New Testament with any degree of thoroughness without discovering to what extent every follower of Christ is under an inescapable obligation to translate his Christianity into all of life's relationships. The Gospel whch Jesus came to share wth men has social implications. Paganism in our world will be challenged by our faith only when adherents of paganism see the Gospel bearing fruit in those cooperative engagements which reveal the spirit of Christ.

The Christian who would bring his spiritual experience to a full fruition must also provide for it some sacrificial expression. It sounds like a hopeless paradox, but it is eternally true that ''Whosoever will save his life shall lose it; and whosoever will lose his life for my sake shall find it.'' The rich young ruler stood on the threshold of a tremendously rewarding experience when he came to the Master seeking information concerning eternal life. Because he could not grasp the full impact of the sacrificial element in the gospel which Jesus was preaching, he turned and went away sorrowful; and in doing so, he surrounded the remaining portion of his life with oblivion. Paul, on the other hand, came to sense the wisdom of placing all he had upon the altar of Christ; and when he said, ''I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord,'' he was guaranteeing for himself, unconsciously, a place among the immortals.

We therefore rejoice in the resurrection not only because of what it tells us concerning Christ or our own future destiny, but also because of what it implies concerning life for us in the strategic hour of the world's history.

In order for the resurrection to have its full meaning in the Christian's life, it must be a constantly unfolding experience, producing in those who share it the manifold fruits of God's indwelling spirit.

CHURCH WOMEN AT WORK.

(Continued from page 9.)

Congregational Christian Churches. That means, being interpreted, that she is our national leader, the one who plans the women's work for our denomination, and the one who works with us in seeing that those plans are carried out.

To let you in on a secret—Mrs. McClintock is an ordained minister! However, don't let that frighten you, for she is very human, very friendly, very practical (On second thought, these are not bad qualities for a minister, either male or female, are they?) She is a graduate of Denver University, Boston University and Iliff Graduate School of Theology.

While ''Berta's'' office is in New York and her home there, she spends much of her time visiting the different states, working with our women's leaders. In the summer of 1947 she was the special guest of the Woman's Board of Missions for the Pacific Islands and made an extensive tour in that area, returning with an enthusiasm for the ability and devotion of these Hawaiian Christian women.

She has visited the Sounthern Convention before, and we were anxious for her to come again to give us practical help in our women'c work. We are looking forward to the rallies because she will be one of the speakers.

* * * * *

WORLD DAY OF PRAYER AT BEREA.

The Ladies Auxiliary of Berae Church, Great Bridge, Norfolk observed the World Day of Prayer in an all-day service, inviting members of Oak Grove Methodist, Hickory Methodist, Mount Pleasant Methodist, Good Hope Methodist, Centerville Baptist, Bethel Baptist, and Pleasant Grove Baptist church women and their pastors to meet with them.

Mrs. E. E. Waterfield, president of the host society, presided over the morning session using as her theme, ''Perfect Love Casteth Out Fear.''

Mrs. Ralph Mapp, wife of the pastor of Centerville Baptist Church, brought us an inspiring and spiritual message for the morning hour based upon John 13:13. She said, ''Christianity means giving our hearts, our wills, and our all to God and through utter abandonment of self God can use us as instruments of peace in a troubled world.''

After this message we adjourned for a sandwich lunch in the fellowship hall, the ladies of Berea serving coffee and dessert. This was an enjoyable hour of fellowship among Christian friends from eight churches.

The afternoon session was called to prayer by our pastor, the Rev.

(Continued on page 15.)

The Orphanage

J. G. Truitt, *Superintendent*

Dear Friends:

I have just read again that chapter in First Corinthians which has in it: "I have planted, Apollos watered; but God gave the increase." It reminded me of the third of a century in which the late Charles D. Johnston, planted and his many, many friends watered, and how God gave the increase. Now here others are, working away, and God is still giving the increase. How good it is to have a share in helping God to give the increase. You have only to read another line until you come to the words: "For we are laborer's together with God." Somehow I feel very definitely that whatever good thing one does for the homeless boys and girls one is doing as a "laborer together with God."

Last week many people remembered this work—this unselfish labor of love—and sent gifts of money, clothing, and words of encouragement. I wish they would send me one thing more, namely, a matron to fill a vacancy in the Johnston Hall caused by Mrs. Oie Black's resignation to take another job. We miss Mrs. Black very much, as she was an efficient matron and the only one who drives an automobile. If you know a qualified person who wishes a position please let me know at once.

We have begun working on a program which we hope to carry to churches and Sunday schools which desire to see and hear our boys and girls. Although the program is not yet ready we shall go to High Point for the Sunday night service on Palm Sunday. I have asked Mr. Clyde W. Rudd, president of the Christian Orphanage Home Coming Society to go with us and carry his own lovely family. Mr. Rudd graduated at Elon College and is making good in business. He and Mrs. Rudd have four children and they are all doing fine.

By that comment I am reminded of Louise Duke, who was one of four needy children from Suffolk who came to the Orphanage several years ago. Mrs. Truitt and I visited Louise last week in her lovely brick home, where she and her husband, K. K. Wilson, have a son twelve years of age who is a grade ahead of his years in school. Mrs. Wilson is a leader in the parent-teacher association, and is considered one of the leaders in her neighborhood. She told me about her sisters and her brother each of whom are doing well. It was so interesting to hear her tell all about her days and years which—along with her sisters and her brother—she spent at the Orphanage. How they worked, what she learned, and how much she appreciated it. And she shows her appreciation in a real way. She is joining with others of those who onced lived here in raising funds for two coldstorage rooms, which are badly needed here.

I have faith to believe that when enough of our people know what a fine work is being done here they will see that there is sufficient money to take more children and to bring these buildings and rooms up to a fairly good standard.

John G. Truitt,
Superintendent.

MEMORIAL GIFTS
"Instead of Flowers"

Dr. John G. Truitt
Christian Orphanage
Elon College, N. C.

Dear Dr. Truitt:

Please acknowledge the enclosed $.................... as a memorial gift sent to the Christian Orphanage in lieu of flowers in memory of:

....
(Name of Deceased) (City) (Date of Death)

....
(Survivor to be Written) (Address)

Name..

Address..

Donated Commodities for the Week.

Woman's Auxiliary, Burlington Church: Easter dresses, etc.

Woman's Auxiliary, Greensboro Church: Easter dresses, shirts, etc.

Union Surry Church: Easter clothing.

Mt. Carmel W. M. S.: Box of clothing.

In Memory of Mrs. Tora McKinney: 1 quilt.

* * * * *

REPORT FOR MARCH 16, 1951

Sunday School Monthly Offerings.

Amount brought forward		$3,142.50
Eastern N. C. Conference:		
Hope Mills	$ 4.69	
Morrisville	10.17	
Mt. Carmel	15.00	
		29.86
Eastern Va. Conference:		
Suffolk S. S.		50.00
N. C. & Va. Conference:		
Bethel	$ 2.80	
Greensboro, First	99.48	
Happy Home S. S.	19.44	
Ingram S. S.	14.34	
Tryon, Ersk. Memorial	95.00	
		231.06
Western N. C. Conference:		
Hank's Chapel	$ 42.84	
Pleasant Union S. S.	9.31	
Shiloh	20.59	
		72.74
Valley Va. Conference:		
Bethlehem	$ 20.00	
New Hope S. S.	6.51	
Winchester S. S.	8.34	
		34.85
Total		$ 418.51
Grand Total		$3,561.01

Special Offerings.

Amount brought forward		$3,527.02
Anna Lee Johnson, Easter Offering	$ 5.00	
Isabelle F. Robinson, for Jo Ann Arnold	10.00	
The A. H. Blalock S. S., Union Ridge Church	12.20	
Missionary Society, Longs Chapel Church	15.00	
Womans Guild, Shelton Memorial Church, for Dollie Hutchens	15.00	
Mrs. Elton Rudd, Long's Chapel Church	7.50	
Mr. and Mrs. Clarence M. Fields, California	5.00	
The Annie Smith S. S., Newport News Church, for Faye Watkins	15.00	
W. M. S. Oak Grove Church, for Ella J. Haith	5.00	
Templemen's Bible Class, Christian Temple	10.00	
Friendship Bible Class, Christian Temple	25.00	
Special gifts	101.60	
A Friend	55.00	
		281.30
Grand Total		$3,808.32
Total for the week		$ 699.81
Total for the year		$7,369.33

CLOSING SERVICE.

(Continued from page 2.)

nouncement by Rev. G. C. Crutchfield. The members are eagerly awaiting the completion of their fine new church. The service concluded with this impressive unison prayer:

Preserve, O Lord, our way as we now depart from this building to one of greater splendor, reflecting the spiritual values which have come to us through the cherished traditions and gracious lives of those who have served thee in faith and devotion in this place. What we leave behind of this world is destined to turn to dust, but what we carry with us into the new sanctuary of prayer and praise is of the spirit eternal, and riseth above the habitations of time and space.

With tender memories and grateful hearts, looking to thee O Lord, for thy continued guidance and sustaining power we leave this building impelled by the spirit of progress to occupy a new and larger house of worship in keeping with the words of our Master to his disciples when he said: ''Greater things than these shall ye do.'' Amen.

NEWS OF ELON COLLEGE.

(Continued from page 7.)

Elon College. Our present organization and operating cost is determined on the basis of 700 students. With an enrollment of 700 students, tuition and fees amount to 83 per cent of the cost of operating the college. When the enrollment falls below 700, a deficit occurs. This deficit must be met by gifts, either by individuals or the churches of our convention.

To present the situation specifically and correctly, the enrollment at Elon College for the winter quarter beginning November 27, 1950 was 614. For the spring quarter just beginning, Elon has enrolled 523 students. These figures do not include specials. This means that we have in college for this quarter 91 fewer students than we had during the winter quarter, which is 177 students fewer than the enrollment necessary for operating ''out of the red.'' In dollars and cents, this means that the college will have $30,000 less money with which to operate this quarter than is needed to pay the actual cost of operation.

These, it would seem, are sufficient answers to the questions asked. They would also indicate the acute need for the Sustaining Fund during this college year. It is the hope and prayer of Elon College that the pastors, the members of our churches and interested friends may take the present situation of our college seriously and respond before it is too late. These figures are not 'phony,'' and this appeal is sincere and made out of a real need. The great question is, ''What are we going to do about our college?''

REPORTS OF SUSTAINING FUND CONTRIBUTIONS.

Some question has been raised as to the method which we are using in reporting contributions to the Sustaining Fund. So that all may be informed on this subject, the following information is given.

From time to time lists are published in The Christian Sun giving in detail the contributions received from the various churches and also from individuals since the last preceding list appeared. It is not intended that these lists shall be taken as anything but ''reports of progress.'' In other words, the publication of a church's name in one of these lists, together with a specific amount received from that church, is not to be interpreted as being the total or final contribution from that church. At the end of the year, we intend to publish a summary giving a list of all the churches which have contributed to the Sustaining Fund during the year, and showing the total amount of their contributions.

Every church which meets or exceeds its goal will have its name published permantly on the Sustaining Fund Roll of Honor, together with the total amount of its contribution and the percentage of its goal which that contribution represents. The names of such churches will be repeated in every publication of the Roll of Honor.

We hope that this explanation will answer the questions which have been raised regarding the method of publishing these two lists in The Christian Sun.'' Inquires are always welcome and will be answered promptly.

W. M. B.

Rev. Henry E. Robinson states that First Church, Burlington, has gone over the top in their Sustaining Fund effort. Last report indicates the total was approaching $1,000. The effort was spurred by the revelation that there are approximately 90 members of the church who have attended Elon. Mr. Robinson reports a most successful Religious Census of Burlington and many prospects for church membership.

FESTIVAL OF BRITIAN.

(Continued from page 11.)

services will be held, and lunch-time addresses will be given by speakers of all denominations, including prominent laymen. In the evening the church will be sued for a variety of services, sacred concerts, religious plays, missionary addresses, and lectures. On each Saturday evening there will be a popular hymn-singing service to be arrandged by the different Christian denominations.

The Royal Festival Concert Hall, the most modern building of its kind in the country, has been placed at the disposal of the churches on the first ten Sunday afternoons of the Festival season. Preachers who have been invited to give addresses include the Bishop of Croydon, Dr. Eric Baker (Methodist), Dr. M. E. Aubrey (Baptist), Dr. Leslie E. Cooke (Congregationalist), Dr. Robert Scott (Presbyterian), General Orsborn (Salvation Army), and Fr. St. John Grosser (Anglican). The closing service on September 30 will be conducted by the Archbishop of Canterbury and the Moderator of the Free Church Federal Council.

CHURCH WOMEN AT WORK.

(Continued from page 13.)

day, February 25, according to an an- Henry E. Crutchfield, after which he presented the visiting ministers who participated in the service. The Rev. Vaughn Moore, pastor of Oak Grove Methodist Church, read the scripture, the invocation was given by the Rev. Ralph W. Mapp, and a message in song was rendered by the Rev. John W. Hobbs of Hickory Methodist Church. The Rev. Herbert P. Miler, pastor of Pleasant Grove Baptist Church, was the speaker for the afternoon. His message on ''Second-Hand Religion'' will live with us for a long time. He left with us a very important question: ''Are you a first-hand Christian with peace and satisfaction crowning your life, or are you a second-hand Christian, drifting along with tradition?''

Our pastor dismissed this service which commemorates a most sacred observance. May we continue to pray together that we all may be led by God to develop Christian brotherhood throughout the world.

Mrs. Ruth Sorey,
Reporter.

OUR DENOMINATIONAL TASK

Do we believe that the Gospel of Jesus Christ as presented by our Protestant churches is the answer to the major problems of the World?

Are we convinced that the spread of the Gospel through the world is an essential part of the work of a witnessing Christian church?

If so, are we willing to face seriously and meet the needs of our overseas work?

How we can achieve the goals of Our Christian World Mission so that we can meet our Christian opportunities?

Our Congregational Christian Churches can take the lead in the most importank task of our time—the evangelization of the world.

DAVID McKEITH, Jr.
Executive Vice-President
The American Board.

OUR FUTURE IN CHINA

1. The fund of good will which has been built up by missionaries and by Chinese students and others who have lived in America will continue to spread in Christian Circles.

2. Local congregations and Christian homes will continue as centers of worship either publicity, or privately.

3. Individual Christians will bear their witness by the quality of their living.

4. The United Church of Christ in China will be able to speak for many of the major Christian groups, demonstrating that "in unity there is strength."

5. There will grow a calm assurance on the part of Chinese friends that China is in God's keeping; that the church must continue to bear its witness, regardless of changing governments; and that the Holy Spirit will give guidance in the years and centuries to come.

6. It remains for us to be faithful, even as we believe our Chinese Christian friends will be faithful—for we can be sure that "nothing we do for him is ever lost or ever wasted."—First Cor. 15: 57-58.

HAROLD S. MATTHEWS,
China Secretary, The American
Board.

HISTORICAL SOCIETY. 1956.
ation of Congregational Christian Churches:

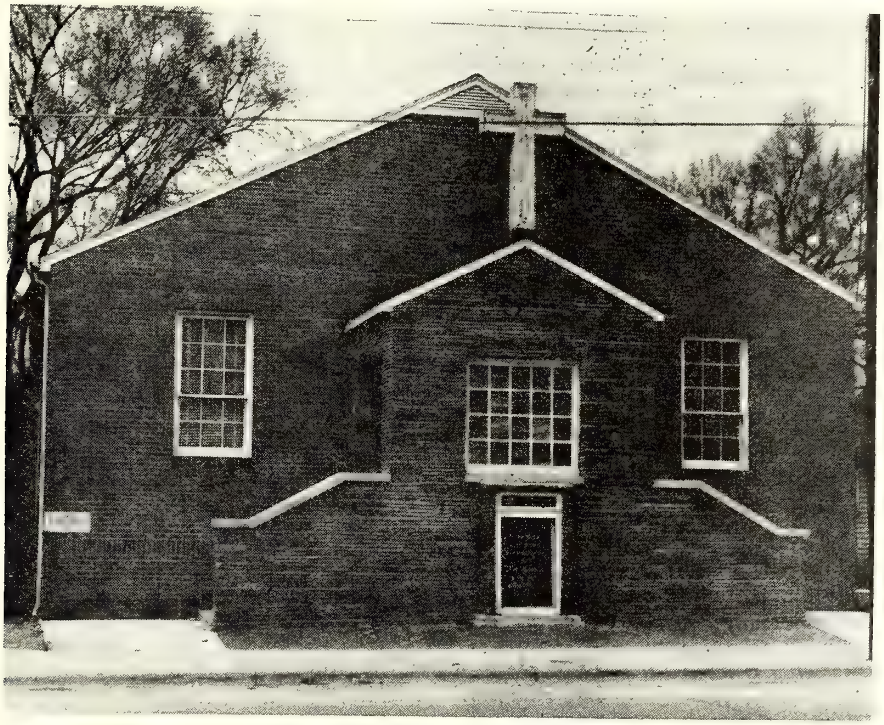
1844 - Over a Century of Service to the Denomination - 1951

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES
In Essentials Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME CIII RICHMOND, VA., THURSDAY, MARCH 29, 1951 NUMBER 13

New Star in Our Constellation of Churches



CALVARY CHRISTIAN CHURCH
Latest addition to our North Carolina and Virginia Conference
(See story in this issue)

News Flashes

Rev. R. L. House received 13 members into the church at Southern Pines on Easter Sunday.

Dean D. J. Bowden of Elon College was the speaker at Easter Sunrise service at Memorial Stadium in Burlington.

Rev. A. Lanson Granger, Jr., received 18 new members at Newport News on Thursday evening of Holy Week.

Dr. Roy C. Helfenstein, pastor of our Richmond Church, was hospitilized Tuesday evening of this week and was operated upon on Wednesday morning. He is doing nicely.

Rev. Mark W. Andes writes from Virgilina, Virginia: "We moved into the new church parsonage on March 14. This new brick home, the property of Union Church, has six rooms and bath downstairs and space for two rooms with bath upstairs."

The Home Mission Study Tours, sponsored by the Mision Council, will lunch at Franklington Institute on Friday of this week and will have dinner at Elon College. Dr. Nelson C. Drier of New York is directing the party of twenty.

Mr. F. Staley Gardner, secretary-treasurer of the Board of Trustees of the Richmond Church, apparently in the best of health Easter Sunday, died suddenly that night. Funeral services were held at the church Tuesday afternoon. Rev. Roy C. Helfenstein officiated, being assisted by Rev. R. L. House. THE SUN offers its deepest sympathy to his wife and daughter.

PORTSMOUTH REPEATS AN EXPERIMENT.

A fascinating experiment that proved successful in Portsmouth last year is scheduled to be repeated Sunday night. Once again pastors of the Baptist, Methodist, Presbyterian and Congregational Christian Churches will exchange pulpits without knowing until a few hours beforehand the churches to which they will be assigned.

The congregations, of course, will not know whom they will hear until they arrive at the services. The element of surprise is important. Prejudice, unfortunately, keeps some church members away when a minister from another denomination preaches. But curiosity may bring them. It may even bring those who stay away when their own pastor conducts services.

Curiosity is not the best of motives, but it can serve a good purpose. There have been instances when "those who came to scoff remained to pray."

Interdenominational exchange of pulpits should help to promote the unity of Christian fellowship. The forces of materialism are so well organized that spiritual forces cannot afford internal struggles. — *"Portsmouth Star"* 1-26-51.

VACATION BIBLE SCHOOLS—1951.

This year we will be observing the Fifitieth Anniversary of the Daily Vacation Bible School. We hope that every church in the Southern Convention will hold one. The fine thing about these schools is that they can be successful in any size church—from the smallest to the largest.

Our Theme this summer will be "The Bible." Listed below are the recommended text books. We hope you bought yours at the Women's Rallies! If not, or if you want a Student Summer Service Worker this summer, write to Pattie Lee Coghill, Elon College, N. C.

Kindergarten—
"Stories of Jesus," Brumley, 75c.

Primary—
"Making Discoveries about the Bible," Lee, 60c; or
"Stories of Jesus," Anderson, 60c. (For those using the other book last summer.)

Junior—
"The Bible for All the World," Sharpe, 60c.

Junior High—
"The Christian's Guidebook," by Pease, 60c.

Let's make our Bible Schools this summer in the Southern Convention the best we've ever had!

MRS. W. E. WISSEMAN,
Chairman Children's Committee.

ROSEMONT YOUNG PEOPLE PRESENT PRE-EASTER PROGRAM.

The Young People of the Rosemont Christian Church presented a most impressive series of tableaux on Palm Sunday night at the church, under the direction of Miss Barbara Gallup, one of their members. The choir of the church rendered the back-ground music for each scene. The living pictures were events which happened during Passion Week and were presented in a most reverent and inspiring manner. Those who took part were, Richard Gladstone, Betty Ruth Carden, Charles High, Allan Mapp, Ray Morrison, Johnny Haywood, Wilbur DeBaun, Herbert Fisher, Carol Richardson, Jack Gibson, Audrey Debaun and Mary Lue Haywood.

The program was as follows:

Scene 1. Palm Branches—
People watching triumphal entry.
Choir: "Hosanna! Blessed Is He."

Scene 2. Judas Accepting Silver—
Judas and High Priest.
Scripture passages read from Matthew.

Scene 3. The Last Supper—
Christ and the Disciples.
Quartet: "In Remembrance."

Scene 4. Pilate Rejects Christ—
Pilate washes his hands.
Reading: "Crowned or Crucified?"

Scene 5. Christ in Gethsemane—
Duet: "Alone."

Scene 6. Christ Carying the Cross—
Choir: "For Love of Thee."

Scene 7. Mother at Foot of Cross—
Solo: "Ave Maria."

Scene 8. The Crucifixion—
Centurions cast lots.
Choir: "Darkened All the Land."

Scene 9. At the Tomb—
The Angel and the Two Marys—
Choir: "As It Began to Dawn."
Benediction.

DOROTHY GALLUP,
Choir Director.

NOTES FROM JAPAN.

The Interboard Committee for Christian Work in Japan reached its goal of reconstructing two hundred of the 480 destroyed churches during the three year period just ended. The ten North American boards affiliated with the Interboard Committee in that period contributed $675,000 for the purpose. Japanese Christians meantime raised the magnificient total of sixty-eight millon yen (at the present rate of exchange, about $250,000). The construction work was under the supervision of a missionary architect, Mr. Y. Shimura, a Harvard graduate.

During the same period, boards affiliated with the Interboard Committee contributed $1,200,000 for reconstructing Christian schools.

(Continued on page 15.)

Southern Convention Office

Wm. T. Scott, *Supt.*, Elon College, N. C.

A NEW CHURCH JOINS OUR FELLOWSHIP.

Calvary Christian Church had its beginning with the organization of the Community Sunday Bible School at the home of Mr. and Mrs. Daniel Ingold, 328 East Lee Street, December 17, 1939. There were enrolled and present the first Sunday 24 people. Three classes were organized in this incipient stage of the work with Minerva Parks, Mrs. Donald Muse and Mrs. Ruth Williams as teachers. Mr. Hubert Day was elected Sunday School Superintendent and Mrs. A. P. Coble was elected secretary-treasurer.

The Community Sunday school held it session at the home of Mr. and Mrs. Ingold until late in January 1940 at which time, because of the need of larger quarters, the school moved to the home of Mr. and Mrs. Leo Williams, 335 West Lee Street. The Sunday school continued to carry on its work with considerable growth at the Williams home until the middle of December 1940.

Howard E. Odum was in charge of the work and conducted worship services for the little congregation following the Sunday school sessions, from the beginning of the work December 17, 1939, until the middle of June 1940.

Calvary Church was organized formally March 13, 1940. The name of the church at its beginning was Christ Gospel Temple, and became know as Christ Temple. The name was changed in 1946 to its present name, Calvary Christian Church.

In June 1940 Rev. Thurman F. Bowers was called to the pastorate of the church and his work was to begin the first Sunday in July. The church had purchased a lot from Attorney A. L. Brooks, Sr. of Greensboro. This lot is the location of the present home of Calvary Christian Church which is 329 West Lee Street, Greensboro, N. C. The purchase of this lot was made, May 10, 1940.

With only $200.00 paid on the lot and a remaining debt of $800.00 on the same and with just $185.00 in cash, the present sanctuary of Calvary Church was started. Work was begun the latter part of July 1940 and the first worship service was conducted there the second Sunday in December 1940.

The Sunday School Annex was added to the church in 1942. This building consists of a small assembly room and nine individual class rooms.

Fellowship Hall is the latest addition to Calvary Church. This Hall is 22 by 48 feet with a large fire place and is now serving all our groups in many social activities.

The front of the sanctuary has been beautified with the addition of a new entrance. New pews from Southern Desk Co. at a cost of $2,100.00 have been installed in the sanctuary in the last two years.

A conservative estimate of the worth of our present property is $30,000.00 with a debt of $5,000.00. The latest improvements cost around $10,000 and the present indebtedness is on this building program. The church from its beginning has carried on its work without one single dollar being underwritten by any board or individual.

Calvary Church began in March 13, 1940 with 34 charter members. Today there are 175 members and a Sunday school enrollment of 180. At present the Sunday school is running well over the 100 mak in attendance.

On Sunday, March 4, 1951, at the morning service, under the leadership of our Superintendent, Dr. W. T. Scott, Calvary Church voted to become a full fledged member of the North Carolina & Virginia Conference of Congregational Christian Churches. The Executive Committee has met, the church has been accepted and all of you readers are invited to attend a meeting of Recognition and Reception at 8 o'clock April 8, 1951.

Calvary Church is well organized with a Board of Trustees, Deacons and Stewards. The young people

(Continued on page 15.)

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

Editor	Robert Lee House
Managing Editor	John T. Kernodle

Departmental Editors—Convention, Wm. T. Scott; Missions, F. C. Lester; Women's Work, Mrs. F. C. Lester; Young People's Work, Miss Pattie Lee Coghill; Children, Mrs. R. L. House; Sunday School Lesson, H. S. Hardcastle.

Institutional Representatives—Elon College, L. E. Smith; The Christian Orphanage, John G. Truitt.

Area Reporters—M. W. Andes, W. J. Andes, J. Frank Apple, H. G. Councill, Jr., Clyde Fields, Stanley C. Harrell, I. W. Johnson, S. E. Madren, Will B. O'Neill, Fred Register, P. H. Ricketts, Guy H. Veazey, R. A. Whitten.

Board of Publications—Duane Vore, Chairman, S. T. Holland, Secretary; R. C. Helfenstein, S. E. Madren, P. H. Ricketts, G. D. Colclough, Treasurer, ex officio.

SUBSCRIPTION RATES

One Year	$3.00
Two Years	5.00

Published by the Board of Publications, agent for the Southern Convention of Congregational Christian Churches, and printed every Thursday except the last in June and December by the Central Publishing Co., Inc., Richmond, Va.

Entered as second-class matter at the Post Office at Richmond, Va., July 25, 1922, under Act of March 3, 1879.

Remittances for subscriptions and notices of change in address should be sent to the Convention Office, Elon College, N. C.

All other matters of business should be addressed to The Christian Sun, 1536 East Broad Street, Richmond 19, Va.

General contributions should be addressed to the editor at Southern Pines, N. C., and should reach him not later than Wednesday of the week preceding date of publication.

Departmental material should be sent to the proper departmental editor, at the address shown on their page, and as early as possible.

The Christian Sun Subscription Blank

Dr. Wm. T. Scott, Elon College, N. C.

Enclosed will be found $3.00 ($5.00) for which please send The Christian Sun for one (two) year(s) to:

Name ....

Address ....

[ ] New ....

[ ] Renewal Name of Church..

THE EDITOR'S MESSAGE

ANOTHER SUPERINTENDENTS' MEETING.

Following a meeting for Eastern Carolina Superintendents at Wake Chapel, another similiar meeting was held in Reidsville on the evening of March 15 for superintendents of the North Carolina and Virginia Conference. A superb demonstration of hospitality was given by the Reidsville Church in providing a free supper for the pastors and superintendents. Superintendent Charles McKinny and Pastor Tucker G. Humphries radiated hospitality as they presided over this delectable repast. Mr. A. H. Blalock, Convention President, had prepared an excellent program. Rev. Fred Register came up from Fuquay Springs to deliver the address. He remembered the scriptural injunction, "Spare not," as he put the superintendents through the spiritual paces for this high office. He reminded them that it was not a sin to be lacking in preparation, but that it was a sin to remain so. Superintendent Scott appeared in the role of moderator during the panel discussion which followed.

The superintendent has a comprehensive job. He is superintendent of personnel. It is his task to find, induct and train new leadership. He must get people to work and keep them working. He is a superintendent of property. His job cannot be done properly without the necessary space and equipment. He is a superintendent of time. Every moment must be made to count in the total enterprise. He must superintend the literature. Money freely given must be wisely invested. Officers and teachers as well as pupils should have made available to them the best, and not merely the cheapest literature. They cannot do a superior job with inferior tools. He is a superintendent of personality. Children are committed to his care. He must see that they are skillfully brought up in the nuture and admonition of the Lord. His is a commanding and comprehensive task.

The next meeting in this series will be held at Ramseur on the evening of April 16. Mr. Sybrant Pell, president of the Western Carolina Sunday School Convention, is planning an interesting and instructive program. Our schools should receive a great stimulus from these meetings. Much credit goes to the Convention's Board of Christian Education for initiating this fine series.

FOR LAYMEN ONLY

Walter A. Graham, Executive Director of our National Laymen's Fellowship, has prepared a series of pamphlets setting forth the 1951 Emphases. The Director spends so much time traveling, one wonders when he finds time to prepare a fine series. What are the emphases? Here they are: (1) Establish an organization for men in every local church. (2) Enrich the program of the Laymen's Fellowship now organized. (3) Revitalize personal, daily devotional life. (4) Develop personal visitation evangelism. (5) Organize adult Bible classes. (6) Re-establish congregational meetings. (7) Promote schools of churchmanship.

Laymen, get these, quick! Order from the Director at Pembroke, Kentucky. The cost per set is 25c. Your pastor will be delighted; your church blessed.

CIVILIZATION SHOCK TREATMENTS

Little Johnny ran into the house crying, "Mummy, Mummy, come quick. Brother was hit by an automobile and it knocked him conscious for three minutes!"

Johnny got his terms slightly mixed, but many people have been brought into sobriety and a heightened consciousness by accident or the threat of disaster. Perhaps many of us need to be knocked into consciousness, for at least three minutes!

Anything short of a major emergency seems unable to shock many people out of their lethargy. No wonder the medical world has found it necessary to induce scientific shocks. In the recent treatments of schizophrenia, a shock treatment has been devised so that by the use of insulin metrazol, or, still more recently, by a violent electrical charge applied to the head of the system of the schizophrenic patient appears to be so alarmed and threatened that, in order to throw off this sudden threat of dissolution, the mind is shocked out of its absorption in phantasy, and the patient is thrust out into the world of reality again.

The threat of catastrophe caused by the development of the atomic bomb has shocked many a scientist into a consciousness of moral responsibility. Scientists are realizing that they cannot remain morally neutral in a world of impending disaster. The shock was overdue.

The threat of Communism brought many people into a new awareness. Precious values are at stake. Hard won gains are being lost. The whole missionary movement is receiving the shock of the century. We can no longer take our missionary status for granted. Missions must be made more realistic, more dynamic, more redemptive.

EDITORS COVERAGE AT WASHINGTON

"Our World and The Church Press" is the theme of the thirty-second annual meeting of the Associated Church Press Conference meeting this week in Washington. Program highlights include a wisit with the President of the United States, a day spent in consulation with officials of the U. S. Department of State, and reports of religious editors from China and Korea. The Editor is attending and will report on the meeting next week.

The Changing Picture of a Sunday School Teacher

By Frances Heron.

If your idea of a Sunday school teacher is of a sober-faced piously-preaching individual who spends an hour every Sunday drilling unwilling pupils on Bible memory verses, you're just back in the horse and buggy age of religious education.

Maybe you had a Sunday school teacher whose chief qualifications were that she was a good woman and she knew her Bible. She saw that you sat still while she pointed out all the details of a big, colored picture chart. She stuck to the Scriptures and to the lesson quarterely—and woe unto you if you tried to divert her from the topic of the day. If she happened to get through ten minutes early some Sunday, she might give you paper and crayons and say, "Now, children, draw me a nice picture of Daniel in the lion's den."

If such an image of Sunday morning pedagogy still rises to your mind, either you haven't been to church school very much lately or else your church isn't as up to date as it should be. For the fashion in Sunday school teachers has changed. The one remaining similarity to the old days is that most of them are women, although the number of husbands and fathers getting up early on Sunday morning to instruct the young is growing constantly.

Let's take a look at the modern Sunday school teacher:

The picture of this ideal Sunday school teacher is something like this: She not only knows the great underlying truths of the Bible and leads an exemplary life in the community, but she has a happy face and personality. She looks as though she enjoyed and liked her pupils and her work.

Although she uses the Scriptures and the printed lesson materials as the basis for her teaching, she doesn't do all the talking. She encourages the boys and girls to think and to ask questions. If one of them happens to bring up a point outside the lesson, she finds a way of drawing an application from it. That means that she must know more than just what is in the quarterly. She reads magazines and books written for church school teachers and she keeps abreast of local and world happenings.

This modern teacher thinks it's important for Johnnie to memorize selected passages of the Bible. She thinks it's even more important that he know what the verses mean. She thinks it's most important that he make the biblical injunctions part of himself and his actions. She, therefore, gives Johnnie the opportunity to by doing. She guides him in making maps, constructing small church models, drawing murals, compiling record books, building a worship center, dramatizing a Bible story, and writing a prayer.

Under teacher's influence Johnnie may take toys to a crippled children's home or give a special offering to help support an orphan in France.

The Sunday school teacher—1951 model—tries to make Sunday school interesting. She has no cut and dried schedule that she follows every Sunday. Johnnie never knows when there may be a surprise, such as a visiting speaker or a film or an exhibit.

Naturally one short hour isn't long enough to do all these things. Nowadays, therefore, a growing number of churches provide a two-hour session. Johnnie's teacher may go even further. During the week she takes her class to a museum to see objects of biblical history; or on a field trip to study laws of creation; or to the old people's home to put on a program.

Modern Teacher Training.

All this may sound like a mighty big order. But if the church school superintendent comes around offering you a teaching job, don't be worried. Protestant leaders have worked out ways whereby all prospective Sunday school teachers can get the proper training. And those who are already teaching but haven't quite arrived at the ideal can also catch up by studying under experienced teachers.

Such an apprentice plan is being developed in the Southern states by the Presbyterian Church in the U. S. That denomination now has 31 consultant teachers in 26 training centers.

This means, for instance, that Mrs. Jones in the junior department of the Elm Street Church, is doing such a good job that she is named a consultant teacher and her department a training center. Teachers from nearby churches are then invited to come to the training center to see Mrs. Jones in action. Both before and after the session, Mrs. Jones and the visitors talk things over. Some of the beginning teachers may spend several Sundays working under her in real apprentice fashion.

Dr. Harrison S. Elliott of New York, general secretary of the Religious Education Association, says that even the smallest rural church has some one outstanding teacher whom fellow-teachers should try to copy.

"Commuters' demonstration centers" are being established in several Pennsylvania areas. Sunday school workers from a radius of 20 miles come in to the center for training in new methods of teaching.

Disciples of Christ leaders in Missouri decided that even teachers of adult classes need some brushing up. They conduct three-evening sessions for observation, evaluation and studying current teaching materials. Teachers from two or three counties enroll in such a training school.

Some denominations send members of their headquarters staff into a community to give on-the-spot training. Miss Barbara Beck of the Sandusky conference (Northwestern Ohio) is such a worker for the Evangelical United Brethren Church. She arrives at a church in time to observe the Sunday morning sesion. During the week she takes turns meeting and counseling with the teachers of the different age groups. A month later she returns to check up on results.

There's no escape — the Sunday school teacher of the furture can't help being good.

ROOTS OR FRUITS?

By Rev. Duane Vore.

Roots are one thing we seldom pay much attention to. We prefer thinking in terms of fruits, the things we gain rather than that from which the fruit gains its goodness and strength. But life cannot be built by results. It can only be built by care and attention to the sources from which we draw our life.

We have a multitude of tiny roots along the surface of our live. Part of everything we think and are and will be comes from the lives of people around us, from our business, our social contact. Then there are the larger roots that reach into our education, into our experience, into our homes and into our purely human thinking. If we depend solely

(Continued on page 15.)

Observe Rural Life Sunday

Rural Life Sunday will be observed this year on April 29th. Rural Life Sunday is Rogation Day in the traditional Church Year. Just as Rogation Day originated as an occasion to bless the land and crops. it is now celebrated to consider the interest of the town and country churches. Both rural and city churches are invited to observe the day. A suggested worship program for Rural Life Sunday may be obtained from the Town and Country Department, Board of Home Missions, 287 Fourth Avenue, New York 10, N. Y.

The observance will seek to emphasize the relation of the Christian faith to rural life, to invoke God's blessing on the seed and fruits of the soil and the cultivators of the earth.

"Observance of Rural Life Sunday," says Dr. B. Y. Landis "is evidence of the churches' interest in the significance of food for human welfare, in the need for sharing food and in the necessity of increasing world food production."

The world's need for food is underlined, he said, by the fact that an estimated six out of every ten people go to bed hungry each night.

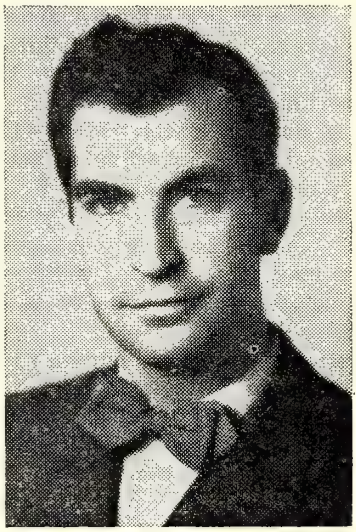
Protestant churches will hold special interdenominational services in observance of the event, city pastors will exchange pulpits with their colleagues, and such farm organizations as the 4-H club, the Grange, the Farmers Union, and Farm Bureau will participate in the religious ceremonies.

The National Council of Churches is using a special folder issued by its Town and Country Department, in connection with the Sunday. An order of service composed by Dr. Wesley A. Hotchkiss, associate director of the Town and Country Department of the Congregational Christian Churches, is included in the folder.

Born and raised on a farm in Wisconsin where he learned both farming and carpentry, Dr. Hotchkiss came in 1950 to the post of Associate Director from that of assistant in the Department of Sociology and Religion at Chicago Theological Seminary. In between the home farm and his present post in New York lies an amazoingly diversified career for so young a man.

During World War II Dr. Hotchkiss was a U. S. Army Transport Chapain for two years, serving in both the European and Pacific theaters. After his return from war service he specialized in the study of "human geography" and is now working with the churches along this line which includes helping them study the problems of a declining population and a changing community pattern.

Dr. Hotchkiss not only came close to the grass roots of American life in his boyhood but between college and seminary he earned funds for his education the hard way. He was a hired hand on farms; took jobs in the building trades; worked in the logging industry, and followed the rugged life of a share fisherman on the Great Lakes.



DR. HOTCHKISS.

In still another way he became familiar with both our rural and city areas, namely, by serving as a student pastor of country churches in Northern Wisconsin and for a time as minister of the Bethlehem Community Church, Chicago, where he also did social work among mixed racial groups in Bethlehem Community Centre on Chicago's lower West Side.

Wesley Hotchkiss specialized in sociology at Northern College and took his theological training at Chicago Theological Seminary. After that he completed graduate study at the University of Chicago (M. A. and Ph. D).

ANOTHER CONGREGATIONALIST WILL GO TO JAPAN.

A son of a Congregational missionary at Kobe, Japan, and the grandson of one of the first Christian couples to engage in religious work in that country, Otis Cary, of Woodmont, Connecticut, and a graduate student at Yale, has been appointed registrar of the new International Christian University at Mitaka, Japan. Mr. Cary, who was born in Japan and has lived a great part of his life there, will assume his duties at the new university well in advance of its opening in April, 1952.

Mr. Cary is a graduate of Deerfield Academy and of Amherst College, class of 1943. He served for three years as associate dean and registrar of Doshisha University at Kyoto, Japan. During the war he was a member of the U. S. Navy Intelligence where his first-hand knowledge of the Japanese language led to many assignments throughout the Pacific area. After the war he was stationed in Japan with the Allied occupation forces.

He is the son of Reverend and Mrs. Frank Cary of Kobe, Japan, where Mr. Cary is a pastor and a teacher. His grandparents, Dr. and Mrs. Otis Cary, went to Japan in 1878 following their marriage, and as missionaries of the Congregational Church served there for forty years, or until Dr. Cary's retirement in 1918.

Otis Cary's knowledge of Japan where he lived during his first fourteen years and his acquaintance with its people and its institutions, gained by extensive travel in all parts of the country, make him a most valuable addition to the new university's administrative staff, said Dr. John Coventry Smith, executive committee chairman of the University Foundation, in making announcement of Cary's appointment.

THREE MISSION STUDY BOOKS TO BE REPRINTED BY POPULAR DEMAND.

Repeated demand for three well-known books on missionary themes and the customs of other countries has brought about a reprint order of substantial volume, according to word received from Friendship Press, which is the official press name of the Joint Commission on Missionary Education of the National Council of Churches.

All three volumes, first published in the early nineteen forties, will have new jackets and new illustrations and will be available by April 15. The titles are *The Traded Twins,* by Dr. Robert N. McLean; *Children's Games from Many Lands,* by Nina Millen; and *We Gather Together,* by Grace W. McGavran. Dr. McLean's book is a mystery-adventure story about

(Continued on page 15.)

News of Elon College

President L. E. Smith, Elon College, N. C.

THE LIBERAL ARTS COLLEGE.

In the days of stress and uncertainty, eligible college students are disturbed and confused. They are not certain what they will be able to do in life. They may have convictions and ambitions, but instead of following these convictions and making preparation to realize these ambitions, they may be compelled to join the armies of national defense which will require an entirely different objective and an entirely different type of preparation.

Elon College as a liberal arts institution finds itself in a predicament that is equally puzzling. It was founded as a liberal arts college; that is, it was to remain free and independent in its instructing in the accepted branches of learning such as grammar, logic, rhetoric, arithmetic, geometry, music, astronomy, and religion. The college was to be free from prejudice, narrowness, and dogmatism, liberal in thought and principle, and entirely free from political domination.

In the face of total moblization for national defense, Elon will doubtless find it difficult to remain strictly true to its purpose and the purpose of its founders. For instance, as plans for defense require our students, our financial difficulties are multiplied. To atone for the losses in enrollment and financial support, and to prepare more adequately for national defense, the government is proposing to establish a Reserve Officers' Training Corp in a limited number of colleges. The type of training given in such units could not be construed as liberal arts. The instruction must be narrow and dogmatic. The army is always dogmatic. Elon College is applying for the privilege of doing this kind of training during these days of stress. We want to do our patriotic duty in our nation's threatened peril.

We are also proposing to add other courses that are technical and vocational, such as commercial, nursing, administrative, optometry, etc. In our complex society and advancing civilization, there is a demand for such types of instruction, instruction that will prepare personnel for new positions created by the intrusion of threats of war in a peaceful society.

Should such courses be included in our curriculum, let no one be dismayed. Elon College will not be driven from its original purpose or the purpose of its founders. It is basically a liberal arts college and will ever remain predomnantly so. It proposes to retain its freedom in plan, principles, and instruction. It is strictly a church school, a church school of the Southern Convention, and it will remain dedicated to the church and the evangelical teachings of the church.

APPORTIONMENT GIVING.

Higher education is not appealing. There is nothing about it that is emotional. It is straight business and good common sense. Ignorance is a formidable enemy to progress. Education is the only alternative. You can not have higher education without good equipment and good instructors. It takes education to produce educated individuals. Educational equipment is expensive. To secure services of well-trained people, much money is required.

Long years ago, the church realized that if it would be in position to carry out the commands of God, that its ministry and lay workers must be trained as well as if not better than the constituency with which they had to labor. The church and individual members taxed themselves to build the college in full confidence that their associates and those that came after them would be willing to give, and give sufficiently for the adequate support of the college. The need for the college was so pronounced and it fruits so necessary, that they could not conceive of a time when the ones who constituted the church would not realize its value and give sufficient amounts for its support.

Our churches in the Southern Convention should count it a privilege to support Elon College, their college, in its program of Christian education. To give to Elon College is not an ordinary gift, but it is a significant investment that will bear dividends in human life. Every board, institution, and organization in our church is dependent upon the fruits of Elon College or some college. The day has passed when uneducated and untrained people may meet successfully the requirements of an intelligent society. We are dependent upon our college. Let's give it our support and make sure of the continuance of the program of Christian education now being conducted on our campus.

Previously reported		$1,642.51
Eastern N. C. Conference:		
New Hope	$ 30.00	
Youngsville S. S.	15.00	
Western N. C. Conference:		
Mt. Pleasant	$ 10.00	
Seagrove	40.00	
Valley Va. Conference:		
Antioch	$ 23.45	
Mt. Olivet (R)	10.00	
		128.45
Grand Total		$1,770.96

FOR YOUR BOOKSHELF.

In Near East study year, "Living Issues" by John Van Ess will be of special interest, showing as it does the way in which this great scholar and simple Christian statesman stated his life conclusions for his Arab schoolboys. Board of Foreign Missions, Reformed Church in America, 156 Fifth Avenue, New York 10, N. Y.; twenty-five cents.

* * *

"Tell the Folks Back Home" by Elsie Thomas Culver gives foreign missionaries and board secretaries who go on duputation trips concrete suggestions on how to keep the constituency informed. There are two sub-heads, "Say it With Pictures" and "Say it With Words." 10c per copy; $8 per hundred, plus postage.

* * *

"A Larger Way for Women" (Oxford University Press) by Nora K. Brockway, deals with "aspects of Christian Education for Girls in South India, 1712-1948." It is dedicated to past and present students of St. Christopher's Training College, Madras, and all royalties go to the building fund of the college. Place orders with the committee on India, Pakistan and Ceylon, Division of Foreign Missions, 156 Fifth Ave. N. Y. 10. $1.50.

* * *

"Learning a Foreign Language" by Dr. Eugene A. Nida, a practical book written specifically for missionary candidates and missionaries in their first term of service, may be ordered from the Missionary Personnel Committee, DFM, at $1.50 per copy in paper, $2.00 in cloth, or in lots of ten or more copies, at the rates respectively of $1.00 and $1.50, plus shipping charges.

Christian Missions

At Home and Abroad

DELIGHTFUL MISSIONARY EDUCATION.

There are many types of missionary education. We may study books about missionaries and their work. We may give missionary plays. We may see mission pictures. We may have missionary projects, where we study about a particluar field and then give to it. But the most effective and delightful form of missionary education for most people is to see and hear a real live misionary. And that is one of the opportunities we are having this spring in the Southern Convention.

The Jacksons.

Richard and Dorothy Jackson, whom many of us know and love, are feature attractions for us now that they have returned from several years in Shaowu, China. We are all anxious to see them again and to hear their story of missionary work in China and conditions there now.

All who attend the Women's Rallies in each area of the Southern Convention will hear "Dick" speak, and will have an opportunity to talk with him during the noon hour.

Those who attend the evening session of the Women's Convention in the Christian Temple on May 1 will have the privilege of hearing Dorothy Jackson.

And then "Dick" will be speaking in many of our churches and showing his slides to our church people. As yet, Dorothy is not strong enough to take on a speaking schedule. Write Miss Pattie Lee Coghill, Elon College, for a "date" for Mr. Jackson in your church.

Rev. Edith Preusse.

It is to be our privilege to see and hear the Rev. Edith Preusse (pronounced Price), just returned from six years in India. Her present srhedule is given below.

Albemarle—March 29.
Asheboro—March 30.
Chapel Hill—April 1.
Eastern Virginia—April 2-6.
Sophia—10 a. m.—April 8.
Flint Hill (R)—11 a. m.—April 8.
Liberty (WNC)—7:30 p. m.—April 8.
Union Grove—7:30 p. m.—April 12.
Ether—10 a. m.—April 15.
Shady Grove—11 a. m.—April 15.
Seagrove—7:30 p. m.—April 15
High Point—7:30 p. m.—April 16.

Churches in the area of the above places who can fit meetings into the schedule may wish to use Miss Preusse during those weeks. She is available for any of our churches the last week in April. Please write To Miss Pattie Lee Coghil, Elon College, N. C. if you are interested in having Miss Preusse visit your Sunday school, church, women's society, or young people's group.

REV. EDITH FLORA PREUSSE

ABOUT MISS PREUSSE.

Miss Preusse was born in Hartford Connecticut. She received her A. B. degree from Mt. Holyoke College in 1935 and her B. D. from Hartford Theological Seminary in 1944. The same year she sailed for India as a missionary of the American Board. She is now home on her first furlough. She must be highly intelligent for she won the Thompson Greek Prize and the Porter Ogden Jacobus Fellowship for graduate study while at Hartford—being unable to use the latter because she chose to go on to India as a missionary.

In one big day she was commissioned as an American Board missionary in Wethersfield, Connecticut and ordained as a minister of our fellowship at Rockville, Connecticut.

In India she has been a teacher in the Bible Training School at Rahuri in Western India. This is the seat of a small government unit with 6,000 population, including Moslems, Christians and Hindus, with the latter in the majority.

Miss Preusse has been teaching Old Testament, Church History, and giving refresher courses for pastors and their wives. She has helped organize youth conferences, preached, and done church school work.

She has been in India during an exciting period in its history—when it gained its freedom from Britian, when Ghandi was assassinated, when the Church of South India united four denominations with a membership of more than a million. She had the opportunity of attending the first All India Christian Youth Conference held at Allahabad in 1948 in which many denominations participated.

Miss Preusse feels that the Christian church in India may face persecution, and backsliding, as well as financial difficulties, but in spite of everything a faithful remnant will remain.

Her faith is expressed on these words: "The job of all Christians and the Christian Church in this present chaotic world is to keep faith in God, in his power to bring good out of evil, in the final triumph of love and right, and to help bring understanding among peoples with Christian love."

ED. RIGGS WRITES FROM INDIA.

Madura, India,
March 2, 1951.

Dear Mr. Scott:

Progress is slow here in the East. At Christmas time I wrote you from Hongkong that we were half-way along the journey from China to our new assignment in India, and only now am I able to report that we have arrived. We waited till after the middle of January for our Indian visas to arrive. Then we still had a half-month wait for space on a boat to carry us here. The boat, which was a Swedish freighter was seventeen days on the way from Hongkong to Colombo (Ceylon), with a week's stopover in Singapore. I am happy to report that after arriving in Colombo we were on our way to India within twelve hours, and safely here the next day.

The account of this last month of travelling is a long series of new and fascinating experiences and impressions. To me, the luxury and comfort and spaciousness of the boat, with its tiny passenger list, was new after my previous experiences with army transports. Louis also thoroly enjoyed his

(Continued on page 13.)

Church Women at Work

With Emphasis on Missions
Mrs. F. C. Lester, *Editor*
840 Sunset Avenue, Asheboro, N. C.

DOROTHY BLATTER IN TURKEY.

To many of you the name Dorothy Blatter is familiar, for you have heard about her work with children's books in Turkey and many of you have sent books (or money for her use in publishing books) this year as part of your Friendly Service work.

Miss Blatter was born in Nebraska, where she went to Congregational Doane College, from which she graduated in 1925. She taught in San Mateo Mission and in the public schools in Alburquerque, New Mexico, before she went to Turkey in 1931. From 1931 to 1938 she tught in Merzifon, from 1939 to 1944 at Uskudar. Since 1945 she has been doing teacher and publication work with headquarters in Istanbul.

Dorothy Blatter at Work in Publication Department of Istanbul Mission

The Teacher.

Dorothy Blatter lives in the suburb Scutari, where she teaches in our girl's school, of which Miss Jessie Martin is the principal.

She teaches English: "A few weeks ago I had my 'little girls,' the ones who have had English just one year, put on an Art Program at Assembly. They have been studying famous pictures, and they presented them in tableaux while one girl held a copy of the picture shown, and another girl gave a short talk about the picture and the artist.

She teaches art: "Day before yesterday I took the drawing and painting classes out of doors, and they produced some startling masterpieces. A few Saturdays ago I took a group of them up the Bosphorus as far as Anatolia Hisar with their jars and jugs and tea tiles which they had made in pottery class. The potter at a little place on the Sweet Waters of Asia does our firing for us, so each year we have an expedition to take him our wares. At the boat landing we left the steamer and went up the little stream called Sky Water in row boats. After leaving our things at the potter's and buying a few of his vases we piled back into our boats and rowed about a bit, singing and telling stories until we got back to the Bosphorus."

The Publisher.

Each day, according to Pattie Lee Coghill who spent one night with Dorothy Blatter when she was in Turkey visiting, Miss Blatter goes to work in her office in the Bible House in Istanbul, making the trip by boat down the lovely Bosphorus.

Writing last Thanksgiving, Dorothy Blatter says, "We have put out sixteen books and pamplets this year. The loveliest of all is "Tell Me About God' by Mary Alice Jones. The author and American publishers gave us permission, and the Committee for Christian Literature for Women and Children in Mission Lands (doesn't some of our World Day of Prayer offering go to this fund?) gave us the money, so we were able to print it with its full-color pictures, and it is really a beautiful book. It is a joy to think of it reaching out into homes here with its message."

Other methods are used besides re-

(Continued on page 13.)

NORTH CAROLINA RALLY PROGRAM.

Plymouth—April 3—
Henderson District—Mrs. E. M. Carter, Superintendent.
Raleigh District—Mrs. C. A. Ballentine, Superintendent.
Sanford—April 4—
Asheboro District—Mrs. W. W. Hall, Superintendent.
Sanford District—Mrs. R. L. House, Superintendent.
Mt. Zion—April 5—
Burlington District—Mrs. Harold Ingle, Superintendent.
Greensboro District—Mrs. M. V. Welch, Superintendent.
Pleasant Grove—April 6—
Halifax District—Mrs. H. B. Satterfield, Superintendent.

Program.

10:00 Call to Order.
Worship Service.
Recognition of Visitors.
Roll Call by Churches.
Address and Discussion—Mrs. E. E. McClintock.
1:30 Hymn—Prayer—Business.
"Opportunities Facing Our Mision Board This Year."
Address—Rev. R. L. Jackson.
Offering.
Benediction.

* * * * *

GREENSBORO BAZAAR.

The women of the Greensboro, First, Church Auxiliary have recently enjoyed a wonderful experience. We were all agreed that we needed one *big* projct to boost the Building Fund for our new church. The unanimous decision to have a bazzaar and turkey dinner was a sample of the cord of unity that bound the women together and helped to make the project a wonderful success.

Mrs. A. E. Pye, who was chairman, did a wonderful job of planning. Of course, our president, Mrs. H. B. Ballinger, worked closely with her. We set as our goal $1,000 over and above expenses. Each member was asked to donate articles which would sell for a least ten dollars. We sold 800 tickets for the turkey dinner. A snack bar was arranged for those who failed to get dinner tickets. A talent hour was scheduled by the children of the church.

When the long anticipated day arrived we had gotten together, arranged and put on exhibit in the Masonic Temple the most elaborate bazaar Greensboro had ever experienced—we were amazed at ourselves. But the day was ushered in with a

(Continued on page 10.)

FOR THE CHILDREN

Mrs. R. L. House, *Editor, Southern Pines, N. C.*

Eating Easter sweets is not much of a problem, even squirrels will eat strange things for I saw one nibbling a marshmallow egg that some child dropped at an egg hunt, but every day eating is sometimes a problem in certain homes.

There is a very fine book "Food for Little People" written by Hazel Kepler and Elizabeth Hesser, with sketches by Mrs. Kepler. It costs $3.75 and was published by Funk and Wagnalls Co, New York.

In addition to information about nutrition, talks on food and special receipes, the book reads like a grand story. It is full of ideas and phychological helps for any harrased parent. The copy that came to my hands was purchased by the school board for the school cafeteria and might serve any school well.

The end of each chapter has a listing called The Good Mother.

Does—Gives a list of postive things to do.

Doesn't—Gives a list of things to avoid.

Chapters have interesting titles like: "The Gold Standard of Good Nutrition," "Tricks in all Trades," "The Sacred Cow," "Health and Pesetas," "Postscript for Fathers." There are many more, all worthwhile.

If you wonder why such a book should come to the attention of church people, let me remind you that ours is a sacred trust to care for our children and give them the very best. We have been told again and again that American children starve nutritionally in the midst of plenty: sweets, cold drinks and quick sandwiches have been served too long to thousands of children. Without spending much more, we can give them more to make them healthy citizens, worthy church citizens.

Among the hints there are a few treasures like these: "Small sweet carrots, well scrubbed or scrapped and rolled in a crisp lettuce leaf and fastened with a tooth-pick, are a small-fry idea of something pretty special." Incidentally, Girl Scouts describe such a treat as a "Walking Salad." "A Guernsey Cow. Here's a drink that's different. Put two generous scoops of orange ice in a tall glass, fill with ginger ale. Go slowly though, or it will foam over before you know it. You know what litte Rollo called ginger ale? "Ginger ale's stuff that tastes like your foot's asleep.'" Good eating and reading, friends!

* * *

A special Wish-you-well to Flip and Lyn Weaver as they move to their new home in Greensboro.

OH, THE THINGS CHILDREN SAY!

By M. Louise C. Hastings.

Issued by the National Kindergarten Association.

Little Marylin was not quite five years old. She was riding in our car, talking happily about many things. Suddenly she announced, "The other day I was kidding the kids." She laughed. "Do you know what I told them? I told them my daddy was in jail!" My daughter asked, "Did they know you were joking?" And the answer came, "No, just me." Then my daughter said, "Did Daddy go to Chicago?" To this Marylin replied, "Yes, that's where he is. It is too hard for me to remember." We wondered where Marylin had heard the word *jail*. When we recounted the incident to her mother we were told that a nieghbor of theirs had lately started telling her child if she didn't do as she was told the policeman would take her to *jail!*

One day we had gone for a ride in a garage car while our car was being repaired. We had a little boy with us on this occasion, and he enjoyed being driven through the roads that were flooded over by the rising of the Charles River. Afterwards, we returned to the garage and changed into our own car. Little Bertram then said to the garage owner, "We drove through the water in your car, Mr. Parker, because we didn't want to get our car wet!" It was rather disconcerting, but it passed over without any unpleasantness, and we all laughed. During the ride someone in the car had remarked, "It's good that our car isn't getting flooded!" and Bertram had taken notice! I know a mother who, later would have chastised her son for such a speech. She would have contradicted him at once, not realizing that in this way she would be teaching him how to lie out of an unpleasant situation.

Sometimes it takes a good bit of ingenuity to offset the remarks that our children make. "Little pitchers have big ears." They hear us converse and then, when we least expect it, out they come with something that chagrins us and possibly makes trouble. It is quite unintentional on their part; it is natural for children to quote their parents. Consequently, we should be careful in our casual remarks as well as in our conversations. How embarrissing to have your little son, when a new neighbor comes to call, say in a loud voice, "I don't think Mrs. Smith is an old scarecrow!"

Some parents finding it difficult for the adults to avoid conversing on topics unsuitable for children's ears have found it a very good plan, when the family are all together at the dining table, to play quiet, thinking games, as the meal is being eaten. It so often happens that Mother or Auntie will relate the days' gossip to Father, forgetting that the children are watching facial expressions, attitudes, and tones of voice, in addition to remembering what is being said. We all believe in teaching children to be good listeners, for that is one form of education which is very valuable, but we must keep in mind the importance of maintaining our conversations on a high level.

GREENSBORO BAZAAR.

(Continued from page 9.)

terrific wind and rain storm and we feared what it might do to our crown. But we found Greensboro people turn out for a church bazaar regardless. All the articles left unsold were auctioned off between nine and ten o'clock that night. When the funds were counted we had cleared $2,120.87!

We went home that night weary, yes, but with a wonderful feeling, not altogether over dollars and cents earned, but over the cooperation, unity and togetherness with which our women worked.

While this was started as a Woman's Auxiliary project, it also turned out to be a layman's project—never have we seen the men of our church so interested or work so hard. Wonderful talent and skill was displayed in their handiwork, and many of them washed dishes for hours and hours.

All in all, the bazaar was a great success and makes our building a little nearer to being a reality.

Mrs. O. H. Paris.

Youth at Work in the Church

MAX VESTAL, Box 792, Elon College, N. C.
MISS ANN TRUITT, *Associate*

RELAX WITH MAX.

I hope you will share with me the letter which I received from Pastor Vinay, director of Agape. It speaks for itself. I know we sometimes get tried of being asked for money. Please note in the letter that the Waldensians are not even permitted to solicit money. We should be thankful that we are still permitted to give. If any of you would like to share your plenty with these people who have so little please send your gifts to the following address, stating that it is to be sent to Agape:

Cogregational Christian Service Committee
110 East 29th Street
New York, New York

Any amout will be greatly appreciated.

* * *

"Aren't people funny?"

"Yes. If you tell a man that there are 270,678,934,341 stars in the universe, he'll believe you—but if a sign says "Fresh Paint," that same man has to make a personal investigation."

* * *

Dad: "Son, I'm spanking you because I love you."

Son: "I'd sure like to be big enough to return your love."

* * *

"What would I get," inquired the man who had just insured his property against fire, "if this building should burn down tonight?"

"I would say," replied the insurance-agent, "About ten years."

A LETTER FROM AGAPE.

To all the workers of Agape in all the nations from which they have come to give witness to Christ's love.—

Dear Friends:

I want very much to take a moment with you to feel you still close by, as in the sunny days of July and August and to speak with you of the matters which remain so in our hearts.

This letter will in this way form, once again, for a brief instant, of all of us who belong to different churches, nations and classes one single Community in Christ.

And thus it should properly be in these days of Advent.

At Eleventh Tour.

Before all else, I want to tell you something of what has been achieved during the summer of 1950. We have worked very intensively with the result that all the major parts of the village are almost finished, in fact: the principal building, in the salon as well as the second floor, with all the rooms, the library and the store, is completely finished. Also completed is the first dormitory, the second and third are finished on the exterior, while the interior still await almost all the final work. Finished, moreover, is the long connecting corridor between the main building and the three smaller houses. The outdoor chapel is in readiness; the road is now one hundred yards from the goal.

We count on inaugurating the village next August, but for this we still must work on the interiors of the two houses and finish the road, plus the work we shall have to put in order the park and the playing field. The work of this year surpassed the anticipated schedule. Nevertheless, again next summer in the months of May, June and July we shall have not a little to accomplish.

We are Preoccupied.

We are preoccupied by the financial situation, be it because we have had to close with a certain deficit, be it because we need a considerable sum of money to finish the work, while it is so difficult to raise funds. In Italy the financial situation of our Waldensian church is a grave one and until next Spring at least we shall not be able to solicit money. The same may be said of those countries where there is danger of war. Nevertheless the work begun cannot remain unfinished, because it represents the service of the Gospel that the young people have undertaken.

But with the Offering of each of Us.

We thought for this reason of turning first of all to the thousand workers who in these four years have given the utmost of their strength towards the realization of our project of brotherly love. You, workers, who up at Agape have tried yourselves with joy and enthusiasm and who have been able to comprehend in its deepest sense the spirit of our struggle, receive also this appeal which, in a difficult moment, comes to you. I believe that the best way to raise funds at this moment is still through your interest, your witness. First of all make a personal effort, each giving what you can with the spirit of sacrifice and with the joy of one who knows what it means to be loved by Christ, then, when you have given your own contribution, tell your friends and acquaintances of Agape and ask their help. We have built with love, give and collect with love the offerings towards the same goal.

I write you these things sincerely and frankly, knowing that you realize what Agape means to us and to so many of the young people all over the world. Naturally, from those who have not understood or loved Agape I sak nothing, for we have struggled through love until now and we shall struggle in this manner only.

Let us Give a Witness.

There is still another thing I wish to tell you. Consider how today's world lives in the atmosphere of war which seems to burst forth from one moment to the next. Together we have worked for predication of Christ's love and for the reconciliation, in his name, of all men of every nation, religious confesion and class. If times become more difficult it is not a reason that our witness is in vain, rather it is more important and alive than ever. Today, more than ever, it is imperative to repeat that Christ is the only way and there is no other. Today, more than ever, we must unite in his name to fight a battle of reconciliation and better understanding between peoples, confessions and classes. Therefore, while the work of Agape becomes more important than ever, just as essential must be your witness, in the same sense, among all those about you at home, in school and in your communities. Be always witnesses of the love of Christ: as you were with pick and shovel, be now with the words and actions of your life. Live following the spirit which animated you up there. Agape must not be only made of stone on the hills, but live and speak forth through those who have built it.

In this moment nothing is more important than your witness.

Christ is Agape!

The village of Agape stands on its hills, covered with snow. And up

(Continued on page 15.)

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

THE BEGINNINGS OF SIN.

Lesson II—April 8, 1951.

Memory Selection: *For the wages of sin is death; but the free gift of God is eternal life in Christ Jesus our Lord.* Romans 6:23.

Lesson: Genesis 3:1-6, 9-15, 24.

Devotional Reading: Romans 5:12-17.

The Garden of Eden Story is a masterpiece of the story-teller's art. Coming as it does from the childhood of the race, it tells in simple, vivid, dramatic form the story of how sin entered into human life, and of its consequences on human destiny. It detracts nothing from the story to say that it need not be taken literally. Like the story of the Good Samaritan, and of the Prodigal Son, its value does not depend upon whether it corresponds to a particular event in history, but upon the fact that it is faithful in its presentation of moral and spiritual truth. In other words, whatever else this story is, it is a pictorial representation of a spiritual reality. Its veracity, and hence its validity cannot be challenged. "It is a luminous picture of moral processes in operation every day of the year."

The Subtlety of Sin.

"Now the serpent was more subtle than any beast of the field which Jehovah God had made." That is the reason the serpent was chosen as the symbol of sin in this story. Sin is subtle. The devil is shrewd. He is wise and he is wily, crafty and clever. He attacks us at our weakest point. He makes the evil thing attractive and desirable. He makes us believe "we can get away with it." He promises us liberty. He carefully hides the results of our actions. He deceives—his very name means "supplanter." The devil is a formidable adversary. Crafty, cruel, cynical, callous, calculating is he. And yet at heart he is a coward. "Resist the devil and he will flee from you" says the inspired writer.

The Essence of Sin.

There are several words for sin in the Bible, Old and New Testaments. Various words are translated as follows: "missing the mark, passing over a line, rebellion, error, falling aside, disobedience, unrighteousness, debt, etc." Perhaps the first translation "missing the mark" is the best definition of sin. In essense sin is rebellion, however, it is setting our own wills against the divine will, it is disobeying a divine command, sometimes deliberately, sometimes unconsciously. In this simple story the devil in the form of the serpent made Adam and Eve feel they "were fenced in," that they ought to rebell against the divine decree, that they ought to assert their freedom. It is worth noting that from the beginning there were divine restrictions on human action. In the Garden there were many liberties. But there was at least one prohibition. There was one "Thou shalt not." There is a senseless theory abroad in the land that we ought to allow our children to have "self-expression." Education follows in many instances this specious doctrine. "Let the student choose his own courses rather than follow a prescribed course of study." But there are moral laws in the universe that must be obeyed. There are some "Thou shat not's" in life, some prohibitions.

The Lure of Sin.

Make no mistake about it, sin has a lure of its own. This old story runs true to form. It was when the woman saw "that the tree was good for food, and it was pleasant to the eyes, and a tree to be desired to make one wise" she took of the fruit thereof and did eat. "To be sure there are ugly and repulsive sins, at least when sin has run its course, but sin usually comes, well-dressed, well-groomed, slick, sleek, with appeal to eye or ear or taste or the desire for self-expression. For example one never, never, never sees a liquor advertisement showing a bum in the gutter, or a broken home as the result of liquor; it is a picture of "a man of distinction (?)." Illustrations could be multiplied an hundred fold. Sin makes its appeal to the senses as something to be desired for pleasure or to make one wise.

The Contagion of Sin.

"The woman did eat, and gave unto her husband with her; and he did eat." One cannot build a wall high enough or thick enough to keep the effect of one's sin to himself. Sin has the power to make us tempters of our fellowmen. It had a deadly contagion. It spills over into other lives. That is one of the tragedies of sin. It would be bad enough if sin wrought its terrible penalty only on the man who sinned. It is all the more tragic that it affects other lives, often the innocent. The writer of this story in Genesis was true to the facts when he pictures the woman as tempting the man. It might just as well have been the man tempting the woman. Here is illustrated the principle of the contagion of sin, and also the principle that "a man's foes shall be those of his own household."

The Shame of Sin.

"And Adam and his wife hid themselves from the presence of the Lord God amongst the trees in the garden." Before their sin they could walk with him and talk with him. But sin brought a sense of shame and fear. The old fellowship was broken. There was a rift in the friendship. That of course is a true picture of sin. Sin, at least in its early stages brings a sense of shame and of fear. But alas sin has hardening power and what at first we loathe we come at last to embrace.

There is one delightful sidelight, perhaps highlight in this tsory. We have here the first recorded instance of "passing the buck," of "blaming it on the other fellow." Adam said "Eve tempted me, she's to blame, not I." Eve said "It's the serpent's fault, he beguiled me and I did eat." She perhaps thought if she did not say, "You had no business putting that serpent in this Garden in the first place." Thus do men pass the buck. It is hard for a man to say "I have sinned." It is so much easier, and so much pleasing to the ego to say "It was heredity, enviroment, the crowd I went with, somebody else," and so on ad infinitum.

The Wages of Sin.

This simple story told in masterly fashion runs true to form right to the end. It pictures the man and the woman being driven out of the Garden of Eden. They forfeited the pleasures of that lovely place because of their sin. Life was never the same for them after that experience. "The innocence of untried powers was gone. Their eyes were opened indeed to shameful, painful experiences. They became not as gods but as human beings with knowledge enlarged to include the ugly and the

(Continued on page 13.)

RIGGS WRITES FROM INDIA.

(Continued from page 8.)

first experience on the ocean, altho both he and I were happier when we were in port or near some coast and there was something to see. Fran is an old sailor, with a record behind her of many Pacific crossings, so she was able to tell us how to conduct ourselves, and enjoyed most the open stretches of water.

Singapore was interesting. However its population is over 80 per cent Chinese, so it didn't impress us as being particularly new and different from what we had seen before. We got a thrill when we passed close to the eastern tip of Sumatra and saw our first jungles, and tried to imagine what strange animals and wild tribes might be hidden in them. The weather on the Indian Ocean was surprisingly cool, and we enjoyed a prefectly smooth sea, with near-full moon at night. Colombo gave us our first sight of Indians in their native costumes and enviorment (there were a few Indians in Singapore but they looked out of place there), but those we saw during our few hours there were quite westernized, so our first vivid impressions of the newness of the people and landscapes came after we arrived in India itself. In spite of the little reading I had done before and the pictures I had seen, I was totally unprepared for the sight of the full-length skirts worn by both men and women, and the stately graceful way the women walked, dressed in their bright-colored flowing costumes and bearing their loards on their heads — all entirely different from China.

Madura, the first big center on the railroad north as you enter the southern tip of India from Ceylon, is a thriving city of nearly half a million population, with huge cotton-spinning mills run by a British company. The city has paved streets, electricity, and a chlorinated water supply; and almost all kinds of western goods are available in the shops. (My primary assignment here during the next four months is in the big Mission Hospital here, with special responsibility for the health of the missionaries and the foreigners in the Madura Mills, until Dr. Thomas gets back from his furlough next July.)

However the proseperity and moderness of the city and its institutions contrasts with the misery in the surrounding countryside. This is always a relatively dry part of India, but the monsoon has "failed" for four successive years now, and the rice harvests have been so small that famine is due thruout the area by July unless help comes in the form of American grain. Since there was always plenty of rain in our area in South China we have no previous erperience with this particular form of human misery. The need is so great that only Government action can meet it fully; but if any private individual wants to help out, the old-timers here say that CARE packages are the most useful way of sending personal gifts.

We are gradually getting settled in Dr. Thomas's bungalow behind the hospital, and trying to get used to all the differences in living from what we are accustomed to in China. The Indians are very friendly, but the bugbear of language is confronting us again. The language here is Tamil, which is said to be the oldest spoken language in the world today. The twenty-five million Tamils who live in the southern tip of India, the northern tip of Ceylon, and in colonies all over the Orient, have their ancient capital and cultural center here in in Madura. They and their language represent the last and purest remains of the Old Dravidian race and civilization which occupied India before the invasion, in late prehistoric times, of the Aryans (Indo-European white people) from the north. They are very proud of their ancient culture and literature, but their language is said to be one of the hardest in the world to learn except for the Chinese! We hope to dig into it right away. . .! During part of April and May we are supposed to have our annual vacation in the Kodaikanal hills, 7,500 feet above this plain, where we are supposed to escape the burning heat of India's hot season so we shall have a chance for study then.

Best regards,
FRANCES & ED RIGGS.

DOROTHY BLATTER.

(Continued from page 9.)

printing entire books—"The paste-in books are proving very successful. We buy inexpensive books with colored pictures and a good story and paste the Turkish translation in the front." "The Story of Jesus" was one she expected to issue in this form by last Christmas. "Some of the story picture books which you have sent have had the Turkish lettered in by hand below each picture and are used by libraries."

The Artist.

The picture on this page shows Miss Blatter at work at her drawing board. Pattie Lee Coghill says that she is an exceptionally fine artist. She illustrates many of the books published, designs their book jackets, and does the Turkish lettering for translations in them. She has made a specialty of Turkish and English calendars—on the trip back with the girls from the visit to the potter, she says, "I dashed over to nearby Jucuk Su and a quick sketch of the fountain there to help me with one of my calendar drawings.

Other Activities.

Her activities are so many, and our space is so limited, that we will only be able to list some of them for the past year. She was the originator of Children's Book Week in Turkey, working with the U. S. Office of International Cooperation and a Turkish children's magazine as co-sponsors. Gor five weeks last summer she studied Turkish with eighteen other missionaries in Izmir. She attended the two week's Annual Meeting of the Mission (all our missionaries in the Near East) in Scutari in June. She had two week's vacation at Anatolia College. She hunted for enough paper on which to print the books we published. She distributed all the books sent to her on a "Friendship Through Books" project. She built a small home at her mission at Scutari with money left her by her father. "With good luck we shall put the little Memorial stone in place before January 1, 1951. It is a piece of marble from a cornice at Laodacea (perhapd Paul looked upon it!) On it are cut the date, 1950, and D. V. B., my father's initials, for it is really he who is building the house."

Children's books will be welcomed by Miss Blatter. This is a fine project for your Cradle Roll or children's Sunday school classes. Packages must weight less than four pounds and mailed via Book Post to her at Central Post Office 142, Istanbul, Turkey. Do not put a customs declaration tag on the package.

SUNDAY SCHOOL LESSON.

(Continued from page 12.)

hateful in life. And out into a life of struggle and sorrow they bore the marks of their rebellion against the gracious will of one who walked in their garden to minister to their joy. All these things are written in a parable for our learning, and the whole sad story of moral deliquency is there portrayed."

Based on "International Sunday School Lessons;" copyrighted 1951 by Division of Christian Education, National Council of the Churches in the U. S. A.

The Orphanage

J. G. Truitt, *Superintendent*

Dear Friends:

Thank you. Thank you for remembering this orphanage. Thank you for remembering many of these children with special Easter help and joy. Thank you for your monthly offering, and your special contributions. Thank you for the joyous privilege of working with these boys and girls.

Paul wrote to the Corinthians: "Are ye not my work in the Lord?" Of these little children I say for us all: Are they not our work in the Lord? Let us pray God's blessings upon them. Let us work with them as with those whom fate has placed in the hands of the church as special trust of ours. Let us pray that Jesus Christ may not be a stranger to a single one of them, and that they may know him better and in a much bigger way than that in which they know George Washington or William Shakespeare. Are they not our work in the Lord?

Seven little children crowded around Mrs. Marvin McPherson today as she was saying goodbye to them, having paid a visit to the Orphanage to render some help. Little Garland Mecimore, 4 years old, looked up and asked her to take him to ride. How about riding with Dr. Truitt to get some ice cream she asked him, and you should have seen the seven of them jump into my car standing near! How she and her friends laughed with them, as she provided for this treat. Are they not our work in the Lord?

This past Sunday night Mrs. Truitt and I took twelve of them to our church in High Point. They sang beautifully. As we came back into Greensboro those in my car began to ask for candy, or cakes, or ice cream. Well, I yielded and stopped at the Hot Shoppe on Market street. We filled the place up. I paid the manager and he remarked that he had not charged any tax, whereupon I told him that was all right as these children are from the Christian Orphanage. He seemed surprised and remarked that he himself was reared in a Methodist orphanage, and gave me all the money back. I insisted on at least paying for Mrs. Truitt's and mine. No he said just a thank you for my own rearing. When the children finished thanking him he seemed well repaid. And I was happy to know that he remembered so kindly his own orphanage days and years.

May our own boys and girls always stand up good and straight for this home!

John G. Truitt,
Superintendent.

Donated Commodities for the Week.

Mrs. L. E. Carlton: Box of new clothes.

W. M. S., Pleasant Ridge: Box of new clothes.

W. M. S., Spoon's Chapel: Box of bath cloths and soap.

W. M. S., Liberty: Box of clothing.

Mrs. H. N. Truitt: Box of clothing.

Sunday school, Ingram: Box of clothing.

W. M. S., Ramseur: Boxes of clothing.

W. M. S., Bethel-Elkton, Va.: Box of bath cloths, toilet soap, tooth paste and brushes.

Woman's Auxiliary, Oakland: Box of clothing.

W. M. S., Pleasant Grove, Va.: Box of clothing.

Woman's Auxiliary, Berea (Nans.): Box of clothing.

Mrs. Harold Trollinger, Burlington: Clothes for boys.

W. M. S. and S. S., Leaksville, Va.: Box of clothing.

Miss Augusta M. Rhinehart, Harrisonburg, Va.: Material, pattern, zipper and thread for dresses.

W. M. S., Union Surry: Box of dresses.

Jr. Missionary Society, Holland, Va.: Box of clothing and shoes.

Young People's Missionary Society, Burton's Grove: Box of clothing.

Mrs. T. A. Lamm, Burlington: Four coates.

Liberty Spring, for Dewey Morningstar: Box of clothes.

Tommie Lou Merritt, Package for Barbara Jean Arnold.

S. H. Oldham: One 9-12 Congolum rug.

* * * * *

REPORT FOR MARCH 23, 1951.

Sunday School Monthly Offerings.

Amount brought forward		$3,561.01
Eastern N. C. Conference:		
Oak Level		2.00
Eastern Va. Conference:		
Bethlehem (Nans.)		16.80
N. C. & Va. Conference:		
Burlington S. S.		70.40
Western N. C. Conference:		
Pleasant Cross S. S.	$ 4.52	
Ramseur S. S.	26.29	
Zion	25.00	
		55.81
Valley Va. Conference:		
Linville		13.86
Total		$ 158.87
Grand Total		$3,719.88

Special Offerings.

Amount brought forward		$3,808.32
Mr. and Mrs. T. E. Brickhouse, Easter Offering	$ 25.00	
Angie Crew Circle, Union Ridge Church, Easter Offering	25.00	
W. M. S., Burton't Grove Church, for Barbara W.	3.00	
Senior Class, Pleasant Ridge, for Thurman A.	2.00	
Damascus M. S., clothes for Raymond Harvell	18.00	
Maude Hedly Bible Class, Rosemont, for Angeline Haith	10.00	
Jr. Missionary Society, Holland, Va.	10.00	
Friendship Bible Class, Christian Temple, for Doris Ward	27.00	
Miss Stella Sharp, Easter Offering	20.00	
Dorcus Twiddy Bible Class, Christian Temple, for Betty Leigh	14.00	
Mr. I. F. Craven	2.00	
Missionary Society, Cypress Chapel, for Betty J. Rowland	4.00	
Fidelis Class, Rosemont, for George M.	5.00	
W. W. Staley Circle Bethlehem, Nans.	5.00	

MEMORIAL GIFTS

"Instead of Flowers"

Dr. John G. Truitt
Christian Orphanage
Elon College, N. C.

Dear Dr. Truitt:

Please acknowledge the enclosed $.................. as a memorial gift sent to the Christian Orphanage in lieu of flowers in memory of:

(Name of Deceased) (City) (Date of Death)

(Survivor to be Written) (Address)

Name..

Address..

Reliable Bible Class, Portsmouth, First	5.00
Loyal Fellowship Class, Oakland S. S., for Robert Rowland	10.00
Progressive Bible Class, Newport News, for Yvonne Hutchens and Wayne Knight	10.00
The Joy Class, South Norfolk Church, for Clementine Bridges	10.00
Mrs. Wilkins Class, Haw River S. S., for Lewis Simpson	8.00
Intermediate Dept., Rosemont, for Doris Ward	12.00
Jr. Phil. Class, Suffolk, Harvell boys	10.00
W. M. S., Hanks Chapel, Roy Black	11.00
Miss Effie Lowe, Easter Offering	10.00
Leaksville Missionary Society	8.00
Ladies and Men's Class, Winchester, Va., for Barbara J. Arnold	2.50
Mr. and Mrs. M. W. McPherson, Easter Offering	25.00
Miss Clarice Gunn, for Jo Ann Black	25.00
Lawrence Holt	150.00
W. M. S., Johnson's Grove, for Betty Leigh	10.00
Mrs. Telza S. Miller, A Memorial, in memory of of Gordan Miller	5.00
Mr. and Mrs. Allen Gant, A Memorial, in memory of Mr. Hiliary Rauhut, Burlington	10.00
A Friend	10.00
Special gift	10.00
Total	$ 511.50
Grand Total	$4,319.82
Total for the week	$ 670.37
Total for the year	$8,039.70

BOOKS TO BE REPRINTED.

(Continued from page 6.)

missionaries in Mexico, planned for boys and girls in their early teens. Miss McGavran's book, for children nine through eleven years of age, is a collection of stories that tell about the different ways Christian worship in other lands. Nina Millen's collection of games from other lands is, of course, broad enough to be of interest to children all the way from six to sixteen.

The three titles, which have won the favor of children and parents in hundreds of communities, were originally planned and developed by the age-group literature committees of the various denominations and agencies comprising the Joint Commission on Missionary Education.

NOTES FROM JAPAN.

(Contoined from page 2.)

Total relief contributions through Church World Service and the Church Rural Overseas Program (CROP) during a four-year period were $4,659,402.

E. Stanley Jones will be speaking in various parts of Japan during February, March and April, under the auspices of the National Christian Council Committee on Evangelism. Dr. Harold H. McConnell, field secretary of the Joint Department of Evangelism of the NCCCUSA, will be in Japan until March, conducting demonstrations of visitation evangelism in ten areas.

The Church of Christ in Japan has been conducting a "laymen's evangelism school," meeting one evening a week for two an a half months, in Tokyo. It is planned to hold similiar schools in many areas of the country.

JOINS OUR FELLOWSHIP.

(Continued from page 3.)

meet regularly each Sunday evening at 6:45. The Missionary Society is divided into two Circles, Young People and Older People. These circles meet each month separately and jointly once each quarter.

Calvary Church is self supporting and has an annual budget of $5,200. The church makes regular contributions to Elon Orphanage and contributes to the various interests of the general church.

We feel proud of Calvary's contribution to the ministry of our church. Rev. John Robert Lackey, who is now pastor of Apples Chapel Church. His wife Glendon is also from Calvary and is now a student at Elon. Herman Johnson from Calvary has just begun his work at Elon as a ministerial student.

Rev. Thurman Bowers is the present pastor of Calvary Christian Church and has been since July 1940. During his leave of absence (1943 to 1946) Rev. Howard E. Williams of Hattiesburg, Miss., a Presbyterian, served as supply pastor. Mr. Bowers received his education in Indiana, Wake Forest, Elon and Duke. He took work with the Extension Department of Indiana State University, his Th. B. degree from the Indiana School of Religion. He attended Wake Forest College one year and then transfered to Elon where he finished with the A. B. degree. He did graduate work at Duke Divinity School. When the war came on, he entered the Army chaplaincy. After training at Harvard University he was assigned to the Boston Port of Embarkation at Boston, Mass. He shipped with his outfit overseas in time for the invasion of Normandy. He was with the initial leading forces in the invasion of Europe and continued with his group until near the war's end. He was assigned to the Seperation Center at Ft. Bragg, N. C. after the war was over and was released from service the latter part of 1946. He is in his fifth year as pastor of our Happy Home Church. This church has built a beautiful parsonage and has received 80 members during his ministry.

ROOTS OR FRUITS?

(Continued from page 5.)

upon these two areas the fruit of our lives will be stunted and without real value. There must be tap-roots, the long reaching roots that go down into the vital source of life. To my mind our tap-roots must be three, reaching toward God. The central root is that of *faith*, faith that we are a part of God's plan. The second is the tap-root of *prayer*. Not just "asking" prayers but "giving" prayers. The giving of yourself, your mind, your ideas, your hands to the guidance of God. The last of the roots is *service*. Perhaps you will say no, service is the fruit; but to my mind one learns to serve only by seeking to serve. By searching down to find God's wisdom and plan for service and then reaching out to make one's knowledge visual. These tap-roots will produce life that is rich, full and good for all to see and share.

A LETTER FROM AGAPE.

(Continued from page 11.)

there it awaits us. It still waits for us to work, to be together and above all to bear witness to that greatest love: that of Jesus Christ. There lives in all of us the desire to go back up there. May there be just as alive in us the desire to work materially and spiritually for the same project. It will be a service to Christ which will not fade even if one day, before the fury of war, the walls of our building should crumble, because Christ is Agape .

United more than ever with all of you, my friends and brothers, I wish you a Christmas with the blessings of God, and a new year filled with work in his service.

Tullio Vinay.

Firenze, Via Manzoni,
21 Dicembre, 1950

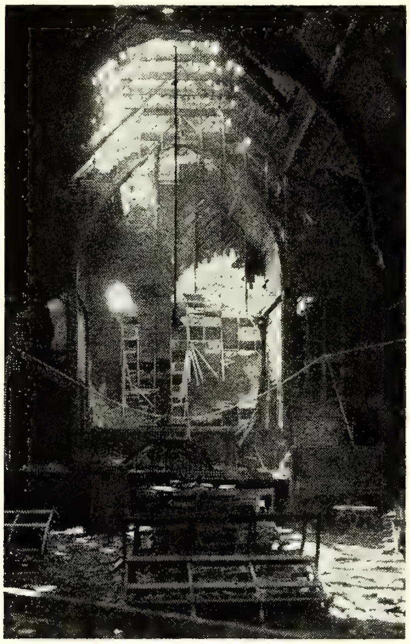
Is Your Church Adequately Insured?

BY WILLIAM K. NEWMAN

Secretary of the Church Building Department of the Board of Home Missions.

Is your church building and are the contents of the building adequately insured against loss by fire?

Many churches formed a habit of insuring for a certain amount a number of years ago and have failed to increase their insurance as building costs have mounted. Because of the steady rise of building costs, it is very rare for a church which has been destroyed by fire to realize enough insurance to rebuild with anything approaching adequacy. If the church is under-insured, it is often impossible for the members to raise enough additional funds to replace the former structure, and heavy indebtedness is sometime necessary.



Fire Damaged Church of Wide Fellowship
Southern Pines, N. C.

Because of the increase in building costs and the tremendous number of new church buildings needed in the United States, the Church Building Department of the Board of Home Missions is unable to care for more than a small proportion of the needs of the churches which apply for assistance and can help only when the local church has done everything it can to raise funds for itself.

There is a real question whether under these circumstances denominational funds should be used where the members have not been sufficiently interested in their church to keep it adequately insured.

It is important also to carry extended coverage insurance to protect against loss by windstorm and other calamities. In some cases boiler insurance is also advisable.

Causes of Church Fires

Heating plants and defective chimneys	44%
Defective wiring, including organ	16%
Lighting	9%
Fire from a neighboring building	6%
Smoking and matches	5%
Repair and repainting hazards	4%
Candles and wax tapers	3%
Incense charcoal	2%
Kitchen hazards	1%
Careless handling of inflammable liquids	1%
Decorations	1%
Miscellaneous	8%

Prepared by Underwriters Association

HISTORICAL SOCIETY. 1956.
Convention of Congregational Christian Churches.
Elon College Library

1844 - Over a Century of Service to the Denomination - 1951

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME CIII RICHMOND, VA., THURSDAY, APRIL 5, 1951 NUMBER 14

Elon College Library X

The Lord is in His Holy Temple

On your way to the Lord's house, be thoughtful, be silent; or say but little, and that little good.

Speak not of other men's faults — think of your own — for you are going to ask forgiveness.

When you reach the church, never stay outside; go in at once. Time spent within is exceeding precious. In church, bow down at once, very humbly, and pray. Spend the time that remains in holy thought. In prayer, remember the Presence into which you have come! Never look about you to see who are coming in, or for any cause whatever. It matters nothing to you what others may be doing; attend to yourself; fasten your thoughts firmly on the holy service; miss not one word. This needs a severe struggle, so you have no time for vain things. The Blessed Spirit will strengthen you if you persevere.

When service is over, remain kneeling, and pray. Be silent, and speak to no one until you are outside.

On your way home, be careful of your talk; the world will too soon slip back into your mind.

—Inscription from Iffley Church, Oxford, England.

News Flashes

Dr. H. S. Hardcastle is assisting Dr. W. B. O'Neil in special evangelistic services this week at Sanford.

Rev. Max Vestal of Elon College will speak to the Pilgrim Fellowship and The Forum in Southern Pines this Sunday evening.

The Elon College Choir gave their annual sacred concert at the First Christian Church of Burlington, last Sunday afternoon.

Funeral services for Mr. A. T. Braxton of Elon College were conducted at the Community Church last Wednesday afternoon. Rev. Howard P. Bozarth officiated.

Rev. R. T. Woodruff, Jr., has announced that regular services have begun at the Beverly Hills Church in Burlington and that Sunday school will be organized on April 5. Classes for four different age groups are contemplated.

Dr. H. Shelton Smith of Duke University, will give the Stone Lectures at Princeton Theological Seminary, April 9-12. The subject of the lectures is announced: "The Doctrine of Original Sin; Its Decline and Revival in Two Centuries of American Theology."

Rev. Herbert G. Council reports a joyful Easter-tide at Rosemont, Norfolk. Approximately 175 people were present for the Sunrise Service to hear a message by Dr. Edgar Allen Potts, District Superintendent of the Virginia Methodist Conference, and more than a hundred remained for breakfast at the church. Eight new members were received at the regular morning service and two babies were dedicated. The day was brought to a fitting climax by a program of Easter music.

TO HOLD SUPERINTENDENTS' MEETING.

A meeting is planned for Friday, April 20, at the Ramseur High School Cafeteria, for Superintendents, Assistant Superintendents and Pastors of the Western North Carolina Conference. The theme will be "The superintendent wants to know."

There will be an address by Rev. Fred S. Register on "The Dedicated Superintendent"; also a panel discussion. The panel will be composed of Dr. W. T. Scott, moderator, Miss Pattie Lee Coghill, Dr. R. L. House, Dr. F. C. Lester and Rev. W. J. Andes. Those who expect to attend should have their questions ready.

Besides the above features, there will be singing, fellowship and eats. The meal is *free*, being furnished by the Pleasant Ridge Missionary Society.

We will be looking for you.

S. H. Pell, *Pres.*,
W. N. C. Sunday School Convention.

EASTER AT HENDERSON.

Holy Week services were held in the Henderson Church during Holy Week. There was a different speaker each evening. The services were well attended and enjoyed by those who attended.

A union Good Friday service was held at the first Baptist Church from twelve until one o'clock. The different ministers of the city took part in this service which was very impressive.

Easter Sunrise service was held in Veterans' Field beginning at 6:45. The young people of the different churches had charge of this service.

The morning worship service was well attended. The minister used as his sermon topic, "The Promise of the Future Life" taking as his text St. John 14:19. The choir rendered special music. At the close of the service six members were received into the church. Four united on profession of faith and two by transfers.

The annual Easter egg hunt was held in the afternoon for the Sunday school children. This is always an enjoyable occasion for the children. The parents seem to get a great deal pleasure watching the children hunt for the eggs. Refreshments were served to all who attended.

The work here seems to be going along very well.

J. Frank Apple,
Minister.

REPORT FROM THE WINCHESTER CHURCH.

Easter Sunday was a good day in our church. Thirteen new members were received into the fellowship of the church, making nineteen in all to unite with the church during the Easter season. Fourteen came in on profession of faith and five by letter from other churches. Eight children were consecrated on Easter Sunday morning and the church was crowded to capacity, the largest Easter attendance during my term of about fifteen years as pastor.

On April 1, Dr. William Moseley Brown, executive secretary of the Elon College Sustaining Fund, addressed the adult department of the Sunday School and spoke at the morning worship service. Our people enjoyed his message and are always happy to have him as a guest speaker.

Rev. Richard L. Jackson will be with us on Saturday, April 7, and will present pictures of our Shaowu mission and tell Winchester folks about our Chinese friends. He will also be guest speaker Sunday morning at 11 o'clock. Winchester friends welcome Dick back into our circle of Christian friends.

On Sunday evening the McKinley Chapter of the Order of Easter Star will be guests of the Winchester church, and the pastor will deliver the sermon.

Robt. A. Whitten,
Pastor.

RITES HELD FOR MRS. BARRETT.

Mrs. May W. Barrett, widow of the late Waverly S. Barrett, died at her home in Dendron, Virginia, on Sunday, March 18, after a lingering illness. Mrs. Barrett was the oldest person of continuous residence in Dendron. She was the daughter of Alpine and Susan McLelland Higgins. She was active in civic and religious affairs and was a charted member of the Dendron Christian Church. She served for many years as president of the Woman's Missionary Society.

Mrs. Barrett is survived by six daughters: Mrs. Garland Spratley of Dendron, Mrs. W. E. Harwood of Washington, Mrs. J. L. Wilkins of Colonial Beach, Mrs. Harry Spratley of Dendron, Major C. Elizabeth Barrett, Army Nursing Corps, San Francisco, Mrs. Charlie M. Gutridge of Colonial Beach, and two sons, Waverly S. Barrett, Jr. of Dendron, and Alpine H. Barrett of Suffolk.

The funeral was conducted in the home by Revs. J. M. Roberts of Windsor and W. L. Wood of Wakefield. Interment was at Spring Hill Church Cemetery.

What philosophy suggest it probable; what Scripture tells us is certain.—*Dr. Samuel Johnson.*

Southern Convention Office

Wm. T. Scott, *Supt.*, Elon College, N. C.

REGULAR SERVICES BEING HELD AT FAYETTEVILLE.

Under the leadership of Rev. Kenneth M. Lindner, pastor of our new Church at Fayetteville, North Carolina, a program over Radio Station WFLB is being sponsored each Sunday afternoon from 3 to 3:30 o'clock. It is a family type broadcast, and Mr. Lindner is assisted by Mr. Stanley Waterfield, organict.

Regular services of the new Eutaw Community Church of Fayetteville are being held at the home of Mr. Lindner on Sunday afternoon at 4 o'clock, and on Wednesday evening at 8 o'clock.

The charter membership of the church is growing, and enthusiasm is running high. W. T. S.

NEW FILM STRIP AVAILABLE.

There is available now in the Southern Convention Office a new filmstrip called "The Eleventh Hour." It shows part of the work that is being done by the "One Great Hour of Sharing" in the war-torn countries of Europe and Asia. Our own Congregational Christian Service Committee is doing much of this work all over the world and you will appreciate the money and help that you have given in the past when you see what great work is being done through this venture. Some of the things that are shown in the picture and are also being done by the Service Committee are the following: supporting workers in many countries; supporting work camps all over the world; directing food programs, medical and dental clinics, leadership training and pastoral work, and working with Displaced Persons; sending and distributing food and clothes; and bringing to this county thousands of Displaced Persons. You will want to see this filmstrip to bring yourself up-to-date on what is being done by our churches and other churches for the people of the world.

If you would like to have this filmstrip for your church, just write to Pattie Lee Coghill, Box 336, Elon College, North Carolina and she will reserve it for you on the date that you would like it if at all possible.

VIRGINIA VALLEY CENTRAL CONFERENCE MEETS.

The 21st annual Mid Year session of the Virginia Valley Conference was held at Bethlehem Church on Thursday, March 29. The session was attended by a large number of delegates and visitors, and reports show that it was a most helpful session.

The conference was called to order by the president at 10:00 a. m.

The worship period was conducted by Rev. R. E. Newton.

Following organization and enrollment, delegates from churches in the conference made verbal reports.

These reports were not only interestingly given by lay men and women, but inspirational as well. We believe delegates and visitors will return to their own churches with a challenge for greater accomplishments.

Rev. F. B. Oglesby, District Superintendent of the Winchester District of the Methodist Church, addressed the conference just before adjournment for lunch. Dr. Oglesby's theme was: "Evangelism for These Times." His message was kindly received and much favorable comment was heard concerning it. Lunch was served by the ladies of the Bethlehem Church in the basement of the high school.

The main address of the afternoon was given by Dr. William Moseley Brown, presenting the Elon College Sustaining Fund.

Rev. Guy H. Veazey was present for the session and conducted the afternoon worship.

The attention of the delegates was called to the following dates: April 8, Woman's Rallies; June 14, Sunday

(Continued on page 10.)

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

Editor..................Robert Lee House
Managing Editor.........John T. Kernodle

Departmental Editors—Convention, Wm. T. Scott; Missions, F. C. Lester; Women's Work, Mrs. F. C. Lester; Young People's Work, Miss Pattie Lee Coghill; Children, Mrs. R. L. House; Sunday School Lesson, H. S. Hardcastle.

Institutional Representatives—Elon College, L. E. Smith; The Christian Orphanage, John G. Truitt.

Area Reporters—M. W. Andes, W. J. Andes, J. Frank Apple, H. G. Councill, Jr., Clyde Fields, Stanley C. Harrell, I. W. Johnson, S. E. Madren, Will B. O'Neill, Fred Register, P. H. Ricketts, Guy H. Veazey, R. A. Whitten.

Board of Publications—Duane Vore, Chairman, S. T. Holland, Secretary; R. C. Helfenstein, S. E. Madren, P. H. Ricketts, G. D. Colclough, Treasurer, ex officio.

SUBSCRIPTION RATES

One Year	$3.00
Two Years	5.00

Published by the Board of Publications, agent for the Southern Convention of Congregational Christian Churches, and printed every Thursday except the last in June and December by the Central Publishing Co., Inc., Richmond, Va.

Entered as second-class matter at the Post Office at Richmond, Va., July 25, 1922, under Act of March 3, 1879.

Remittances for subscriptions and notices of change in address should be sent to the Convention Office, Elon College, N. C.

All other matters of business should be addressed to The Christian Sun, 1536 East Broad Street, Richmond 19, Va.

General contributions should be addressed to the editor at Southern Pines, N. C., and should reach him not later than Wednesday of the week preceding date of publication.

Departmental material should be sent to the proper departmental editor, at the address shown on their page, and as early as possible.

The Christian Sun Subscription Blank

Dr. Wm. T. Scott, Elon College, N. C.

Enclosed will be found $3.00 ($5.00) for which please send The Christian Sun for one (two) year(s) to:

Name ....

Address ....

[ ] New ....

[ ] Renewal Name of Church..

THE EDITOR'S MESSAGE

THE ASSOCIATED CHURCH PRESS MEETS

The officers of the Associated Church Press felt that Washington was the logical place to meet in this year of crisis in international affairs. The program committee skipped lightly over such problems as cost, circulation and composition in order to concentrate on the relation of the church press to the international situation. Implicit in the entire program was the feeling that our national destiny is irrevocably related to international diplomacy. The theme for the program was "Our World and The Church Press."

Approximately seventy-five Protestant editors were present. They had an audience with President Truman and had an opportunity to visit at leisure in the executive office. They learned, among other things, that Mr. Truman is a member in good and regular standing of "The Royal Order of Deep Dunkers." In a brief message, the President called upon religious editors to drop trivialities and denominational wrangles during this time of crisis, and help mobilize the moral forces of the world in order to bring lasting order out of chaos.

The editors were made to realize that we live in an age of martyrs when they looked "Behind the Bamboo Curtain in China" with Frank T. Cartright and heard the story of Christian resistance and persistence in Korea by Robert J. Cadigan. New Testament Christianity is being reproduced in our age. While the missionary movement is being blacked out in China, reports indicate that the "Jesus Families" movement continues. Some missionaries who realized that their presence had become a liability to the Christian cause in China are finding an opportunity to minister to Chinese elsewhere who are not under the dominion of communism. The prospect and assurance of the greater cooperation and pooling of denominational forces on the mission field is most heartening. Christians are those, we dare not forget, who create and not merely suffer events.

One day was spent in the Department of State. Mr. Edward W. Barrett, Assistant Secretary of Public Affairs, and other members of the State Department, discussed various phases of our Foreign Policy. The editors were reminded that we do have a Foreign Policy and were given the pre-suppositions upon which this policy is based. Men of thorough training and wide experience comprise the personnel of the department. It would appear that citizens, and Christians especially, should be slow to criticize the State Department until its policy has been thoroughly studied. Nothing pleases the Communists more than to have Americans become dissatisfied with and critical of their own government. Fortunately, full information is available from the State Department, setting forth in detail the guiding principles of our Foreign Policy.

Mr. Norman Burns, principle Economic Officer in the office of the Near Eastern Affairs, spoke on "The Current Situation in the Middle East." The heart of his message was this: "The northern Arab countries are typical, in many respects, of the problem of the economically underdeveloped countries of Asia —which account for one third of the world's population—production is low, population is increasing, and a large part of the population lacks adequate food, shelter, education and medical care. Nationalism is strong and there is a heritage of historic resentment against the West because of past political and economic exploitation. There is a great unrest, as the peoples of these countries are searching for a way out of their economic difficulties toward a better way of life. The Soviet Union is aware of the deep problems of this area and may be counted upon to exploit these problems to their own advantage. The ability of the United States and other western powers to cope with the problems of the underdeveloped countries will be of vital significance in the East-West struggle."

This may suggest one important emphasis for our missionary program. In fact, it may be possible for the government and mission agencies to work together at this very point. We have personnel to do some of the work contemplated in the Point IV Program outlined by our government. Many of our missionaries have language facility and technical skill to fill the bill immediately in the acceleration of Near East economic development. After all, we believe not only in the separation of church and state, but more especially in the cooperation of church and state.

Mr. Burns went on to say: "The United States should work at least in part through existing American institutions abroad, as they can supply local training especially adapted to local conditions and at less cost than if the trainees were sent to the United States. We might conduct such training through American colleges in the Near East and through the Near East Foundation—institutions already established and already doing excellent work."

While we must not depend on government agencies to do our work for us, it would seem that we ought to cooperate in every possible way in promoting the peace and prosperity of the world. That is certainly in line with Christian principles.

The Protestant Press is, for the most part, ably edited and reaches approximately five million homes. Religious editors may and do differ in their interpretation of the news, but their influence on public opinion is wholesome and by no means negligible. They are an essential part of the democratic process. If they are in error, counsel with them and correct them. If they are doing an acceptable job, then give them a hand!

A Study of the Lord's Prayer

By Rev. Henry Robinson.

No. I—"OUR FATHER."

Text: *"Our Father who art in heaven."*

(Read Luke 15: 11-32.)

The Lord's Prayer has a universal appeal in Christendom. It is the one piece of liturgy which Christian peoples the world around can say together. Its significance is enhanced because it fell from the lips of our Lord as a prayer given by him to his disciples when one said, "Lord, teach us to pray."*

The prayer begins with a well chosen pronoun. Jesus used the possessive pulral "our" rather than 'my" to indicate that the Father is the common possession of all men. Even though repeating the prayer in private, it never occurs to the one offering the prayer to use the singular "my." In uttering the very first word of the prayer we relate ourselves to all men, because we look to God as a common father. The hopes, sorrows, joys, defeats, disappointments and victories, not alone of ourselves, but of our brothers everywhere, were in the mind of our Lord when he taught us to pray by addressing God, "Our Father." One of the first laws of true prayer is unselfishness. The Lord's Prayer begins on that note.

The next word, "Father," sheds light upon the mind of Jesus, for it tells us how Jesus conceived God. "Father," as a term applied to God, appears in the Old Testament where Jehovah is spoken of as a common father.† This usage, however, is quite rare and certainly not emphasized in Jewish thought before the time of Jesus.

However, our Master nearly always thought of God as the Father of the children of men. "Father" is applied to God over one hundred times in the gospel.‡ The best known of all of the parables is that of the Prodigal Son,¶ and Jesus told this story primarily to reveal the character of God. All the details lead to the climax of the son's reunion with his father. This was Jesus' way of telling his disciples what God was like. His definition of God is in the setting of the family where the love of the father over-shadows all else. Sometimes in our conceit we picture ourselves in the place of the father of the parable. Man must always assume the role of the son. The role of the father belongs to God.

Many pictures of God are given in the Old Testament. We see him as the creator, the lawgiver, the judge, the leader of hosts, the director of destinies; but it remains for Jesus to unveil God's true character as Father. In that role all these other characteristics are included and surpassed. The simple picture of the forgiving father tells more in a brief space than any other conception could possibly tell.

REV. HENRY E. ROBINSON.

The idea of God as "Father" has tremendous practical implications for those who truly believe and accept it. First of all, we, as the children of God, stand before our Father to share equally in a common spiritual heritage. At no other bar of justice do all men have equal rights. We share, and share alike, the outpourings of divine grace.

In the second place we, as the sons of our Father, have equal access to God. The story is told of one of the great Caesars returning to the imperial city after wide conquest overseas. The streets were lined with cheering subjects; the city was bedecked with garlands of flowers; all the military might which Rome could summon was displayed in a burst of power and glory, that all might know that Caesar ruled the world. No one could approach this emepror-god riding alone in his lofty chariot. He was surrounded with the pick of his personal bodyguard. Though many would have risked their lives even to touch his chariot, none could draw that near. Suddenly, to the amazement of the multitude, a little boy broke through the martial line, yea, more, he climbed into the seat of the matchless chariot. By what right, by what authority could such a privilege be allowed? The answer was simple, —the boy was the son of the emperor. Likewise, we whether great or small, rich or poor, have access to one far mightier than Caesar, namely, the Creator and Sovereign of the universe, even our Father.

In the third place, the fatherhood of God establishes the brotherhood of man, but we are only brothers as we believe in a common Father. It remains for us to take our places in God's family circle. To speak of world brotherhood without the universal acceptance of God as Father is to speak of a tree cut off at its roots.

The only cement in the world strong enough to hold groups of people or groups of nations together over any period of time is the cement of a common loyalty to God. In a brief and broad word this common loyalty to God which springs from the father-son relationship is the foremost need of this war-stricken globe. A common brotherhood arising from a common Father is the all-apparent, yet long-sought solution of the world issues.

Thus, when we pray, "Our Father," we commit ourselves to the belief in the equal rights of all men before God; to the faith that all men, regardless of race or station, have access to God; and to the proposition that all men are brothers as they recognize the fatherhood of God.

We come next to the clause, "who art in heaven." Jesus' first thought of God was one of intimacy and communion. The divine channels of communication between the Father and the Son were of prime importance. But quickly following is a recognition of God's other nature, that nature which is over and beyond us and can never be brought within the narrow limits of human experience; those qualities of God which we may

(Continued on page 13.)

---

*Luke 11: 1.

†Malachi 2: 10.

‡Another of Jesus' prayers reads as follows: "I thank thee, O Father, Lord of heaven and earth, that thou didst hide these things from the wise and understanding and didst reveal them unto babes: yea, Father, for so it was well-pleasing in thy sight. All things have been delivered unto me of my Father, and no one knoweth the Son save the Father, neither doth any know the Father save the Son and he to whomsoever the Son willeth to reveal him." Matthew 11: 25-27.

¶Luke 15: 11-32.

News of Elon College

President L. E. Smith, Elon College, N. C.

A QUESTION.

We face a question, a very serious question, a question of freedom—freedom in education and freedom in enterprise. When I say "we," I mean education, industry and religion. Education is mentioned first because it is the foundation of freedom in business and religion. Where there is no information, the people are in bondage. In reality, the only education in this country that is free from political and subversive influences is the education which is given on the campuses of private and privately-endowed institutions of higher learning. These institutions face seriously the question of survival. They are caught between the upper and the lower millstone. National moblization for military purposes is taking from our campuses many of our students. It is preventing the flow of high school graduates to our campuses by drafting them upon graduation from high school. To take students from these private institutions is to take away the institutions' support, depriving them of funds necessary for continuance. To accentuate the squeeze, the cost of operation is rising almost daily. Everything from beans to books, salad to salary, is infinitely more expensive. In this precarious situation, our privately-endowed colleges have three alternatives: to shut up shop, close their doors, and bid farwell to the type of education that these institutions have been giving, or they may sell out to the state and federal governments, bid farewell to freedom in education, and move at the mandates of politicians and governments, or they may turn to the church and free enterprise that they have inspired and supported. The founding fathers of these institutions who were mostly churchmen, gave of their abilities, their time and their money, that the leaders and officials of the church and community might have the advantage of education in whatever branches and along whatever lines they might elect. The ones of us who live today must be as concerned and as generous as those who lived yesterday if these free institutions of Christian higher education are to continue. To say that it is of no particular concern either to the church or to business that these colleges continue, is to close one's eyes to the facts.

Turn the page and take a look at the countries that have been deprived of the privately-endowed college and have been forced to depend on federal and state-supported institutions for the education and development of their citizens, and see where they are today. It seems easy, inviting, and a way of escape, to be relieved of appeals for support for our college. We would rather give to something else that is more emotional and appealing. We see no reason why we should give to our college. Historical facts and the repetition of history should convince us of the appalling and immediate necessity of preserving our college by generous and substantial support. We of the Southern Convention face the serious question, "What are we going to do with Elon College, support it or let it go by the board?" This is no cry of "Wolf, wolf," when there is no wolf, but this is an effort to call the attention of the church to the seriousness of the question that must be laid on the minds and hearts of our people.

APPORTIONMENT GIVING.

Many of us as individuals are prone to put off today what we may do tomorrow. Some of our churches have the same attitude toward requested and assumed responsibilities. When an obligation takes out of our pockets money that we could use for other things, it is a temptation to let that obligation "ride" until a more convenient time arrives. The postponement of opportunities and obligations usually resolves themselves into selfish interest. While we administer to ourselves, it freqquenty happens that unselfish and non-profit institutions and opportunities are forced to get along without our support and are thus seriously handicapped in the work that they are doing and that oftentimes is essential to the happiness and welfare of the institutions of which we are a part and to us as individuals. The rewards of diligence are richer when they are performed at the most opportune time.

The expenses of Elon College are daily. If its support by the church could be given accordingly, its program would be more satisfactory and more beneficial to everyone concerned.

Previously reported		$1,170.96
Eastern N. C. Conference:		
Fuller's Chapel		33.00
Eastern Va. Conference:		
Newport News	$400.00	
Union (So.)	27.00	
N. C. & Va. Conference:		
New Lebanon S. S.		5.00
Western N. C. Conference:		
High Point, First	$ 20.00	
Pleasant Hill	75.00	
		560.00
Grand Total		$2,330.96

WORLD COLLEGE SUNDAY—APRIL 8.

As previously announced in the columns of our church papers, World College Sunday will be observed by all Protestant denominations on April 8. Although most of the churches of the Southern Convention have already observed College Sunday for this year, you are urged to make such mention as possible of our colleges and young people on World College Snuday. It is unnecessary to emphasize here the place which Christian education should have in our thinking and planning under present world conditions. We can think of no more terrible calamity which might befall us, than the necessity of describing the "atomic age" as also a "godless age."

If the occupants of the Kremlin and the dictators of countries behind the iron curtain could have their way, the anti-Christ would be the dominant figure in the world today. Secularism, materialism, agnosticism, and atheism would then become the watchwords of our time.

It is our belief that no reader of The Christian Sun wishes to see these things come to past, but we cannot prevent such conditions unless we pray and work vigorously against them. The strongest antidote that we know is the church of the living God and its affiliated enterprises. Instead of the negativism of communism, therefore, let us acquaint our young people through our church-affiliated colleges with the positivism of Christian education and the practice of the Christian virtues.

World College Sunday gives us the opportunity to re-dedicate ourselves to this faith, this hope, and this goal. The Elon College Sustaining Fund is one of the channels through which every member of every church in the Southern Convention can make his influence felt in achieving this "consummation devoutly to be wished."

William Moseley Brown.

SUSTAINING FUND RECEIPTS.

Previously reported		$3,949.53
Eastern N. C. Conference:		
Beulah	$17.55	
Chapel Hill	10.00	
Morrisonville	28.00	
Eastern Va. Conference:		
Liberty Spring	$378.00	
Richmond, First	160.60	
Oakland	444.50	
Union (Surry)	39.92	
Antioch	33.62	
Holland	250.00	
Johnson's Grove	50.00	
Mt. Carmel	30.00	
Norfolk, Christian Temple	827.00	
Windsor	100.00	
N. C. & Va. Conference:		
Burlington	$168.00	
Concord	30.00	
Durham	2.00	
Greensboro, First	162.00	
Graham, Prov. Mem.	50.00	
Western N. C. Conference:		
Albemarle	$ 55.70	
Spoon's Chapel	31.00	
		2,867.89
Individual:		
Dr. W. P. Minton, Milroy, Pa.	5.00	
		2,872.89
Grand Total		$6,822.42

SUMMARY OF SUSTAINING FUND RECEIPTS BY CONFERENCES.

Eastern N. C. Conference	$ 919.15	
Eastern Va. Conference	3,696.07	
N. C. & Va. Conference	1,685.75	
Western N. C. Conference	329.45	
Valley Va. Conference	157.00	
		$6,787.42
Individual Contributions		35.00
Total		$6,822.42

SUSTAINING FUND ROLL OF HONOR.

The following have reached or exceeded their goal of $1.00 per member for the conference year 1950-51.

Name of Church	Number of Members	Amount Contributed	Percentage
Holy Neck	327	$428.73	131%
Henderson	305	350.00	115%
Liberty (W. N. C.)	93	100.00	105%
Rosemont	528	600.00	114%
Winston-Salem	64	81.00	127%
Mt. Auburn	125	150.00	120%
Johnson's Grove	50	50.00	100%
Norfolk, Christian Temple	827	827.00	100%
Oakland	436	444.50	102%
Union (Surry)	27	39.92	147%
Spoon's Chapel	28	31.00	111%

CORRECTION.

In our last report, $150 credited to Auburn should have been credited to Mt. Auburn. Both are in the Eastern North Carolina Conference.

REST FOR MISSIONARIES.

On one of the finesh beaches of the New England coast, cooled by salt breezes from the open Atlantic ocean, stands a spacious, comfortable house with the Gay-Nineties sounding name of "Minnie's Seaside Rest." It is located at Old Orchard Beach, Maine, and for over 50 years has been a place of physical, mental and spiritual refreshment to hundreds of men and women from every part of the world.

Minnie's Seaside Rest, owned and operated by the American Board of Commissioners for Foreign Missions, is open during July, August and early September. It's rates, including an excellent table and comfortable rooms, are: Second floor $12.50 a week for *missionaries*, and $22.00 a week for all other Christian workers; Third floor, $11.00 a week for *missionaries* and $21.00 for others.

This comfortable house on a white beach where shining sands stretch for miles was built by Mrs. Charles Green and given as a memorial to her little daughter Minnie who died when seven years old. Minnie repeatedly expressed the wish that she could "take the tired off somebody."

After her death her parents built the Rest with its 15 rooms expressly for a vacation spot open to missionaries. Since 1896 when Minnie's Seaside Rest began to keep a Guest Book workers from over 20 countries, ranging from Great Tibet to Africa, South America, China, Puerto Rico, and Turkey have basked in the sun, frolicked in the stimulating surf and enjoyed the Christian fellowship of the Rest.

The Rest is an interdenominational summer home for appointed missionaries of Protestant Foreign Mission Boards, either active or retired, and appointed Protestant Home Missionary workers who are wholly or partly supported by a Home Mission Board. Applications of other Christian workers will be considered if accommodations are available after providing for the missionaries.

Because Minnie's Seaside Rest is what the name implies it has been found impossible to accomodate either invalids or children under 15 years of age.

In addition to its attractions of sea and sand and sun, "Minnie's" is only about a 10-minute walk from Ocean Park, where the Baptists carry on a stimulating "Camp Ground" each summer with entertainments, courses and some of the finest preachers of all denominations at the Sunday morning services. Woods and country, too, are but a stone's throw away from the beach.

Reservations are now being received and will be granted in order of their receipt. Write for reservations or information to *Minnie's Seaside Rest,* Room 708, 14 Beacon Street, Boston, Massachusetts.

NOT SO 'QUEER,' AFTER ALL.

Many of his contemporaries thought that "Johnny Appleseed" was a little "queer." For one thing, he didn't seem to want to settle down and farm it, which in his day was the accepted thing to do. Also, he was a tramp, trudging with apparent aimlessness around the Western Reserve—now Ohio—with a sack of apple seeds slung over his shoulder.

He would shuffle along in the mud or dust until he came to a farm house where the kindly folk would put him up and give him some food. It was his custom, at the end of a visit, to give to his hosts a little handful of his seeds. They probably wagged their heads a bit as he left, but many of them did plant his seeds, with the result that in a few years the Reserve was dotted each spring with splashes of loveliness, and each autumn, with acres of luscious fruit—for pies, sauce, dumplings, dowdy, brown Betty, up-side-down cake, and, perhaps, stuffing for a wild duck or a goose!

Another fascinating character is "Johnny Gospelseed." He walks the world today, but not aimlessly. (Some people think he, also, is a bit "queer," but they could not be more wrong, for he is one of the shrewdest men alive!) He sows his money where he will be sure to grow a spiritual crop. He helps to plant right ideas, emotions and imaginings in the lives of the young, certain that in the economy of God those seeds will produce a harvest down the years — a vast reservior of Christian character, a strong church, an earth-wide brotherhood, peace among men.—*Courtesy World Council of Christian Education.*

General apathy of the Japanese people toward the displaying of the national flag or singing the national anthem is prevalent in post-war Japan, according to the Japan I. C. U. Foundation. One journalist defines this apathy as a sort of guilt complex. Many children, the article reveals, don't know the national anthem when they hear it.

Christian Missions
At Home and Abroad

MISSIONS EXECUTIVE, DR. DAVID McKEITH, JR., REPORTS FROM MANILA.

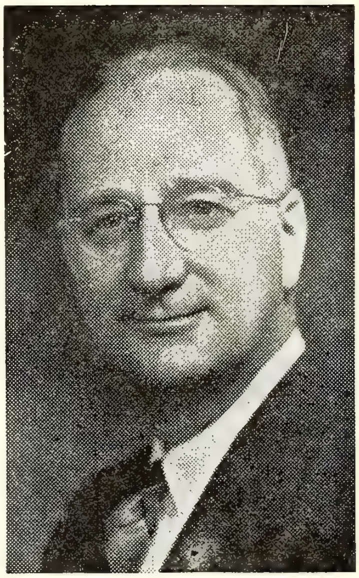
It is difficult for me to understand why a rooster must crow at two o'clock in the morning, though of course I can understand why another must answer him and a general chorus begin. We can readily appreciate also that a dog disturbed from his slumber by that first rooster must bark—and one bark leads to another. Every family in Manila must have several roosters and at least one dog. The 2 a. m. chorus subsided after half an hour and commenced again at about four o'clock. I wonder whether the same rooster started it and whether maybe the leader couldn't be served for dinner. All this did not disturb us too much, for we had slept on the plane from Honolulu (Quentin Leisher denies this), and after all it realy wasn't 2 a. m. Tuesday, but 1 p. m. Monday in Boston. It will take a few days to adjust to the change in time, both as to sleeping and eating habits.

The trip over has been wonderful. Quentin Leisher, our American Board Secretary for Promotion in the Missions Council, is traveling with me on this visit to our work in the Philippines and Japan, so that he also may have first-hand contact with several of our missions. On the way across the states he stopped at Boise, Idaho, to visit his mother and his wife and two youngsters who are staying there. I stopped in Milwaukee to visit Dad and Mother and the rest of the family.

On Sunday, February 18, Quentin Leisher preached in San Diego, California, and I preached at Berkley. Monday evening we were both present at the Installation of Dr. Stuart LeRoy Anderson, formerly of Long Beach, as President of the Pacific School of Religion.

The United Airlines plane left San Francisco at 10:30 Tuesday morning and we were in Honolula at 7:15 that evening. Unfortunately it was raining when we landed, but we received a very cordial welcome. Mrs. Dorothy Chong greeted us in the usual Hawaiian fashion and put on our leis. Dr. Allen Hackett, pastor of the Central Union Church, Honolula, and Dr. Leslie Dunstan, the Executive of the Hawaiian Evangelical Association, were also there to greet us.

Our four days in Hawaii were busy ones, for Dr. Dunstan had lined up a schedule including a trip to the Island of Kauai, where we had a delightful visit and lunch with the Misses Elsie and Babel Wilcox and an interesting evening after dinner with Mrs. Aubrey Robinson, her son Aylmer and others of the family. In Honolulu we visited with many of the friends of the American Board.


DR. DAVID McKEITH. JR.

I wish you could have been present at the banquet they gave for us on the evening of Thursday, February 22nd. During the dinner hour a group of Hawaiian singers and players from one of our churches provided the music. No music quite compares with the Hawaiian for a feeling of warm welcome and invitation to contentment. One cannot escape the warm cordiality of Hawaii. After several brief address of welcome and a response by Quentin Leisher, a group of young people from one of the churches sang several Gospel hymns. This was an interesting group because of the fact of its mixed racial background. Their singing created a more serious setting for my address.

On Saturday evening, February 24, at 8 p. m. we left Honolulu airfield bound for Manila. When I traveled to Africa two years ago the night seemed short, for we were flying into the sun. Crossing the Pacific we were flying away from the sun. You change your watch by six hours and lose a whole day when you fly to the Orient. After stopping at Wake Island we flew on to Guam for breakfast. It was then 9 p. m. on Guam, but 1:00 p. m. in Honolulu. Rather a late breakfast. At 2:15 p. m. Monday (we lost Sunday crossing the International Date Line) we reached Manila and were met by Dr. Ernest Frei, the Treasurer of our Mission, and Mrs. Henry Little, the wife of the Executive of our Philipine Islands work.

February 27th.

We're off this morning for Cebu—a two hour flight south. Later, when we return to Manila we'll look further into this matter of the offending rooster and his companions, but I'm sure we'll not be able to do anything about it. We probably won't even hear them.

Dumaguete, March 2nd.

You will probably get this letter two weeks earlier than I had expected you would when I saw my schedule for the Philippines, all because the weather closed in here about noon and our plane for Dipolog flew right over without stopping. I'm glad it didn't do that on Tuesday when we came in. This breaks my air record, for up until now I could boast that with all my traveling by air these past three years (about 100,000 miles) I had never missed an appointment. This unexpected stay here has its rewards, however, for it does give us extra time with the Jim McKinleys and also gives us time to catch up on letters and records.

Our visit has been a wonderful experience. Just to get better acquainted with the McKinleys and to catch their wonderful spirit has been a joy. They certainly have done a great job here and will be greatly missed this year while they are in the States on furlough. Jim is the Dean of our College of Theology here at Silliman University. In these past few years this University has grown from a student body of 1,500 to over 4,000. You can imagine the problems such a growth presents.

The School of Theology now has a student body of 75 and could have double that number if we had the faculty and equipment. Sixty-four students applied for admission last year and only eighteen could be accepted! It takes only $250 a year to

(Continued on page 13.)

Church Women at Work

With Emphasis on Missions
Mrs. F. C. Lester, *Editor*
840 Sunset Avenue, Asheboro, N. C.

MEET AN INTERESTING COUPLE—THE BIRGES.

Pattie Lee Coghill positively *glows* when she talks about her friends, "King" and "Ruby" Birge, with whom she made her headquarters for two and a half weeks while she "did" Turkey several years ago. She insists that Dr. Birge is "an institution" in Istanbul — and that she knows no one with more energy than his charming wife.

John Kingsley Birge was born in Bristol, Connecticut. He received his B. A. from Yale University in 1909, his B. D. from Hartford Theological Seminary in 1913, his Ph. D. from that same institution in 1935. He had business experience and had done settlement work before becoming a missionary to Turkey in 1914. He taught in Izmar from 1914 to 1923.

Ruby Phillips was born in Winthrop, Massachusetts, and graduated from Wellesley College in 1922. She went as a missionary to India the next year and taught in the Girls' High School at Ahmednagar. In 1926 she was called to America to become a candidate secretary for women for the American Board.

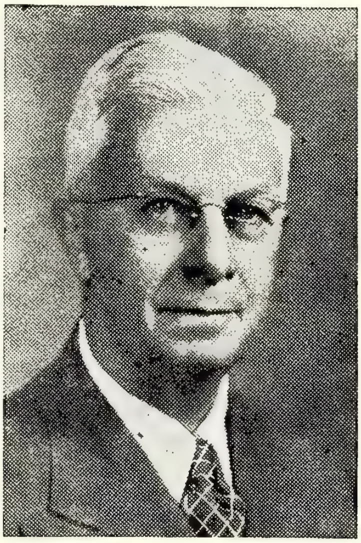
That same year Kingsley Birge was acting as candidate secretary for men for the Board. And at the end of the year, Ruby Phillips added "Birge" to her name and sailed with her husband for Turkey!

Ever since the Birges have lived in Istanbul, where their home is a center not only for Turkish friends but for Americans and for people of other countries who live in or pass through that cosmopolitan city.

They were in the United States, 1942-45, when the learned Dr. Birge taught in the School of Oriental Languages in Princeton University.

Dr. Birge's greatest contribution is in the field of publications, his office being in "Bible House" and his work radiating from there. He is recognized by the Turkish people as an authority in their language, their literature and their history.

Twenty-five years ago, when Turkey became a "modern" nation, she changed to a Romanized alphabet (like ours) from the Arabic letters. It became illegal to read the old style characters. Dr. Borge has translated a dictionary, the result of years and years of painstaking labor, which is a contribution hard to measure in the life of Turkey. Just think how much one who gives meaning to words can influence the life of a nation!



DR. JOHN KINGSLEY BIRGE

MRS. RUBY PHILLIPS BIRGE

Mrs. Birge has found time to work with the Service Center in Istanbul (similar to our Y. W. C. A.), as well as to teach English in our American School for Girls in Scutari. Dr. Birge is the secretary of our Near East Mission, which includes Greece, Syria and Lebanon, as well as Turkey.

The Birges are busy people, exceedingly intelligent people, but above all they are noted for their friendliness, which expresses itself in service to Turkish people—and to Americans in Turkey.

* * * * *

DEADLINE—APRIL 15.

The biennial session of the Woman's Missionary Convention of the Southern Convention (which, being interpreted, means the business session of the women of our churches in North Carolina and Virginia which occurs once every two years) is to be held at The Christian Temple, Norfolk, Virginia, May 1-2. How fine it would be if someone could go from every one of our women's groups!

Mrs. L. W. Stagg of the The Temple is asking all delegates and visitors planning to attend the Convention and wishing overnight entertainment to notify Mrs. L. W. Vaughan, 730 Delaware Avenue, Norffolk, not later than April 15.

So, if you are planning to attend this great meeting at which Mrs. Richard Jackson is to speak at the evening session, please get your "bid" in for your overnight entertainment.

* * * * *

GOOD IDEAS FROM HERE AND THERE.

TALENT PROJECT.

At the February circle meetings of our Greensboro, First, auxiliary, each woman was given a crisp new one dollar bill. For three months she is to use the dollar, doubling and multiplying it by using whatever talents she possesses. At the end of that time, the entire amount will be turned in for the building fund. Some are making and selling brunswick stew, some are having luncheons, some are making lovely articles—and we hear that the minister's wife is doing the dishes following church suppers and gathering in the sheckels for that!

* * *

LIBERTY SPRING NURSERY.

Mrs. J. Edward Harrell, Jr., writes that the Womans' Home and Foreign Missionary Society of the Liberty Spring Christian Church is sponsoring a Church-Hour Nursery for babies and children to five years of age.

Under the able supervision of Mrs. Jesse Dollar and Mrs. Charlie Nichols the nursery is conducted effectively and efficiently. Volunteer helpers are assigned each Sunday in advance, so there are always two or three to care for the children.

(Continued on page 15.)

FOR THE CHILDREN

MRS. R. L. HOUSE, *Editor, Southern Pines, N. C.*

AN IDEA FOR A SPECIAL PARTY.

Here is an idea for a special party for your class or department. It may be worked two ways, and I'll describe both of them.

Plan to have this on Saturday, for it is a luncheon. Pick a country—it may be one of the mission study countries—and then study the kinds of food they eat, the clothes they wear, the way they decorate their homes and tables. Collect as many objects as possible and then plan to have a lunch using food from that country. You may have all of your food at one place or have a "progressive party" and eat the different courses at different houses. Either way is fun.

Let's suppose you were planning a Near East meal. You might begin with a bowl of milk and honey or yogurt (a kind of soured milk) with honey. Next kabobs, which are just small pieces of meat roasted on skewers or clean sticks. The meat is usually lamb, and on the skewer is put a piece of meat, a little onion or a pickled onion, a piece of meat and so on until the skewer is filled. It is broiled in the oven and turned to broil on the other side. Your meal could be completed with a dish of dates for desert.

You would sit on the floor to eat and spread your food on a skin or blanket. Collected treasures might include a Moslem veil, fez (which like the veil is not much used these days), brass ornaments and woven rugs.

China and Japan offer interesting possibilities for food. I went to a Chinese meal like this, and it was very nicely done. The rice cakes contained fortunes which added excitement to our eating. And we enjoyed the pumpkin seeds too.

If you want to raise some money for a very special project, you might plan such a meal and invite parents and friends and charge them a reasonable sum. You could put on a program about the country or explain the food and customs as the meal progressed. For added enjoyment, type copies of the receipes and give them to try at home.

One can bear griefs better with bread.—*Jane Addams.*

HOSPITALITY.

By HELEN GREEG GREEN.

Issued by the National Kindergarten Association.

"That's an interesting family! How many children are there?" I said to a pretty waitress at a summer resort, as I observed a table of thirteen.

"There are five," she replied adding with a smile, "but they always have guests!"

Not many parents can afford such expensive entertaining. But *all* fathers and mothers can offer simple, friendly, oldfashioned hospitality to their children's companions.

One of my happy childhood memories is of a chum's mother who was always ready with an after-school treat, together with our parents' permission to enjoy it. Marie's grown-up brothers would greet their sister's friends with the natural gallantry given to a pretty girl of their own age. I was neither pretty nor their age, but the young doctor and his handsome brother gave all the neighborhood children a feeling of being welcome.

A mother, who works at the desk of our apartment hotel, has similar up-and-coming ideas with regard to her teenagers. "Carol has many friends!" she tells you proudly. " I attribute this partly to the hospitality I encourage her to extend. Any family can occasionally have a children's party and serve ice cream and cake."

In adition to a child's personal life and home life he has a social life, where he takes a place in the group, and he should contribute something worth-while to it. Acquiring social-consciousness is part of the process in becoming an adult. It should begin early and continue to grow, through sympathetic interest in others.

My husband speaks of a friend who, when asked how he had built up so large a law clientele, replied, "I learned to make friends when I was a child. My pardents believed in knowing and having me know all types of youngsters. 'If you don't know both the rough ones and those who are refined, how can you distinguish and evalate different traits of character?' was their philosophy. As I was an only child, Mother and Dad encouraged a 'come one, come all' policy. Our neighbor's son, who attended a private school, and our laundress' boy, who taught me boxing and later became president of a sporting goods company, were equally welcome."

"You learned that good personal relationships do much to make real friends," the lawyer's companion remarked.

"Yes, for it is the best kind of hospitality to make others happy. When in college I often took some of my fellow students home for week ends. The most satisfying return for hospitality is friendship."

A friendly, open home will always be preferred to public places. When it is possible for your boys or girls to have their fun at home, you have the opportunity to help them to build ideals that will one day make them worthy heads of homes.

During my childhood my father liked having our house "headquarters for the crowd." If my friends didn't come frequently, he would ask "Dear, where's the crowd?" If Mother was not there when the young folks arrived, they would ask for her. She would play and sing for us and with us as we gathered around the piano. Both Dad and Mother knew that if there is need for a choice it is more important to have a house that all the youngsters enjoy than one which is decerative but without warmth of feeling.

We become the kind of adults we are because of early influences. If you—Mother or Dad—dream of some day being a welcome, loved guest in your son's or daughter's house, begin now to make their home a place where hospitality is the keynote. Ask yourself, "Are my children's friends happy in our house?"

VALLEY CONFERENCE MEETS.

(Continued from page 3.)

School Convention at Timber Ridge Church; July 16-23, Young People's Camp at Powell's Fort; July 26, Woman's Missionary Conference at the Leakesville Church.

The Annual Session of the Virginia Valley Central Conference will be held August 8-9, with Bethel Church, Elkton, Virginia.

It was a profitable day of pleasant Christian fellowship, and we pray that the results will be shown in the renewed manner of our service for the Church and for the cause of the Christ in our bewildered world.

Youth at Work in the Church

Max Vestal, Box 792, Elon College, N. C.
Miss Ann Truitt, *Associate*

THE CALL.

Catherine Wike, president of the Christian Youth Council of North Carolina, has sent out the following announcement:

"Cooperative Christian youth work stands upon the threshold of its most signicant venture in the hifistory of American Protestantism! This venture, now known to thousands of young people and their leaders across the width and breadth of our continent, is 'The Call to United Christian Youth Action.'

"'The Call' will be directed to all Christian young people in the Protestant churches of North America. The entire year of 1951 will be given over to carrying 'The Call' by every means of communication to young people in every nook and cranny of the cities, towns, villages and open country, scattered over the mountains, valleys and plains of North America. One purpose of 'The Call' is to help everyone of these young people to a clearer understanding of what it means to be a Christian in the second half of the 20th century. The specific goal of 'The Call' is to enlist at least one million young people in a united program of Christian action of unprecedented proportions—beginning with the individual and extendng to the uttermost parts of the earth."

* * * * *

PILGRIM FELLOWSHIP IS IMPORTANT.

The following are excerpts from a letter written by Ken Stokes, president of our National Pilgrim Fellowship, to the officers of the various organizations:

Many of us have been concerned that the decision on action concerning merger with the Evangelical and Reformed denomination had to be taken into the courts. The basic problem is that we Congregational-Christians don't *really* know who we are, what we believe, or what our church government will or will not iet us do. With this in mind, our General Council, at its meeting in Cleveland last summer, set up a committee to study the history, polity and organization of the congregational form of church government to try to determine a little more clearly what we are and what we can and can not do as a fellowship of churches.

We of Pilgrim Fellowship have been asked to take part in the activities of the study and the function of the committee. This is not only an honor, but a challenge. I feel that the comments we young people make will be felt, because the more worldly-wise members of the committee are interested in youth's ideas about the denomination that will be theirs to guide in a few years.

Tell your local groups, tell your Association Rallies — let us remind other P. F'ers that Pilgrim Fellowship is not just a social club, but that it is truly the church on the youth level, and that we are aking very much of a par in the overall work of this church by our part in this study.

Sincerely,
Ken Stokes.

* * * * *

EASTERN NORTH CAROLINA RALLY.

The Eastern North Carolina Rally was held at New Hope Church on Sunday, March 4, beginning at 3 o'clock. The rally opened with the singing of "Take the Name of Jesus with You." The roll was called, with 126 representatives from nine churches answering. The churches represented were New Hope, Liberty Vance, Wake Chapel, Fuller's Chapel, Henderson, Mt. Gilead, Plymouth and Oak Level.

After the singing of "Have Thine Own Way Lord," Betty Burt Hight of Mt. Gilead conducted the opening worship. Then Miss Pattie Lee Coghill introduced Warren Matthews, the president of the Southern Convention Youth Fellowship, who presented the aims of the fellowship. After this, Pattie Lee introduced the officers and pastors who were present.

Hank's Chapel, of the Western North Carolina Conference, gave a play reading entitled "Church Bells." This was one of the most interesting features of the evening, and the group did an excellent job. Following this there was a short music period. A paino solo was rendered by Charles Hagwood of New Hope. The choir from Liberty Vance sang a number. A girl from Henderson sang "Was That Somebody You?" A quartet from Plymout sang "In the Garden." After the whole group sang choruses the rally adjourned for supper.

After supper the meeting started with the singing of the hymn, "Take Time to be Holy." The secretary gave a report on the Filipino project. Henderson turned in $25, Liberty Vance reported $25, Mt. Gilead gave $20. Amelia has sent in $20 since the rally. Then the picture, "Beyond Our Own," was shown. An offering was taken for the Filipino project amounting to $19.55, which was dedicated by Rev. Carl Wallace. The conference has now collected a total of $142.70.

The group sang "Blest Be the Tie That Binds," and Warren Matthews pronounced the benediction.

* * * * *

BETHLEHEM.

The teen-age group of Youth Fellowship, under the leadership of Mrs. R. E. Brittle, had as their guest the senior Youth Fellowship group. The two groups met together in the Bethlehem Christian Church Fellowship Hall, Sunday afternoon, March 18th at 5:30 o'clock. The afternoon consisted of supper and fellowship. After a buffet supper the entire group was lead in songs and games by Miss Ruthanna Ford.

At seven o'clock all members of the church were invited to attend a short worship service. The theme of the worship service, "Perfect Love Never Faileth," was conducted by Joyce Byrd, assisted by Corene Oliver, Otelia Westbrook, and Martha Brittle. The Hymn "Whispered Prayer" was sung by Ann and Jean Stancell, Patricia Johnson, and Barbara DeJarnette.

Hugh Gray, President of the Senior Youth Fellowship was in charge of the presentation of the offering.

Miss Ruthanna Ford then gave a short and impressive talk on the three basic reasons for prayer.

* * * * *

MT. CARMEL.

In the observance of Youth Week the Youth Fellowship of Mt. Carmel began by having charge of Sunday school, filling officers and teachers' places on Sunday morning, January 28. That night the young people sponsored and presented the evening service of worship, having their own choir and pianist. Special music was rendered, and our pastor, Rev. Ellis Clark, brought us a very inspiring sermon.

(Continued on page 15.)

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

THE PERIOD OF THE PATRIARCHS.

Lesson III—April 15, 1951.

Memory Selection: *I am thy shield and thy exceeding great reward.*—Genesis 15:1.

Lesson: Genesis 15:1-6; 17:5-8, 18-19.

Devotional Reading: Hebrews 11:8-12.

The Bible has its "Hall of Fame." It is enshrined in the eleventh chapter of Hebrews, and is made up of men and women, named and unnamed, who were exponents of faith, men and women who not only believed in God, but who trusted in him and committed themselves unto him. And Abraham is there—the writer gives a great deal of space to him, more than to any other person in the "Hall of Fame." Indeed, he is referred to as the "father of the faithful." The word can be interpreted in two senses: those who were full of faith, and those who were faithful to a sacred trust. Both interpretations found their expression in Abraham.

A Man of Faith.

Abraham's life was characterized by many admirable qualities. For instance, he was a man of courage, even though there was one blot upon his record in this respect—his unwillingness to take the risk of admitting that Sarah was his wife for fear of the consequences. On more than one occasion he showed both physical and moral courage.

He was also a man of prayer. One can follow his trail as he went from place to place by the altars which he built unto God. Wherever he went, he built an altar unto the Lord and called upon his name. That was evidence of his courage, and it was also a token of the life of prayer and devotion which he lived. And prayer for him was just talking to God—no flowery language, no stilted forms, but simply talking with God as a man talks with his friend.

He was a man of peaceful spirit and unselfishness. When the herdsmen of Lot and his herdsmen became involved in a quarrel over grazing lands, Abraham did a mannanamous thing. He took Lot up on a commanding hillside and told him to take his choice—"I'll take what is left," said the big-hearted fellow.

But Abraham was preeminently a man of faith. He believed God and he trusted God implicitly. When he was commanded to leave his own country and his own kindred, he went out, even though he did not know where he was going. He did know with whom he was going, and that was the important thing. When he was ordered to go into Egypt, into Egypt he went. When God told him that he was to have a son, even though he and his wife were well past the age of parenthood, he believed—he got a good laugh out of the thing at first. When God later commanded him to offer up his only son, the son of promise, he was willing to go through with his part. He was a man of great faith. He believed God and it was accounted to him for righteousness. His faith is all the more remarkable in view of the fact that he lived in the early twilight of human history, and long before God had revealed himself through prophets and in Christ. For Abraham there was a living God who had for him a purpose and who would give to him protection.

What most people need today is religious faith. Many cases of breakdown are due to lack of faith and to fear, which is the lack of faith. Many people do not have any faith in God. And without faith it is not only impossible to please God, it is impossible to live well.

A Chosen People.

On more than one occasion, and today's lesson is one of them, God told Abraham that he was to be the father of a great multitude, a great nation, in whom and through whom all the nations of the earth should be blessed. This was not because God loved the Jews more than he loved other people. It was because through them he could best fulfill his redemptive purpose. They, more than any other peoples of that day had the spiritual insight and capacities which would make it possible for him to reveal himself and to fulfill his purpose for the race.

All this was dramatized and made vivid and vital by a covenant. It is to be noted that God made the covenant with Abraham. He took the initiative in the Old Testament, even as he took it in the New Testament. And although the people often forgot and often broke their covenant, God remained faithful. The fulfillment of his part of the covenant came in the Person and Work of the Lord Jesus Christ.

It is good for a man to make a covenant with God. It is good for a man to make sacred vows unto God, and before people. Life has so much more direction and power when it is brought under a great motive and a great consecration. Let a man make a covenant with God and he has something to help him in hours of weakness and weariness.

A Nation of Destiny.

One wonders if in a very real sense, America is not also a "Chosen People." Many years ago, Ralph Waldo Emerson, the wise sage of Concord, said, "This country seems to be the last effort of Divine Providence on behalf of the human race." It seems as if America "had come into the Kingdom for such a time as this." It looks as if she is the last remaining strong bulwark against the forces of evil as embodied in the plans and spirit of Communism. Certainly there has been thrust upon her a distinctive and a decisive role in world leadership in this critical hour. And in the providence of God, she may be not only for the helping of the nations but for their healing as well. She must share the incalculable resources which God has put within her, and the skills that characterize her people, with the other peoples of the world. She is rich as Israel never was rich. What is God's will for America in our world and our times? What should she contribute? What should we be doing with our riches, our American spirit, our democracy?

Now these may be admitted to be fair questions, but to many they seem to be far-removed from where we live. But as a matter of fact, it comes right down to our own doorstep and into our own lives. America is after all not a huge impersonal thing—she is folks, people, human beings. There is no spirit in this nation except as it finds embodiment and expression in its citizens, high and low alike. Her strength is not to be found in material resources and armed forces, but in the character and spirit of her people. Without religion, her moral life would degenerate and disaster would result. How much of the spirit of democracy do you have in your life? How much are you wiling to deny yourself that your country may be great in doing God's will? Any country is as good as its citizens—no better, no worse. Israel's faith was only as good as the faith of every Israelite; when the individuals in that state began to forget the larger aims of God for their country, and to neglect the work and worship of God, then trouble began, and Israel began to crumble. *Have you stopped to think that the same thing could happen to us?*

Based on "International Sunday School Lessons;" copyrighted 1951 by Division of Christian Education, National Council of the Churches in the U. S. A.

A STUDY OF THE LORD'S PRAYER.

(Continued from page 5.)

glimpse and strive for, but which are ever beyond us to lift us up.

It is only natural for men to picture heaven as a physical location. Adults, as well as children, when they hear the word "heaven," see in their mind's eye a beautiful paradise so often portrayed in religious art with gates of pearl and streets of gold. The attendant cherubim, harps, wings and halos, cluster beneath a celestial atmosphere of mysterious haze. Calm and sober reflection quickly shakes one from these thin anthropomorphic patterns which have foundation only in the fertile imagination of the poet, artist, and ancient theologian. Yet, with all, they have a value in that they represent heaven as above and beyond anything we know on this earth. These images are a way of expressing our conviction that God not only lives, but lives in a state of beauty amidst the lovely and the inspiring. The Anglo Saxon word "Lebban" from which "heave' and "heaven" are derived carries with it the idea of throwing upward. (We might think of an ascending spiral toward the perfection for which we strive.)

When Jesus said, "who art in heaven," he no doubt meant, "thou who art in a state of perfection above and beyond the frailties, sin, corruption, disease, and broken hopes of earth." He removed God from the commonplace to that which is eternal, beyond time and space. This "holy otherness" of God lifts the Christian position forever outside the circle of humanistic philosophies, besause the Christian faith contains that which cannot be encompassed by man or the world in which he lives.

Bishop Kin beautifully gathers up the purport of the divine title with which the Lord's Prayer opens: "Glory be to Thee, O Lord, who in teaching me to call God 'Our Father,' hast taught me not to confine my charity to myself, but to pray also with the affections of a brother, and to enlarge it to all mankind who are children by creation, to all Christians, who are children by adoption, of the same heavenly Father. O Give me that brotherly kindness to them all that I may beg the same blessings for them as for myself and earnestly pray that they may all share with me in Thy Fatherly love."

The devout Christian who prays "Our Father who art in heaven," prays a complete prayer worthy of all acceptation. He prays for others as well as for himself. He approaches God as a son in the family circle. He puts himself in a state of complete submission and surrender to the Fatherly will. He looks upon all men as brothers. And, finally, he strives toward that perfection in which God forever dwells, and in which, some day, he shall be included.

DR. McKEITH REPORTS FROM MANILA.

(Continued from page 8.)

finance a student for the ministry here, but the scholarship funds available are quite limited. The fact that less than half of those who aply can be admitted means that the student body is a highly selccted group, the cream of the young people of the evangelical churches of the Philippines. We have met with the student body and talked with individual students, and I can assure you that they are a keen group. We met with the group of eight honor students at lunch yesterday in the McKinley home. I wish you could have talked with these young people and have caught their spirit. The evangelical churches in the Philippines have a great future under their leadership. One of these students, a young lady (deaconesses, parish assistants and directors of religious education are also trained here) recently wrote a book of which 5,000 copies have already been circulated. Another has published religious education material which has been translated into several Philippine dialects.

Unfortunately, the men do not have their own dormitory, but are housed in a wooden barracks along with a number of university students. They sleep on army cots with just room enough between to pass. Several groups of theological students have crowed their cots together so that instead of having two feet between beds, they have about a foot; the space thus saved is used for a desk and study center. In spite of all the difficulties, however, they are an exceptionally happy group and certainly devoted. Each morning the theological students gather at one end of the dormitory and have their devotions together. Sometimes this has been difficult due to opposition or indifference of the university students, but they have continued, and now some of the university students are joining them daily in the "morning watch."

One of Dean McKinley's hopes is that he can secure $75,000 for a concrete dormitory to house all the theological students adjacent to the other buildings of the School of Theology. What a worthwhile gift or memorial the erection of such a dormitory here would be.

The top thrill of the trip so far came this morning when I had a chance to speak to over 1,000 university students in the chapel. To sense the keen interest of these leaders of tomorrow, to look into their eager faces and know that here were the men and women who would govern the destiny of the Philippines in the next generation was a long to be remembered experience.

Tomorrow morning we're off to Dipolog on the Island of Mindanao and will spend two weeks there in a hurried tour of our churches and institutions. Incidentally, we've forgotten about the rooster and dogs. I have been told they still crow and bark early in the morning, but we do not seem to hear them. We are awakened each morning at five (which is when we should get up anyway to enjoy the beauties of the early hours and get work done before the heat begins) by the singing of the girls in the dormitory across the street as they gather for their morning devotions.

DAVID McKEITH, JR.

A bilingual hymnal for use in joint worship services by American and Korean troops has been issued by the United Nations Command in Korea. The hymnal, containing familiar Christian hymns, has the Korean text on one page and English on the other.

A total of 2,310 marriages between American soldiers or war veterans and natives of Japan have been performed since V-J Day, according to JICU Foundation.

The Orphanage

J. G. Truitt, *Superintendent*

Dear Friends:

What a good time the ladies of Calvary Congregational Christian Church of Greensboro must have had preparing the lovely Easter baskets for all the children at the Orphanage. They looked so pretty as they were arranged on a very large table in the living room of the Johnston Hall. There they were festooned with bright trimmings, rows and rows of them. The children stood off at an ''uncomfortable distance'' and came forward one by one as I called their names to receive their baskets. It was the work of Circle I of their Woman's Missionary Society, Mrs. M. J. Parks, leader. She was accompained by Mrs. Robert Barnes, Mrs. James Swink, Mrs. Irene Duvall, and Mr. Edward Wilson and their pastor, the Rev. Therman F. Bowers. Thank you, and all who helped with this lovely treat.

And how about the thirteen beautiful cakes brought us by the ladies of Mt. Zion Church! And how about the dozens—yes, dozens—of dresses: the beautiful new dresses sent directly from a shop in Danville by Mrs. L. E. Carlton! And the others, and the others, and the others, in this report and in several other reports. Yes, Easter was a good time for these children. The recent reports speak for themselves. I am most grateful. Among those who staged Easter egg hunts at the Orphanage were young ladies from the First Baptist Church of Burlington.

Let me take this opportunity to tell you how bravely our staff of matrons are stemming the tide during the time we are in search for a successor to Mrs. Black, and while one of our other matrons is painfully laid up with a sprained ankle. It is double duty indeed, with a few cases of mumps, two or three cases of bad tonsillitis, and several trips to the dentist, besides trips to do Easter shopping for shoes, etc. It reminds me of the mother boarding the trolly telling the motorman that yes, these are all my children and it is no picnic!

As I write this letter it is nine o'clock at night. The busy day is over. I am in the Johnston Hall in my office. The office door is open, and the building is getting very quiet. Twenty-eight children are quiet, some studying, some bathing, some quietly talking, several are already sound asleep. It is good to be here. It is good to know that these children are taken care of, and that they love their matrons and the others of us here. There are two other buildings where the same peace and quiet reigns. The matrons are tired. I'm a little tired myself. I have made five calls on business friends in Burlington. I have made two trips to the doctor with children. I have attended to several matters here on the campus and we have entertained one of our Suffolk boys home from boot training in the navy for supper. I am back in the office, but I am glad I'm here. I shall breathe a little prayer that God will bless the sick, and keep us all safely in his care.

John G. Truitt,
Superintendent.

Donated Commodities for the week.

Mrs. J. M. Riddle, Sanford, N. C.: Two new dresses.

Miss Phyliss Lemmond, Sanford, N. C.: A dress, slip, socks, pants and pocketbook for a little girl.

The Ingram Church: One dress.

W. M. S., Henderson Church: Box of new clothes.

W. M. S., Flint Hill Church (R), Sophia, N. C.: Box of clothes.

Miss Mary J. Earp: Box of clothng:

Mr. and Mrs. Crump J. Strickland: Box of clothing.

Mt. Zion Church: 13 home made cakes for Easter.

* * * * *

REPORT FOR MARCH 30, 1951.

Sunday School Monthly Offerings.

Amount brought forward		$3,719.88
Eastern N. C. Conference:		
Mt. Auburn S. S.		5.37
Eastern Va. Conference:		
Newport News S. S.	$ 12.75	
Portsmouth, First S. S. .	7.51	
		20.26
N. C. & Va. Conference:		
Gibsonville	$ 60.00	
Reidsville S. S.	26.00	
		86.00
Western N. C. Conference:		
High Point, First		8.19
Valley Va. Conference:		
Concord S. S.	$ 10.00	
Newport S. S.	21.47	
		31.47
Total		$ 151.29
Grand Total		$3,871.17

Special Offerings.

Amount brought forward		$4,319.82
Mrs. Vallie M. Byrd, Easter Offering	$ 25.00	
The Ladies' Bible Class, Henderson, for Clara Lee Arnold	10.00	
The Robert Lee House S. S. Class, Newport News, for Marie Proctor	20.00	
Barrett Missionary Circle, Bethlehem, Nans., for Cecilia Wilson	6.00	
Miss Patti Adams, Easter Offering	7.50	
Mr. T. M. Stroud, Sr., Easter Offering	10.00	
Mr. & Mrs. James W. Hill, Easter Offering	15.00	
A friend, Holland, Va., Easter Offering	10.00	
Miss Lura Kennedy	25.00	
Miss Sallie B. Wilson and Sisters, Easter Offering	5.00	
New Hope S. S., Roanoke, Alabama	2.26	
Mr. Vitus R. Holt, A Memorial in memory of Mr. H. E. Rauhut	10.00	
Mr. and Mrs. Paul Davis, A Memorial in memory of Mrs. Mary Sue Rudd	7.50	
Special gift	30.00	
		183.26
Grand Total		$4,503.08
Total for the week		$ 334.55
Total for the year		$8,374.25

MEMORIAL GIFTS

"Instead of Flowers"

Dr. John G. Truitt
Christian Orphanage
Elon College, N. C.

Dear Dr. Truitt:

Please acknowledge the enclosed $.................... as a memorial gift sent to the Christian Orphanage in lieu of flowers in memory of:

....
(Name of Deceased) (City) (Date of Death)

....
(Survivor to be Written) (Address)

Name...

Address..

CHURCH WOMEN AT WORK.

(Continued from page 9.)

The effect of this nursery? The church service is quieter and more reverent. Parents are more attentive and at ease during the service. The children are enjoying themselves and are learning something about God's house in their own way.

* * *

HAVE GOOD PROGRAMS.

Mrs. E. E. Maness, secretary of the Spoon's Chapel Missionary Society, writes to THE CHRISTIAN SUN for the first time to tell about a recent program in this comparatively new society. On Friday night, March 16, the program was given in the church with Mrs. Clyde Fields, their minister's wife, as guest speaker. The program closed with a very impressive candlelight service, that all present greatly enjoyed. Good programs like this are necessary if a society is to live and grow!

* * *

BYRD NEST KINDERGARTEN.

Our Burlington Church is sponsoring (and who would doubt but what the women had a big hand in it?) a kindergarten for the first time this year. Mrs. Byrd Cox, for many years a first-grade teacher in the city schools, is the capable teacher of the thirty pupils. A recent visit to that school showed that the children were learning manners and morals as well as rhythm and writing!

"At the March meeting of the Burlington Auxiliary, Mrs. Cox presented the Kindergarten Toy Band in a most delightful program. The band was led by the talented little Melvin Butler, who not only led the band, but played the theme song of the kindergarten, which he composed. The hearts of the women were touched with gratitude that our little ones are, during the kindergarten age, in the hands of so capable a teacher as Mrs. Cox." This quotation is from *This and That,* a publication of our Burlington society, which also said, "Our thanks go to Mrs. Byrd Cox for the fine work she is doing in our church kindergarten."

* * * * *

FINANCIAL REPORT—SECOND QUARTER.

Following is the Financial Report of the Woman's Mission Board of the North Carolina Conference for the Quarter ending March 15, 1951:

Women's Societies.

Albemarle	$ 12.50	
Apple's Chapel	16.25	
Asheboro	25.00	
Asheville	80.00	
Auburn	2.00	
Belews Creek	6.25	
Berea	10.00	
Beulah	6.00	
Burlington	376.15	
Carolina	5.00	
Chapel Hill	15.00	
Church of Wide Fellowship	40.00	
Concord	6.25	
Durham	74.75	
Elon College	115.08	
Erskine Memorial	37.50	
Flint Hill (R)	6.25	
Fuller's Chapel	20.00	
Greensboro:		
First Church	140.18	
Palm Street	30.00	
Hank's Chapel	60.00	
Happy Home	25.00	
Haw River	22.50	
Hebron, Virginia	10.00	
Henderson	31.50	
High Point	11.65	
Hine's Chapel	40.00	
Hopedale	20.15	
Ingram, Virginia	23.55	
Liberty, N. C.	5.00	
Liberty, Vance	78.00	
Long's Chapel	12.50	
Lynchburg, Virginia	8.25	
Monticello	46.00	
Mount Auburn	6.45	
Mount Bethel	15.00	
Mount Pleasant	5.00	
Mount Zion	5.00	
New Hope	29.00	
New Lebanon	15.00	
Pleasant Grove, Virginia	10.00	
Pleasant Hill	10.00	
Pleasant Ridge (G)	24.00	
Pleasant Ridge (R)	20.00	
Plymouth	7.97	
Raleigh	50.00	
Ramseur	8.00	
Reidsville	150.00	
Salem Chapel	10.00	
Sanford	37.50	
Shallow Ford	31.75	
Shallow Well	25.00	
Spoon's Chapel	6.25	
Turner's Chapel	15.00	
Union Grove	7.50	
Union, N. C.	30.00	
Union, Virginia	55.00	
Wake Chapel	61.00	
Winston-Salem	27.50	
Youngsville	12.50	
		$2,092.68

Young People.

Bethlehem	$ 10.00	
Durham	11.47	
Reidsville	15.00	
		36.47

Junior Societies.

Durham	$ 17.55	
Greensboro, First	8.69	
		26.24

Cradle Roll.

Apple's Chapel	$ 5.20	
Durham	5.73	
Greensboro, First	8.69	
		19.62

Total Receipts	$2,175.01

Disbursements.

World Day of Prayer Offerings	$ 36.65	
World Community Day Offerings	10.00	
Expense—District Superintendent Meeting	24.50	
Supplies for president's report	8.63	
		79.78
Mrs. W. V. Leathers, Treasurer Woman's Mission Board—Southern Convention For:		
Thank Offering	$ 89.87	
Life Memberships	30.00	
Memorials	20.00	
Mr. and Mrs. Chui Hsien Bao	60.00	
Franklinton Center	22.55	
Reconstruction Work	38.68	
Lebanon Work	10.00	
Migrant Work	10.00	
Carroll County Mision	2.50	
Mission—General Fund	1,811.63	
		2,095.23
Total Disbursements		$2,175.01

YOUTH AT WORK.

(Continued from page 11.)

On the following Wednesday night the Woman's Missionary Society entertained us with a supper and a social afterward, which was a very enjoyable affair.

The morning service on February 4 was presented by the young people, who were in charge of music and the ushering. There were two talks given, the topics of which were: "Faith Demands Service" and "The Call to Service."

We ordered enough "Lenten Devotions for Young People" that each of our members could have one to use during the Lenten Season. We have recently had Mrs. Clark review the book, "Assgnment: Near East." The revew was very good and was enjoyed by all present.

VERNON JOYNER.

* * * * *

RELAX WITH MAX.

COOPERATION.

She: "Are you doing anything for that cold of yours?"

He: "I sneeze whenever it wants me to."

* * *

A schoolteacher, who had been telling a class of small pupils the story of the discovery of America by Columbus, ended it with, "All this happened more than four hundred years ago."

A little boy, his eyes wide open with wonder, said, after a moment's reflection, "What a memory you have!"

* * *

A youngster's composition on the giraffe ran: "The giraffe is a dumb animal and cannot express itself by any sound, because its neck is so long that its voice gets tired on the way to its mouth."

* * *

I've stuck my neck out too far. Strike me dumb till net time.

The Christian Conscience in a Time of War

Speaking in Chicago recently, Dr. O. Frederick Nolde, director of the Commission of the Churches on International Affairs, drew a sobering, but constructive picture of the contemporary scene.

"We are caught," he said, "in the swirl of a world-wide upheaval which began before the First World War. Peoples of every race, color, and creed are clamoring for equality of personal status and for release from economic oppression. Two major systems of life are competing to meet these rightful demands. This competition—which could and should be peaceful—became an imminent and open threat to the peace with Russia's apparent willingness to use or to encourage force in expanding the area of communist control in Korea.

"In response to the threat of Soviet military power, the United States and other countries have undertaken a far-flung program of military preparation. The world is more sharuly divided into two armed camps and governments which oppose the expansion of communism are making a strenuous effort to build a military power suffiicient for any emergency."

Admitting that "if Russia should start a Third World War by direct or indirect aggressive action . . . the decision is out of our hands," Dr. Nolde urged his hearers to heed the admonition of St. Paul: "If it be possible, as much as lieth in you, live peaceably with all men."

"In these critical days," he warned, "the Christian conscience can never rest easy." But "fully reckoning with the evils in the world situation," Dr. Nolde pointed out certain propositions aimed "both to indicate the direction we ought to follow and to test the extent to which we are meeting our moral obligation:

"1. In opposing totalitarian communism, we must recognize the right of peacefful competition by conflicting ideologies. . . . Every effort must be made to meet its basic challenge by means other than war.

"2. In defending our democratic system of life against external threats, we must constantly seek to make democracy worth preserving.

3. In building military strength to deter or to oppose aggression, we should voluntarily accept such international checks and restraints as will guard us against becoming a threat to the peace.

"4. In using military strength where necessary and authorized, we must reckon fully with political and moral considerations.

"5. In avoiding the trap of unsound conciliation, we must sincerely and manifestly seek conciliation that will provide for effective solutions.

"6. In spending fabulous sums for military preparations, we must reach a sound balance by increased appropriation for economic health throughout the world.

"7. In opposing the practices of governments that threaten the peace, we must strengthen the bonds of humanity and faith which unite us with the peoples of different nations and races.

"8. In cultivating needed popular support for an emergency situation, our people and our government must not become obsessed by a war psychosis which robs them of perspective and balanced action."

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.

Elon College Library

1844 - Over a Century of Service to the Denomination - 1951

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME CIII RICHMOND, VA., THURSDAY, APRIL 12, 1951 NUMBER 15

Elon College Library X

"Learn of Me, for I Am Meek and Lowly in Heart"

Matthew 11:29

I would go to school to Thee, dear Lord,
   I would learn awhile of Thee;
Where the only science to confess
Is a sweet and simple lowliness;
Where for disciples Thou wilt seek
Those who will study to be meek.
   Oh, I would learn of Thee!

I would go to school to Thee, dear Christ,
   And sit low at Thy knee.
The lore that common men call high
Thou teachest not—I wonder why—
But no chair is so rich endowed,
And ne'er so many minds avowed
   To truly learn of Thee.

I would go to school to Thee, dear Lord—
   My willing heart Thy fee.
And will the angels' searching eyes
Find not a way to advertize
Some course in power to command,
Courage to face a foreign land?—
   Not such Thy Word to me.

Dear Master, I would go to school to Thee;
   Wilt thou teach even me?
The daily test may I not fail,
Nor this impatient heart bewail,
Then Thou wilt give of Thy rich best,
Promotion to a perfect rest,
   When I learn thus from Thee.

—Opal Leonore Gibbs.

News Flashes

Rev. Melvin Dolar was one of the speakers at the Union Holy Week Services at Franklin, Virginia.

Dr. R. C. Helfenstein, minister of our Richmond Church, who is just recovering from an operation, left this week for a two-week stay at Daytona Beach, Fla.

When Rev. W. J. Andes happens upon a news note of general interest he takes the time and trouble to forward it to The Sun. What a newsy column we would have if all of our ministers would follow Mr. Andes example.

Rev. Clyde Koon has moved to the parsonage at Belew Creek, N. C. where he will be pastor of Belew Creek and Salem Chapel Churches, near Winston-Salem, N. C. Mr. Koon formerly served the Shenrock Parish in the Valley of Virginia Conference. Mr. Koon's new field of service already is responding to his leadership, having renewed interest in youth work and a choir at each of his two churches. We welcome him to this area.

PORTSMOUTH REPORTING.

First Christian Church at Portsmouth, Virginia, reports a successful pre-Easter week of services, in which three other churches joined.

On Easter Sunday, fourteen members were received into membership.

An unusual interest was recently aroused in the Sunday school, when the Young-Adult class, sponsored a Baby contest. Competition was keen, and every one concerned, worked at top speed. Everything was kept very secret until the final night, when a program was arranged, and a splendid group of people came for the awarding of prizes.

Everybody was amazed to learn that over a thousand dollars had been raised by this effort.

ASHEBORO REPORTING.

Both the Mission Board of the Southern Convention and the Home Boards in New York are financially interested in our church in Asheboro, North Carolina. Hence a report seems apporpriate.

Twelve years ago inquires were being made in Asheboro to discover possible members for a new church. Some twenty years before a Christian Church had disintegrated after a storm blew down the church building. A few of those members were located. About 200 people were found who had at some time been members of Congregational or Christian Churches.

On May 4, 1939 these interested people were invited to meet in the Park Street school for a religious service led by this writer, and to consider the advisability of organizing a Congregational Christian Church. In August the Rev. A. Lanson Granger, just out of Yale Divinity School, began work in Asheboro. On October 29 a church was organized with 28 members as of that date.

Wars and rumors of wars have slowed the progress of the church, but it is still a going concern. The minister and his family live in a ten-room parsonage owned by the church. An attractive church building on one of the main streets of the city invites Bible study in its twelve classes, worship in its beautiful church, and fellowship in its dining room and fellowship hall. More than $70,000 of good church money has been invested in Asheboro. What are the returns on the investment, most of the money coming from the local church of course. The Sunday school has an enrollment of 231 at this date, with the usual attendance of near 140. On Easter there were 178, which is the largest number at Sunday school at any one time.

The Woman's Missionary Society numbers 63 and is divided into three circles for study and work. One member is this week gone with the group to Washington and New York for study.

The Cradle Roll has a membership of 50, which indicates that the church may have a future.

Sunday morning church attendance (counted with members checked) runs at the level of the resident membership, and has for at least the last four years. The average for March was 137 with the high score coming on Easter with 200 people present. The chancel was planned for 25 members of the choir, but on Easter there were 45 members of our three choirs in the chancel where they rendered excellent music. On that day we received 30 new members into the church, twelve of whom were baptized. The church membership now is 134. Nine are non-resident. Every resident member is elected to do a specific job.

After the annual meeting with election of officers and committees January 10, the minister and his family entertained at supper in groups of 10 to 20 at the parsonage. Plans were made by the committees for concerted work. One phase of the work was to visit all members and prospective members with the hope of receiving 25 new members at Easter. The visitation was accomplished, and the goal of membership was passed.

The unified budget of the church is $10,000 this year as it was las year. So far we are making the grade. Last year we went $2,000 over.

On the fourth Sunday in February the Civitan Club attended the servce, and Mr. and Mrs. D. W. Keeling celebrated their fiftieth weding anneversary. After the service, which was attended by 175 people, the church honored its oldest couple with a wedding march, a cake cutting, special music, and pictures of the scene.

The assistant to the minister at Elon College, Max Vestal, is a member of the Asheboro Church. He was one of the youngest of the charter members.

Many of the worker's in the church are people who had never worked in a church before, and some of them never cared for church until they felt the fellowship of this friendly group.

Does it pay to give to Missions? The answer to that question is the reason for this article. Without missionary aid by both the Southern Convention and the denominational boards, there would be no Asheboro church in our denomination. But because people have given money, interest, and prayers there is an active and growing church in this growing city around which are located many of our churches.

The Asheboro story can be duplicated in many other communities, and will be as we unite our efforts in starting new churches where there are real needs.

Yes, your missionary dollar properly placed makes honest and honorable citizens, discovers and trains Christian workers, and plants churches at the busy cross-roads of the world. Children learn to sing the gospel story, adults, who never dreamed that they could, do personal evangelism and lead in public prayer, and aged people rejoice in the twilight of life because the glory of the church overshadows them. Why not give another dollar for missions while you can?

F. C. Lester,
Pastor.

PLANS ADVANCED FOR STEWARDSHIP TRAINING.

"The result of the Kefauver crime investigation and other government investigations prove the failure of Christian education, family life and the church to do their job," Bishop Henry Knox Sherrill told 60 stewardship leaders meeting at Buck Hill Falls, Pa., March 29-31.

Turning to the positive side of the picture, the Bishop observed that the world outlook of our nation, both politically and economially, now gives the church the greatest opportunity it has ever had to present the Christian gospel.

"We are one world whether we like it or not," he said. "Recognition of this fact should give churches a world vision, and they should be able to put aside their interets in 'little things' in order to do more Christian work on a world scale."

Bishop Sherrill's addres climaxed a three-day meeting in which the stewardship leaders of 29 denominations completed plans for what they called "the greatest advances made in generations toward merger of all Protestant stewardship activities."

In a recommendation to the National Council's General Board the delegates asked for consolidation of stewardship and fund-raising efforts in the Council.

It was noted that this step already has been taken in most of the denominations.

The leaders also formed a World Mission Program. The program will send promotional literature and turnover charts to foreign stewardship leaders to develop stewardship programs overseas.

It was agreed that plans will be outlined this fall for a series of stewardship education conferences throughout the United States. These interdenominational meetings will teach "laymen, women and children of all Protestant churches the meaning of Christian stewardship, and how their faith applies to daily life and work."

Plans also were made to prepare pastors for practical application of stewardship principles in congregational work by integrating stewardship work with Protestant theological seminaries. Churches affiliated with the National Council were asked to provide motion pictures and other educational material to seminaries.

The delegates were told that seven motion pictures dealing with stewardship now are in production. Three films are being produced by the United Lutheran Church, one by the Presbyterian Church, U. S. A., one by the Congregational Christian Churches, one by the Lutheran Church—Missouri Synod, and one by the Evangelical and Reformed Church.

Dr. Clarence C. Stoughton, chairman of the Joint Departmen of Stewardship and president of Wittenberg College, declared that the Christian church wil be largely ineffective unless its laymen are reconverted to the need for Christian work.

"We say that our churches are in the best condition today they have ever been in, and that we have a Christian nation," Dr. Stoughton said, "yet 100 milion people are not in churches on Sunday and 45 per cent of our population are not church members."

To remedy this situation Dr. Stoughton called for promotion of stewardship with "a new sense of mission," resulting from the cooperation manifested by the formation of the National Council.

Asking for improvements in stewardship education, Stoughton said people must be taught to give their lives to Christ "out of gratitude for what Christ has given them."

A WORD IN SEASON.

The work of our churches in the Southern Convention and of our National Fellowship of Congregational Christian Churches is wider than most of us realize. Without a key to open it to our vision we cannot understand all that is being done and with a key we can find our hearts lifted and our vision increased as we consider the greatness of our efforts.

THE CHRISTIAN SUN is the weekly key to the understanding of the work of our churches. It's cost is less than 6c per week. We believe that you will want THE SUN in your home. Call Mrs. Blanche Underwood, 108 Wellons St. or the Church Office to subscribe. Don't wait, do it now.

—*Suffolk Christian Bulletin.*

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

Editor..................Robert Lee House
Managing Editor.........John T. Kernodle

Departmental Editors—Convention, Wm. T. Scott; Missions, F. C. Lester; Women's Work, Mrs. F. C. Lester; Young People's Work, Miss Pattie Lee Coghill; Children, Mrs. R. L. House; Sunday School Lesson, H. S. Hardcastle.

Institutional Representatives—Elon College, L. E. Smith; The Christian Orphanage, John G. Truitt.

Area Reporters—M. W. Andes, W. J. Andes, J. Frank Apple, H. G. Councill, Jr., Clyde Fields, Stanley C. Harrell, I. W. Johnson, S. E. Madren, Will B. O'Neill, Fred Register, P. H. Ricketts, Guy H. Veazey, R. A. Whitten.

Board of Publications—Duane Vore, Chairman, S. T. Holland, Secretary; R. C. Helfenstein, S. E. Madren, P. H. Ricketts, G. D. Colclough, Treasurer, ex officio.

SUBSCRIPTION RATES

One Year	$3.00
Two Years	5.00

Published by the Board of Publications, agent for the Southern Convention of Congregational Christian Churches, and printed every Thursday except the last in June and December by the Central Publishing Co., Inc., Richmond, Va.

Entered as second-class matter at the Post Office at Richmond, Va., July 25, 1922, under Act of March 3, 1879.

Remittances for subscriptions and notices of change in address should be sent to the Convention Office, Elon College, N. C.

All other matters of business should be addressed to The Christian Sun, 1536 East Broad Street, Richmond 19, Va.

General contributions should be addressed to the editor at Southern Pines, N. C., and should reach him not later than Wednesday of the week preceding date of publication.

Departmental material should be sent to the proper departmental editor, at the address shown on their page, and as early as possible.

The Christian Sun Subscription Blank

Dr. Wm. T. Scott, Elon College, N. C.

Enclosed will be found $3.00 ($5.00) for which please send The Christian Sun for one (two) year(s) to:

Name ....

Address ....

[ ] New ....

[ ] Renewal Name of Church..

THE EDITOR'S MESSAGE

HEREDITY and ENVIRONMENT . . . . FRIEND or ENEMY?

Heredity and Environment are the two dominant and determinative factors in the development of character. Teachers and religious workers are always happy when they are able to work in cooperation with, rather than in opposition to these major forces.

Some of us cannot point with unqualified satisfaction to our family tree. There are regrettable characters and characteristics somewhere among our ancestors. Some of our stubborn and undesirable traits of character, some of our lamentable procilvities, may reach back to an unregenerate ancestry.

And surely some of us have not had an ideal environment. Every community has some undesirable character or influence. Who can totally escape these tantilizing and contaminating influences? What parent is there who has not sought in vain to shield a child from undesirable associations? Who is there who has not yearned for a more refined and cultured climate, a spiritual atmosphere uncontaminated by the slings and arrows of a secular society? Who has not felt a sense of frustration and helplessness in the presence of long and firmly entrenched social evils?

Dr. Lewis J. Sherrill has stated the dilemma of modern man: "Modern civilization demands strength and maturity in those who would survive it. And yet, modern society is producing in vast numbers persons who are rendered deficient because they cannot achieve precisely that kind of strength and maturity which our civilization demands."

Are we at the total mercy of an irrevocable heredity and an immoral society? Is there no exit from this morally stifling dilemma? First, let us remember that our heredity includes Deity, our ancestry reaches back to God. Man is made in God's image. Divinity as well as humanity flows in the blood streams of the past. We are no mere victims of a secular cult. The angel as well as the ape are a part of our heritage, if not a part of our blood stream. Heredity may be a powerful asset, and not merely a liability. Rise, therefore, to the heights of a divine parenthood. Realize that you do not have to fight your heredity, but that you may find unbelievable strength in its noblest strains. We are sons of God and joint heirs with Jesus Christ.

Parents and teachers must realize the value of a Christian environment. Harold Bosley states the case: "We are fortunate beyond measure if we were born in a home where the word 'God' is a word of worship rather than an epithet. Such a home can make an invaluable contribution to our religious faith. It can yield a wholesome sense of expectancy, and regard for God. It can train us in habits of reverence and worship which have helped others in their search for God, and, presumably, can help us. It can help us toward a knowledge of, and awaken a genuine interest in, the long line of men and women who, through the ages, have found their refuge and their strength in God."

Companionship with Christ is the most influential, the most transforming and redemptive environment. His spirit is a mighty influence in countless lives and homes. Here is the antidote to an immoral environment. The cleansing and empowering presence of Christ is the dominant factor in a Christian's environment.

Thus, heredity and environment may join hands to bless every life. These two powerful forces are our allies in the building of Christian character, and the shapping of eternal destiny. Butteressed by these mighty pillars of Christian nurture, what manner of men ought we to be!

PREPARE FOR PENTACOST

For those who follow the church calendar, these are Apoltolic days, days of devotional intensity and evengelistic outreach. Whitsunday, which falls this year on May 13 (the seventh Sunday or fiftieth day after Easter) will be celebrated in many churches throughout Christendom, recognizing the ancient festival of the descent of the Holy Spirit on the day of Pentecost and the dawning consciousness of the world mission of the Church. Whitsunday was so called (White Sunday) from the white garments worn in the early Church at this favorite period for baptism.

All the holy associations of this apostolic triumph should be revived in the Christian consciousness. We are now in the period of our greatest evangelistic opportunity. Holy and superhuman forces work with us. The spring time of the year should be the harvest time of the spirit.

Commenting upon the Easter-to-Pentecost period as an appropriate time for emphasizing evangelism in the Church, as well as a time to present the new "togetherness" of Christians as demonstrated in the World Council of Churches, Dr. Henry Smith Leiper, secretary, says: "What happened at Pentecost is often presented from the exclusive angle of personal inspiration by the Spirit of God. It was that, but it was more. It represented in a dramatic way the first dawning of the consciousness of the world mission of the Church. When the Holy Spirit descended upon that little company of 120 believers on that first day of Pentecost, they went out and 'turned the world upside down.' So today we are members of a Christian fellowship that extends around the world. At Pentecost, Christians will be praying that the Holy Spirit may descend anew upon the Church and upon all believers, filling them with the courage and zeal together to carry forward the Lord's work in today's muddled world."

EVERY HOME A SALOON?

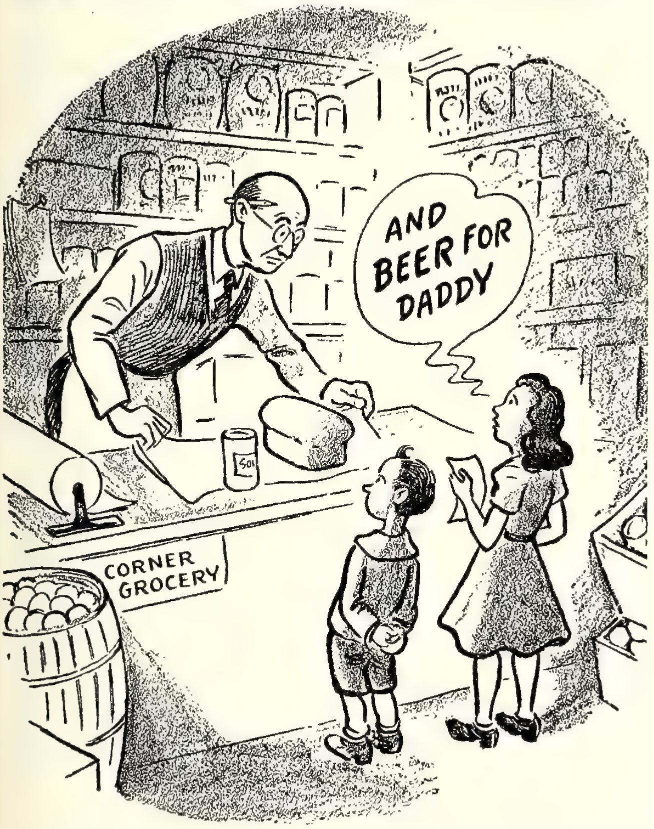
By Wayne W. Womer

Executive Secretary, Virginia Church
Temperance Council

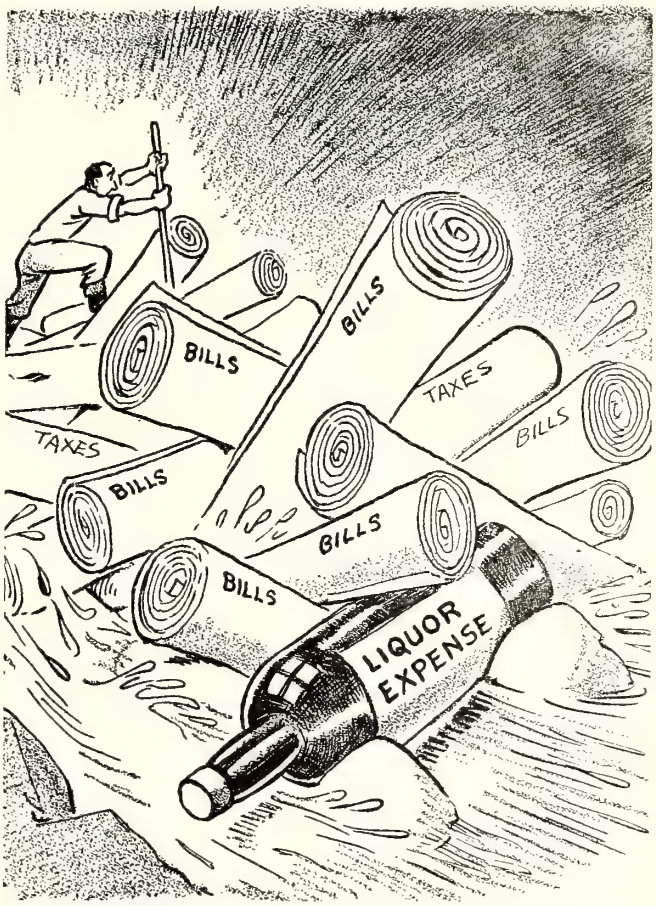
At a recent meeting of the National Licensed Beverage Association, in Washington, D. C., Mr. Walter F. Terry, vice-president of Calvert Distillers Corporation, stated that about 65 per cent of all spirits consumed today, is purchased in package stores for home drinking, whereas before the war (World War II) the pouring spots (taverns) used to do 65 per cent of the total retail business. This is a startling statement. What does it mean? It means that countless homes throughout our country are becoming saloons. What effect will this have on the children growing up in our homes? Will the church and the school be able to counteract the example set by parents drinking in their own homes? Will our young people react against this example? Or will abstinence from alcoholic beverages become merely an historical idea?

The writer recently was speaking on the Alcohol Problem in the chapel of one of our church-supported colleges to the student body. He stated that after one of his lectures in a high school, a girl told him that she had recently signed a total abstinence pledge card and said, "I want to keep this pledge, but I am having a very hard time. Will you help me and tell me how I can say 'No'? The writer replied, "I have many friends who have convictions that are different from mne, my Jewish friends simply state: 'I can't eat a ham sandwich because, as you know, I am a Jew'; my Catholic friends say, 'No meat today, this is Friday, I am a Catholic.' Why can't you say, 'I don't use alcoholic beverages, I am a Baptist, a Methodist, or a Christian'?" At this point the student body burst out in laughter. This laughter was shocking, because it spontaneously revealed that the witness of our churches is pitifully weak in regard to total abstinence. The student body evidently knew too many church members who are using alcoholic beverages.

WHAT'S BECOME OF THE CORNER SALOON?



HOUSEHOLD LOG JAM



The trend of more drinking in the home will greatly increase the problem created by the use of alcoholic beverages. The Ohio State Commission to Study Chronic Alcoholism, in a report to Governor Frank J. Lausche, and to the Ohio General Assembly, made public January 13, 1951, finds that, "One of every 32 Ohioans is an alcoholic." Dr. H. M. Pollock of the New York State Board of Health, estimates that the nation's economic loss from drinkers, in the form of extra costs for police, jails, courts and hospitals, comes to at least $10 billion annually. Studies show that arrests for drunkeness account for 70 per cent of the cost of maintaining the country's jails. During the past few years about 50,000 Virginians have been sent to jail each year for drunkeness.

The social costs of drinking go far beyond the financial costs. Superior Judge John A. Sharbaro of Chicago says, "Seventy-five per cent of all the divorce cases I have heard resulted from alcohol." His statement is echoed by divorce court judges throughout the country. Dr. Ralph S. Benay, one of the nation's lead-crimnologists, declared, "The majority of sexual crimes are committed under the influence of alcohol." The Rockefeller Foundation, through (please see page 13)

A Study of the Lord's Prayer

By Rev. Henry Robinson.

No. II "HALLOWED BE THY NAME."

Texts *"Hallowed Be Thy Name."*

(Read Psalm 8.)

"Our Father who art in heaven" is designated as the address of the Lord's Prayer. The sentences which follow are its petitions. It is a matter of importance which of the petitions is placed at the first, above all others. Surely our Lord did not choose the first petition without care. These words may be likened to the introduction to a great oration, the first words that fall upon the ears of an expectant audience. We have a right to believe that the disciples, yearning to know how to pray effectively, were keenly alert to the words which were about to follow the address. These words are, "Hallowed be thy name." Despite their significant position and their careful choice in word and meaning, this line of the prayer is the lesat "prayed" of all. He who thoughtlessly offers up the prayer of our Lord skims over these immortal words to reach what to him are the more meaningful passages. He who would seek God in spirit and in truth needs to remind himself constantly that as soon as a thing is taken for granted it loses its power. Certainly this is true of earthly privileges made possible through home, school, and community. It is even more binding in our relationship with God. *"God must not be taken ffor granted."*

In one sense, this petition corresponds to the first three commandments of the Decalogue which are in substance the exaltation of God's name and being. "Thou shalt have no other gods before me." "Thou shalt not make unto thee any graven image." "Thou shalt not take the name of the Lord thy God in vain." These brief sentences introduce the religious mind to the Mosaic law. That introduction is a way of holiness and reverence. Likewise is "Hallowed be thy name" a vestibule through which we pass from the earthly scene to the unmatched splendor of the everlasting and almighty God. We cannot stand in God's presence with unbowded heads, nor can we lift our spirits to him encumbered with a thousand worldly thoughts. Only as we prepare ourselves in the dignity of reference are we capable of laying before his altar our prayer as a morning and evening sacrifice.

We may think of this petition as we do of the sacred and holy first day of the week. It sets the tone for what is to follow. It places us in a mental and moral atmosphere conducive to the ways of righteousness. It is conceivable that some passages of the prayer may grow obsolete. The time may come for certain individuals, and perhaps the whole human race, when it would no longer be necessary to ask for daily bread. The time may come when God's Kingdom is fulfilled, and it would not be necessary to pray, "Thy kingdom come." There may come a time in the distant reaches of eternity when forgiveness and temptation would be put behind us, having been but a stage in our religious growth; but never shall tongues, mortal or immortal, cease to echo the refrains of awe and reverence consummated in the words, "Hallowed be thy name."

The name by which God has been called has always been a matter of importance in Hebrew and Jewish traditions. The Hebrew suffix and prefir "El" has been used to relate God to names and places such as "Israel," "Bethel," "Elohim." The latter though a plural form is a name applied by the ancients to God. "El Elyon," "El Shaddai" are names given to God whose meanings have become obscured by the passing centuries. "Yahweh" or the Anglosized from "Jehovah" is a term which, in the Hebrew, was not intended for pronunciation. His name was too sacred for utterance. "Yahweh-Sabbaoth" which means "God of hosts" reflects the idea of the Hebrews that their God was a God of battle. Of course, the familiar phrases, "God of Abraham, God of Isaac, and God of Jacob," etc. are simply phrases which connect God with great personalities in that he was their leader, their guide, their God. Our own term, "God," is from the Aryan root, "good," the meaning of which is self-evident.

In modern times no one would quibble over a word symbol used to designate the eternal reality about us. A group of signs or sounds are only the vehicles which summon before our thought the reality for which they stand. One may close his eyes and picture a group of lines drawn on a black-board such as "W-O-O-D." Because of the mysterious powers of language that group of marks causes the picture of a familiar article to present itself in the mind, usually without any attendant emotion unless accompained by certain other words. On the other hand, if we close our eyes and think of a certain group of marks such as "M-O-T-H-E-R" the picture of one near and dear to us comes before the mind's eye. All the emotions surrounding the most intimate relationships of family and home are present. Likewise the symbol "G-O-D" stands for the character of the eternal Being. In short, we do not worship a name; we worship that for which the name stands, namely, the character of God. "Thus saith the Lord, Let not the wise man glory in his might, let not the rich man glory in his riches; But let him that glorieth, glory in this, that he understandeth and knoweth me, that I am the Lord which exerciseth loving-kindness, judgement, and righteousness, in the earth: for in these things I delight, saith the Lord."* In more appropriate words, the great prophet Jeremiah is saying that the one thing that matters is the understanding of what God is, that for which his name stands. The whole purpose of Jesus' ministry was to reveal to our feeble minds what God was like.

With this bit of background in mind we can easily answer the question, "From whence cometh the character of man?" Man derives his character from God. Character is great as it approaches the character of God. Character disappears as we move away from the divine character.

"It is the character of God which from the first has sustained, and to the last will sustain, all good that is found in man. It is because God is what he is, that there has been any holiness on earth; because he loveth righteousness, therefore has he createdman capable of righteous deeds; because he has been demanding perfect holiness, therefore have those who hallowed his name bitterly mourned over their shortcomings, and have still perserved and hoped, because he is their Father."†

As we pray, "Hallowed be thy name" we may ask, "How can God's name be hallowed?" Jesus inferred that not all who cry, Lord, Lord, shall receive the divine blessing; not all who pray the Lord's prayer will reap

(Continued on page 7.)

---

*Jer. 9:23-24.

†Marcus Dodd: The Lord's Prayer, P.44.

News of Elon College

President L. E. Smith, Elon College, N. C.

HIGH SCHOOL GRADUATES AND THE DRAFT.

It seems quite certain now that all high school male graduates who want to go to college will have a try at it. Under the present announced policy, all high school graduates who enter college in June will be permitted, so far as the government is concerned, to remain in college until the next June. The following regulations have been issued concerning deferments for college students.

"1. Anyone finishing his freshman term in college this spring—provided he is among the upper half of the male members of his class—can go back to college in the fall for his sophomore year without fear of being drafted for the next full college year.

"But supose a freshman finished below the upper half of his class this spring but wants to return for his sophomore year in the fall. How can he avoid being drafted? By taking a test provided by selective service—on May 26, June 16 or June 30—in one of 1,200 locations. If he makes 70 or more, he can return to college, draft-proof for another year.

"2. This year's sophomore can go back to college as a junior in the fall, draft-proof for another year, if he's in the upper two-thirds of his class or gets 70 or more in the test.

"3. Same for a youth finishing senior year this spring—if he wants to go into graduate school in the fall—provided he's in the uper half of his senior class or makes 75 (not 70) in the test."*

These rules are quite clear and they are certainly liberal. If a young man is a high-school graduate, really wants to go to college and is determined to complete his education before he enters military service, the way is wide open. All he has to do is to enter, apply himself, and prove his ability.

Under the liberalized provisions by the government as above numerated, it would seem adviseable for young men who are graduating from high school to enter college in June, and not wait until September. To apply for entrance in September and complete one's registration by paying the advance fee, would not put him in college. The only way for him to be classed as a student is to enter, be enrolled, and begin his work. Mere registration would only indicate his intentions.

The government realized that brains and technique will have more effect in winning the type of war that must be fought now than physical strength and the accuracy in handling small arms. The war, if it comes, will be one of mechanics and chemicals. The United States must be prepared not only to take the aggressive in both of these fields, but it must be prepared to defend itself against them when they are in the hands of the enemy. When it comes to waging war of the type and character that threatens us today, integrity and character will be indispensible on the part of those who are classed as soldiers and defenders of the country. The atomic spies who filched secrets from the plants and vaults of this country and conveyed them to the enemy were shrewd and well-trained. They could easily have been the products of our better and more scientific schools. But they were lacking in integrity and character. The small Christian college majors in these two fields. It is not lacking in scientific or thorough training, but it excels in developing manhood and womanhood that are dependable in responsibility and that prove their integrity in a crisis. The Christian religion is the effective deterrent in the face of dishonesty and organized crime. It is essential to have the "know-how" in tactics and maneuvers, but success and victory will come to those who, in addition, have character, integrity, and dependability. These are essential to real manhood, and achievements that rise out of confusion and uncertainty.

Since the beginning of the summer school in Elon College, its first six-weeks session has opened the first Monday in June. The opening date for our first session of summer school has been postponed till June 11. This date is announced in order to give high school graduates who desire, an opportunity to enter Elon College on graduation from high school.

---

*James Marlow, "The Nation Today," "Burlington Times-News, April 5, 1951.

APPORTIONMENT GIVING.

It frequently happens in life that we face certain alternatives. We must make a decision between different choices. The decision made is or should be in favor of that which is most essential to the program of which we are a part and which we are vitally interested. There isn't any question but that the training and development of human personality is essential to the on-going of the church of today, its boards, committees, and institutions. All of these interests of our church must receive support from the church. Other interests may give their support, but the support of the church is the center and heart of our institutions.

Long years ago the leaders of the church established an institution for the training of future leadership of the church which they loved. The question that confronts the church and the Southern Convention today is, "Will it give to Elon College the necessary suport to assure its continuance as our institution of Christian higher education?" It does not require a great deal of money to support our college, but it does require some money from every individual and every church if it is to be maintained. Regular contributions from a large number of people, however small in the total, will give encouragement, strength, and stability to the college that we love and that we need.

Previously reported		$2,330.96
Eastern N. C. Conference:		
Liberty (Vance)	$154.60	
Eastern Va. Conference:		
Waverly	$ 20.25	
N. C. & Va. Conference:		
Ingram S. S.	$ 18.65	
Western N. C. Conference:		
Ether	$ 15.00	
Pleasant Grove	5.00	
Valley Va. Conference:		
Bethel S. S.	$ 5.00	
Leakssville	50.00	
		268.50
Grand Total		$2,599.46

THE LORD'S PRAYER.

(Continued from page 6.)

a reward; not all who bow down in humility one day, and lift their heads in pride and boastfulness on other days will receive God's sanction. The only way believers can hallow his name is to pattern our thoughts after his thoughts, our characters after his character, our lives after his life. Then our prayer, "Hallowed be thy name" shall not only be heard but eagerly awaited by our Father.

Christian Missions

At Home and Abroad

REPORT FROM TOKYO.

By David McKeith, Jr.

Although the three weeks trip in the Philippines was quite strenuous with seldom more than one night in any one place, we enjoyed it thoroughly. Needless to say, we learned a great deal and were inspired by contact with the devoted Christians we met.

After leaving Dumaguete we arrived by air at Dipolog on the northwest coast of the southermost island of the Philippines—Mindanao. Then we traveled by car and boat some 400 miles along the northern coast to Cabadbaran, visiting churches and schools all along the way. Five of the high schools we visited are under the direct control of the church. It is interesting to note that while over half the members of the entering classes of these school each year are Roman Catholics, before they complete four years 60 per cent to 75 per cent of them become Prostestants. One of our great tasks in the Philippines is to provide sufficient leadership, both trained nationals and American helpers, to hold these gains. The young people are eager to understand and follow the democratic and free ways of Protestants. With sufficient leadership, Protestant strength could multiply rapidly and become a dominant force in the Islands. In one high school there were 123 converts at meetings held three weeks ago.

Great pressure is constantly put upon the families of these young people and upon the young people themselves, but this persecution only serves to strengthen their stand. At Southern Christian College in Midsayap the rumors were spread that class work credits received from this school would not be recognized by the government for teaching positions in the public school. The rumors were false, and their source was discovered. The president of the student body, a Roman Catholic boy, and four of his Roman Catholic friends went to the Mayor with a petition to have the local priest removed because of this incident. Feeling runs high in their own group also. We have an open door to the hearts of many, particularly the young people. I trust we will not fail them!

The standards of our Evangelicals are so high that the financial agent for a town or province is often chosen from our group; the people know he can be trusted. In one Moro (Mohammedan) area the postmaster is a member of our little group. He was chosen because the people know he will handle the fund honestly.

Throughout the Island of Mindanao we were constantly aware of the growing strength of the Protestant Church and the respect in which its members are held in the community. It was a joy to stop at one town, for example and be enteratined briefly at the home of the Mayor, who, along with the leading lawyer and the doctor, is a member of the Evangelical group. Our group is still small, of course, but growing in influence. In another town we stopped at the leading restaurant for lunch (it was a wayside hut on a dusty road, but the new highway is being built), and here again we were entertained by one of the leading member of the church in that village who owns the restaurant. One of the men who met us and visited with us during the meal is a fine young, progressive lawyer. He is leaving his law practice to enter the Theological School at Silliman University so that he may enter the ministry. It is a thrilling experience to come in contaact with such fine young men who are to be the Christian leaders of tomorrow.

On this trip we have been impressed with future leadership of the Protestant group in the Philippines. In my letter I mentioned the fine young people we met at the College of Theology at Dumaguete. Now we have seen the graduates of that school at work in the churches and I cannot speak too highly of their work. To be sure, there are some who do not measure up to their tasks; that is to be expected. But the large majority of the ministers, particularly the younger men, are real Christian leaders. Several of the older men also stand out, among them Bishop Proculo Rodriguez. Bishop Rodriguez was converted while living in a Christian dormitory while he was attending the public school. He does not hesitate to let it be known that his grand-

(Continued on page 13.)

REPORT FROM JOSEPH MOULTON IN INDIA.

I went this morning to village to see our teacher and his family. I found that his daughter of fourteen was there at home and asked Patole why she was not in school. He smiled and said nothing, but I knew immediately why. They had not the little bit of money which they need for the school fees. Neither have they any clothes. Patole's wife could not come to our meeting because she had no garment to wear and she was ashamed to be seen. It is so hard for them to get food except in the black market and even there it is scarce at any price. It is wonderful to know that some CARE parcels are on the way. I am anxiously awaiting their arrival.

This morning I went to Parner—a village about six miles from here. There is a group of about 250 outcastes—no longer "outcastes" on the books but very few Indian villages know what is written on the Books! I found some of the Christians in a most pathetic state. One family—a man and his wife and four children—lived in a little low tent made of gunny sacking about three feet high and covering just a few feet of ground. A little girl was seated on the floor knawing away at a little piece of something. The mother standing nearby acting so ashamed in a tron lugadi—the little children in such ragged clothing, the husband with almost nothing—trying his best by doing anything and everything that came to hand to get enough to eke out a livelihood of a sort. They had been caught in the clutches of a money lender and that had helped to reduce them to such straits. I am going to use the money which came from one of the churches to help them out and give him some work to do. Such cases are all around us. Old people and children are suffering the worse.

When I came back, I walked with some of the villagers out to the field which had been assigned to them under the Government for work which they did as scavangers. It made my blood boil to see the fields lying there, dry and barren. No water! And the fields nearby with grain. All because they have no money to dig a well. Nearby wells can carry three or four moats and support several families. *Those* wells were dug in the days of Hume when gifts would come from the home churches to be used to help the people as he saw fit (30 and 40

(Continued on page 15.)

Church Women at Work

With Emphasis on Missions

Mrs. F. C. Lester, *Editor*
840 Sunset Avenue, Asheboro, N. C.

EXCITING LIVES LED BY MR. AND MRS. CARL COMPTON.

If anyone believes that a missionary life must be a dull one, his mind will be changed by reading even a brief summary of the lives of Mr. and Mrs. Carl Compton, now located at Anatolia College, Thessaloniki, Greece.

Just think of living through these experiences—

Carl and Ruth Compton sailed for the Near East as bride and groom in 1917, expecting to do relief work in the Caucasus (Carl, when just out of Grinnell and the University of Chicago, had taught for two years in Turkey from 1913-1915). They were detained for several months in Japan en route to their field and so Mr. Comton taught in the famous Christian University of the Doshisha in Kyoto.

As the Comptons crossed Siberia the Bolsheviks seized Moscow. And so they witnessed the Russian revolution at first hand, going to Moscow, Kharkof, Rostov. They did relief work among the Armenians in Alexandropol (southern Russia). When they were ordered out of there by the Russians they went to Kinbyshev where under the YMCA they worked with both Russian and Armenian refugees.

In 1920 the Comptons went to Anatolia College in Merzifon, Turkey, where they taught. Here again they met tragedy and war. All Americans, except the Comptons and one other person, were expelled from that whole area of Turkey. For over a year they took charge of an orphanage located in the school. They then worked with Near East Relief in caring for 10,000 refugees, and arranged with the Turkish government for the removal of Christian orphans from Turkey. Later they took charge of an orphanage for Turkish children located in a mountain village near Caesaria. And so they lived through terror and massacres in both Russia and Turkey, going to Greece in 1925.

Anatolia College, driven out of Turkey, reopened in Thessaloniki, Greece, with Mr. Compton as the dean. There they had fourteen relatively calm years, raising their own family, offering hospitality to people in all circles of Greek life, teaching and doing relief work. And then came the Nazis!

Anatolia College was taken over by the Germans and used as headquarters of the Nazi army. Again the comptons were "uprooted." This time they came "home" to America. While here Mr. Compton taught in Mt. Herman School for Boys and then worked with our government, being Assistant Chief in Washington in charge of the Trans-Blockade Feeding of Greece and later as Director of UNRRA for Northern Greece with headquarters at his beloved Thessaloniki.

DR. CARL COMPTON.

Since 1949 he has been President of Anatolia College in Greece. Pattie Lee Coghill describes him as "unassuming and efficient," and says that Mrs. Compton is a very likable person with beautiful white hair and a young face."

And so we see that this young couple from Iowa had a most eventful missionary adventure during their first years of service in the Near East—and apparently have never gotten over their ability to live through crises in a fine way. Now we shall think of them as leaders in Anatolia College, where there are about 300 boys and 250 girls studying in a Christian atmosphere. And we will add this couple to our prayer list, praying that they may have many years of fruitful service yet ahead of them.

RELIGION IN THE FAMILY.

In a recent Newsletter of the Division of Christian Education these ten suggestions on "Living Religion in the Family" were given:

1. *Take Time.* Our grandfathers had no labor saving, time-saving devices, but they had time to live. Are our machines going to run us, or are we going to use them?

2. *Have Fun.* Games, jokes, stories, picnics—together. God wants us to be happy.

3. *Cultivate a Sense of Humor.* The "light touch," a good laugh saves a situation. Let's learn to even laugh at ourselves at times.

4. *Appreciate Each Other.* "The dinner was swell, Mom." "We were so proud of your Junior Choir, Mary." Draw each other out. Ask for reports and highlights of the day when you get together.

5. *Open the Doors.* Have people in—not for formal dinners, but for popcorn and apples, or hamburgers, for a sing, for a "visit," just plain old conversation. Get students from other lands. A "home experience" will never be forgotten by them—and it will do something for you.

6. *Open the Windows.* Get a new idea once in a while. Shift to a different kind of newspaper or magizine. Try "The Progressive" "The Negro Digest." Find out what your church is doing at home and abroad. May be exciting!

7. *Share.* Dr. Barr says in "Let's Join the Human Race" that the U. S. A. is like a very rich suburb surrounded by terrible slums. Let's do more for others. They need it and it will be awfully good for us—may save us, indeed.

8. *Study Together.* Just how much do we know about our church, Protestantism, the program of Jesus? Might be stimulating, rewarding, to hear a little more about things—together. *The Pilgrim Series* and the *Family Books* help in this.

9. *Add Some Christian Touches.* A religious picture of two on the walls, a good religious magazine on the table, *Advance*, for instance, or a good all-purpose family magazine such as *The Christian Home* or *The Hearthstone*.

10. *Worship Together.* Make a beauty or worship center. "Use "Thoughts of God for Boys and Girls" with younger children; "Daily Devotions" when there are young people. Attend church, too. All the

(Continued on page 15.)

FOR THE CHILDREN

MRS. R. L. HOUSE, *Editor, Southern Pines, N. C.*

FOR BOYS AND GIRLS:

To be honest is one of the best ways to happiness. Cheating, lying, stealing and gossiping are forms of dishonesty. Recently our government has been trying some men and women who have been dishonest in order to get rich. America was founded by men and women who believed in the free rights of man and no man can can be free who is not truthful. The liar is a victim of his lies and must always remember which tale he told to whom to try to keep his stories straight, and often he gets all mixed up.

We should be brave for our country and proud of it, but we must also be honest for our country. For wihout honesty we may not be a strong country among the nations. Who listens to a liar? Remember the boy who cried "Wolf, wolf" until the wolf really came and no one believed him!

If your school has an honor system live by it. Some boys and girls say they don't like to tell on others if they se them cheating. You will be doing the cheater a favor, if he is caught in time he may learn new, better habits. The University of Virginia, Washington and Lee University and William and Mary Colege are three schools famous for their honor system. Washington and Lee boys tell of nickels and dimes left on window sils and lying there for months without anyone taking them.

Let's practice honesty.

FOR PARENTS AND TEACHERS

The Child Study Association of America, 132 E. 74th. St., New York 21, has its latest compilation of books about religion for children. Here are a few samples:

A First Bible. Jean West Maury. Illustrated. Oford Press. $3.00 (7-12).

Favorite Psalms for Children. Illustrated by Marie Stein. Grosset. $.50. (6-).

The Junior Bible. Edited by Goodspeed. Macmillan. $2.50. (12-).

One Long Ago. Mary O. Bruce. Westminister. $.65. (5-7).

The Golden Bible. Arranged by Jane Werner. Illustrated. Simon and Schuster. $2.00. (8-12).

In the Beginning. S. Asch. Illustrated. Putman. (8-11).

Young King David. Marian King. Illustrated. $2.50. Lippincott (9-12).

The Good Ways. D. Ansley. Crowell. $2.50. (12-).

A Prayer for Little Things. E. Farjeon. Illustrated. Houghton. $1.00 (4-6).

This is a very brief sampling. For complete list write to the Association. The publication costs 20c in coin or stamps. Books are arranged under "Arrangements From the Bible," "Stories Retold From the Bible," "Bible Times and People," "Growth of Religion," "Religion in Everyday Life," "Prayers, Hymns and Verse." These furnish excellent background material for teachers and parents, also reading matter for children. While some are not new, and may be out of print they are obtainable from your public library.

Child Study Association puts out excellent pamphlets on every type of difficulty from infant through adult stages of life. Most of them are inexpensive and even more so if purchased in quanity. Good material for your Worker's Council or Mother's Club may be found here.

THE TEA PARTY.

By BERTHA YOUNKIN.

Issued by the National Kindergarten Association.

It happened that Bill Summers was at home the afternoon that several ladies from the town's Civic Improvement Society met there for tea with Mrs. Summers. Bill was nursing a cold in the den off the living room, and after vainly trying to concentrate on the mystery story he was reading he suddenly stopped to listen to the request the ladies were making.

"You see, Mrs. Summers," came the voice of their neighbor, Mrs. Long, "these Marble children are simply running wild. Their parents are a disgrace to this community, and we feel it is our duty to do something about it. The oldest boy was caught robbing a car late last night; the fourteen-year-old girl has already appeared once before the Juvenile Judge; the twins get to kindergarten only about half the time; and that poor dear baby—"

There was a sigh from everyone.

Then Bill heard his wife speak slowly. "It certainly is too bad. The children seem bright enough in school, and when the baby is clean she is so sweet."

"We have decided that something must be done before it is too late," Mrs. Long said determinedly. "Delinquent children are caused by delinquent parents, and we feel sure that if several of us took this case to the judge we could force the Marbles to stay at home with their children—or face a sentence. As members of the Civic Improvement Society we believe it is our duty to see that the children of this community receive proper attention—"

"Then why don't you?" Bill Summers stood in the doorway, six feet of indignant manhood.

"Proper attention!" he snorted. "And you really think they'd get proper attention from Jeff and Sadie Marble, the two most ignorant, shiftless people in town? Jeff didn't even finish the fourth grade, and if he had his way his youngsters would never set foot in a schoolhouse! Sadie Marble hates children! Sure you could get them into court, but just what good would come of it?"

The room was very still, and Bill went on more calmy, "I quite agree with you that delinquent parents cause delinquent children, but I believe that every person here who could have held out a helping hand to those youngsters and didn't has aided that delinquency. You women feel you should do something about the Marbles. Tell me, has anyone here ever done one kind deed for those children?"

Isabel Summers stared at her husband. He looked so ridiculous standing there censuring them—and *so right!*

"You know," she said thoughtfully, "I believe Bill has something there. Mrs. Marble has been sick all the week, and I might have had the baby over here."

"My daughter is having a party Friday, and we left out the Marble girl," another woman admitted. "It isn't too late! And the minister's wife said something about clothes for them. She could do that tactfully."

"I happen to like that boy," declared Bill stoutly. "I'm going to see he gets a job that will keep him out of mischief."

(Continued on page 15.)

Youth at Work in the Church

MAX VESTAL, Box 792, Elon College, N. C.
MISS ANN TRUITT, *Associate*

FILM STRIP ON WORK CAMPS.

The new 50-frame film strip telling the story of the ecumenical work camps sponsored by the Youth Department of the World Council of Churches will be ready for distribution shortly. The film is in color and has an accompanying script. During the past four summeres, hundreds of young people from every major confession and 40 nationalities have participated in these Christian work camps in Europe, Asia and America. Campers usually work for a period of six weeks without pay, and are usually resposible for their own expenses. They have built churches, dug potatoes, constructed schools, roads, or drainage ditches, or done other manual labor as the circumstances required. Through their program of purposeful work, international fellowship, community service, and meaningful worship, the work campers hope they are demonstrating a way of life which may be applicable, in broader terms, to some of the world's basic problems. The film should be ordered from the Youth Department of the World Council, 44 East 23rd St., New York 10, N. Y. Price, $3.00.

NOTICE.

This is important to all who expect to attend the meeting of the Officers Conference of the Southern Convention Pilgrim Fellowship which will be held at Cypress Chapel Christian Church, Cypress Chapel, Virginia, on May 4 and 5. The most direct way to reach Cypress Chapel after arriving in Suffolk is to take Route 32 South, until you come to the sign Cypress Chapel, which is approximately eleven miles from Suffolk, turn to left at sign and go about one half of a mile.

MRS. HENRY ROUNTREE,
Route 1 Box 610,
Suffolk, Va.

RELAX WITH MAX.

Let me remind all the Southern Convention officers, all the Conference officers and all the counsellors to make plans to attend the officers conference, May 4 and 5, 1951, at Cypress Chapel, near Suffolk. All you that ain't officers tell them that is to be there.

* * *

START OVER.

Customer: "I haven't come to any ham in this sandwich yet."

Waiter: "Try another bite."

Customer: (taking huge mouthful) "Nope, none yet."

Waiter: "Dog-gone it! You must have gone right past it."

* * *

"Your doctor's out here with a flat tire."

"Diagnose the case as flatulency of the perimeter and charge him accordingly," ordered the garage man. "That's the way he does."

* * *

Times of general calamity and confusion have ever been productive of the greatest minds. The purest ore is produced from the hottest furnace and the brightest thunderbolt comes from the darkest storm.—*Alexander Hamilton.*

* * *

The greatest man in history was the poorest.—*Emerson.*

That last one was kinda encouraging to me. Thought it might be to other college students or preachers.

PLYMOUTH YOUTH FELLOWSHIP.

The young people of Plymouth Church, near Raleigh, organized a youth group which we named Plymouth Christian Youth Felowship, on March 29, 1951.

The officers elected are as follows: Donald Hicks, President; Edna Earle King, vice-president; Patricia King, secretary; Billy Murray, treasurer; Jean McGee, reporter; Edna Ruth Sauls, song leader; Elsie Mae Blalock, assistant; Sue Vinson, pianist; Carolyn Sauls, assistant.

Plymouth Christian Church had 13 representatives at the March 4 rally of the Eastern North Carolina Fellowship, which was held at New Hope. Here is where we got our start for a young people's meeting. The main topic of the rally was to have the opinion of the young people as to whether or not we make up money to bring a Filippino over here to study mission work and go back to his land to preach and teach. Our representatives were certainly interested in this plan.

Since we dind't have a youth group our young people's class took a special offering which amounted to $20 for this purpose. We are very thankful that we could do this. We think we, our church, and community will benefit from this organization. We know God is very much pleased with this work and each and everyone of us do hope and pray that there will be more churches to organize such a group.

JEAN MCGEE,
reporter.

TURNER'S CHAPEL.

On Easter Sunday morning the Turner's Chapel Junior Missionary Society conducted the opening exexcises during the Sunday school hour which was very inspiring. The lovely old hymn, "Onward Christian Soldiers" was sung by the choir after which Wayne Kelly, president of the group, presided. The secretary, Beth Spivey, called the roll and read the minutes of the previous meeting. The minutes stood aproved as read. Thirty nine of the members were in attendance and sat in a body through the Easter Service.

Our scripture lesson, "Through Death To Life" was read by Carolyn Richardson from St. Mark's Gospel. Prayer was offered by Lewis Wicker. Recitations were given by Barbara Sineath, Carolyn Dawson, and Jessamine Lassiter. A dialogue, "When Easter Comes To Us" was presented by Betty Dinkens, Beth Spivey, Peggie Poindexter, and Josephine Tarpey. As a climax to the program a lovely duet, "Christ Arose" was sung by Mr. and Mrs. John Littiken. Gifts were brought by the society to be sent to the Elon Christian Orphanage.

The program was directed by Mrs. C. C. Spivey, Superintendent of the Junior Missionary Society, Mrs. E. S. Wicker, and Mrs. J. A. Redding.

MRS. C. C. SPIVEY.

"YOUTH AT WORK."

The Young People's Missionary Society of the Congregational Christian Church of Winchester, re-organized October 1st 1950. The following officers were elected: Eugene Russell, president; Connie Spaid, vice-president; Betty Koon, secretary; Freda Seldon, assistant secretary; Robert Koon, treasurer; Fay Nelson, assistant treasurer; Eileen Dick and Rene

(Continued on page 15.)

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

THE PERIOD OF MOSES.

Lesson IV—April 22, 1951.

Memory Selection: *Open thou mine eyes, that I may behold wondrous things out of thine law.* Psalm 119:18.

Lesson: Deuteronomy 6:2-25; 5:1-6.

Devotional Reading: Psalm 77:1-20.

Out of Bondage.

At long last, the children of Israel had been delivered from bondage in Egypt. Their leader was Moses, one of the world's greatest characters, and the event was accompained by many signs and wonders. The climax came when the first-born of the Egyptians, including the first-born of the Paraoh himself was stricken by the death angel, and permission was given to the Isaraelites to depart. Even then, Pharaoh relented and sent his armies after the Isaelites. But by a might act God delivered them at the Red Sea, and this time they were free indeed, so far as Egypt was concerned. In a sense they were on their own. But alas for them, if they had been only on their own. The world would neither have heard much about them, or long remembered them.

Free but not Ready for Freedom.

The Israelites were free, but not ready for freedom. They were hardly more than a mob. They were, as a matter af fact, a great crowd of slaves recently set free. And they were not ready for their freedom, that did not know how to use it, or what to do with it. It was one of the most perilous periods in their history. Before ever they were to become a nation, or be ready to fulfill their high destiny, there must be a long period of organization, discipline, and development. What is known as the wanderings in the wilderness was a part of that schooling for nationhood.

One sees a striking parallel between the experience of the children of Israel and other peoples or nations. There is, for instance the case of the American Negro. Set free by a stroke of the pen by Abraham Lincoln, the negroes were free from slavery at long last. But alas, they were not ready for that freedom, and some tragic chapters in American history were written because of that fact. Only in recent years have they come at all into their rights, and only in a partial way at that.

The same thing was true of Germany after the first World War. After many years under autocratic and arbitrary rule, the German people were suddenly faced with making a democracy work. But they were not ready for it and they soon came under the power of a dictator who led them into war and into disaster.

The same principle applied to prohibition. By Constitutional Amendment the American people found themselves free from the legalized liquir traffic. But the necessary educational work had not been done, and the people were not ready for prohibition—they did not know how to use and to keep their new-found freedom. And once again America is in slavery to the liquor interests and to organized crime. Freedom is a great thing if one knows how to use it. But it can be very dangerous.

The Making of a Nation.

Some writer has called this period in the life of the Israelites "The Making of a Nation." It was just that. And the central figure in it all was Moses. It was he, more than any other, who took this mob of slaves, and who by patience, prayer, discipline, direction, and divine guidance, welded them into a nation with national ideals and religious principles. He was one of the great men of all time. His name is stamped indelibly on the pages of history, and his influence is woven permanently into the life of civilization.

Freedom Under Law.

It is to be noted that God delivered his people, and then gave them the law. The only freedom that is safe is freedom under law. Society cannot long survive when "every man does that which is right in his own eyes" and when every man is a law unto himself. Thus it was that soon after the children of Israel had found freedom from Egypt, that God gave them the law at Sinai. National integrity and national safety depend upon law and the observance of law.

Passing on National Traditions and Religion.

The lesson for today emphasizes the importance of transmitting civic and religious ideals to succeeding generations. "Thou shalt teach them diligently to thy children" is the divine command. Religion will die out of a nation unless each generation sees to it that it is transmitted to the succeeding generation. Today's parents are under sacred obligation to teach patriotism and religion to their children. If this is not done disaster will befall our nation or any nation. All this is made vivid by the way in which it is put—talking of them when they sat in their houses, when they walked in the way, when they lay down and when they rose up. Religion was to be an integral part of life, an every-day affair, a matter of atmosphere as well as of precept.

Lest we Forget, Lest we Forget.

"Then beware lest thou forget the Lord thy God which brought thee out of the land of Egypt, from the house of bondage. . . ." This great leader saw the danger of the nation forgetting God. Prosperity is dangerous. As life became more complex, as wealth increased, as material comforts were multiplied, there was a danger of forgetting their God. It was thus then, and it is thus now. Material comforts, increased wealth, stark secularism threaten to cause America to forget God. Never were words of warning more in order than today. We ought to stop, look, and listen.

What Mean These Testimonies. . . ?

"And when thy son asketh thee in time to come, What mean these testimonies, etc. . . . then shalt thou say unto him. . . ." Can the parents of today make clear to their children the hand of God in American history? Can they impart to them the basic beliefs of true religion? Are they concerned that their children be taught the A. B. C.'s of Religion, as well as the A. B. C.'s of secular education? It has been stated that there are 27,000,000 boys and girls and young people who are not enrolled in any Sunday school or synagogue. Some of them are in our own communities. They constitute a challenge to us because they may contribute to a secular and even pagan civilization. America needs to wake up and put God at the center of her life again.

Based on "International Sunday School Lessons;" copyrighted 1951 by Division of Christian Education, National Council of the Churches in the U. S. A.

EVERY HOME A SALOON.

(Continued from page 5.)

Dr. Dayton, reports that twenty per cent of the mental patients in the United States are alcoholics. It is reported that two-thirds of all alcoholics began their drinking habits in high school days.

The chief victim of alcohol apparently, is the so-called social drinker—the normal, capable individual whose efficiency, judgement and moral sensitivity are impaired by drink. Dr. Robert V. Seliger says, "Too many executives and professional men are to be found in the social drinking bracket. It is my personal conviction, based on experience and psychiatry, that our social drinkers astually cause more trouble of more kinds as a group than do all true alcoholics. Bourbonized judgement causes a loss of millions to investing stockholders. That little drink, medically, is a narcotic drug substance and can be compared with a shot of Morphine."

Another important change in the drinking picture is the rapid increase of drinking among women and young people. A Gallup survey not long ago showed that the greatest percentage of drinking is in the 21-29 year age group. But drinking habits were established years before that. Making the home a Saloon can be hed accountable for this condition. Drinking is an accepted custom at many High School functions in many places. The growing child who sees his parents drinking under the family roof accepts drinking as a function of everyday living.

Strangely enough, it is not the Preachers, or the Reformers that are most articulate on this matter; it is the Judges, Police Courts, Doctors, Social Workers, Hospitals, and Personnel Directors of industry—they demand that some answer be found to check the devasting results of alcoholic beverages on human health and personality, on the home, on business, on the cost of Government and the quality of American culture. The church must demand that an answer be found. The answer is not "every home a Saloon." The answer is that all our church members should dedicate their homes to the Cause of Christ and see that the witness of their family life is in harmony with the Christian ideal, that of abstaining from all alcoholic beverages. The moral climate of America cannot be changed unless that change transpires in the Christian home of our Nation.

REPORT FROM TOYKO.

(Continued from page 8.)

father was a learned man—a Jesuit priest. It was our good fortune to have Bishop Rodriguez as a guide on much of our trip and we thoroughly enjoyed his company and appreciated his spiritual leadership with his people.

One of the outstanding younger leaders is Angel Taglucop, whom I had previously met while he was studying in the States a year ago. He is the Moderator of the Eastern Mindanao Conference and will undoubtedly be one of the outstanding figures of the church. In fact, he is now next to Bishop Rodriguez in influence and leadership.

If only we could give these national leaders the support they deserve by undergirding the life and work of high schools and churches and helping them to establish colleges. They could play a great part in the future life of the Philippines. Out of our schools can come the future Christian leaders of these Islands, and true democracy and religious freedom can be established here. We have an obligation wisely and adequately to fulfill the task we have begun.

Three American couples are needed here at once. One couple at the College of Theology to assist the McKinleys in their leadership of the school and to strengthen the teaching force. Another couple, the man an agriculturist with a knowledge of extension work, to be located at Southern Christian College at Midsyap; the wife could teach Bible. The other, a doctor for work among the Moros at Dunsalan. This is the area where Dr. and Mrs. Frank Lauback worked for many years.

We arrived at Iligan after our three hour boat trip from Ozamis City at about 9:30 in the evening. Because of the difficulties with some Moro groups and their night raids, there was some question whether we should make the trip to Dansalan that late at night. Being ignorant and trusting and in in the good care of one of our missionaries, Frank Woodward, and his Filipino driver, we went right on that evening. The next day we visited the Moro market. What a scene! I hope the pictures taken that day come out well. As we passed among the crowds we heard friendly greetings (David Hamn, the missionary who succeeded Dr. Laubach here, interpreted them). Speaking of Dave Hamn, the Moros would say, "Dr. Laubach's son," and call us "American friends." Both here and at the Moro market 14 miles outside Midsayap we were looked upon as strange folk, and every time we stopped at a booth or roadway display of goods, a crowd gathered. When we donned Moro headgear, I assure you we provided the humor for the crowd—and enjoyed ourselves also.

To go back to more serious considerations, however, there is a real opportunity to establish a hospital clinic for women and children at Dansalan. We can reach these people with the Christian spirit and message through this means and through the school which is already established.

No reference has been made to the roads. African roads are paved highways by compaison. Some of the roads reminded us of dry riverbeds with boulders as a base. Often we forded streams or were taken over on ferries. One day it took us seven hours to go ninety miles. Only up in Manila did we find paved roads. Frank Woodward must travel 500 miles from one end to the other of the area for which he is responsible, and it takes him at least four days. What a job to give one man!

After a few days in Manila visiting the work of the United Church of Christ of the Philippines, to which our Congregational Christian group belongs, we took the plane for Tokyo. On the way we stopped at Taipeh on the Island of Formosa. Dr. James Hunter, an American Board missionary lent to the United States Government to assist in the work of Rural Reconstrution, met us at the airfield. We had over an hour with him, getting firsthand information about conditions in Formosa. Then on to Tokyo, which calls for a later report.

EASTER-TO-PENTECOST PROGRAMS AVAILABLE.

For the past three years, many pastors in America have devoted the Pentecost period to making their congregations more familiar with the world outreach and ecumenical ties of the local church. To help them present this program, the World Council of Churches has prepared a poster, suggestions to pastors, and a small leaflet for individual pew use containing an Act of Confession and a prayer appropriate for the Pentecostal season. Easter-to-Pentecost programs on Evangelism have also been prepared by the Department of Evangelism of the National Council of Churches.

The Orphanage

J. G. Truitt, *Superintendent*

Dear Friends:

There is evidently somebody who would be benefitted by becoming a matron at Johnston Hall. We need that somebody very much. We have been one matron short for over a month. During that time we have had several cases of sickness which doubled up the work which is having to be done by the few who are here. If you know of anyone interested in the position we offer here please let us know.

You should see our green pastures now. How pretty they are, and how good it looks to see our cows quietly feeding n the grass and clover. Also we have green hog pastures, too. Then the fields of wheat and oats are green, so now is a good time to see our institution.

Sometime ago I was looking over the campus at the Children's Home (Methodist) is Greensboro. Now that is a pretty sight to see. Pretty drives, and lanes, well-kept shrubby, grass like a carpet, and flowers. The buildings are neat and clean, and well kept. We are trying to bring ours nearer what they should be.

But our specialty is our boys and girls. They are well fed, comfortably and often prettily dressed, and we believe they are happy and being given good training and care. Just as I was writing that sentence one of our boys came in to tell me that a matron wanted me to come to a little boy's room to see what I thought of him. I took his temperature and he has nearly 102 degrees, but he was lying there so patient and quiet. Already the physician had been called, and he will soon be all right, but it does look pathetic to see him in one room with "flu" and next to him is another with mumps, and the next room has a case of tonsilitis. This period of sickness is something we missed last year. But for the last two or three weeks we have been having it in each of the three buildings. One little fellow looked up at me with face all swollen with mumps and said; "Dr. Truitt, don't forget about my new shoes." "Yes, sir, sonny, where are they?" "Up there in the top drawer of my dresser," he replied. He liked them so! They are just little tan oxfords, but they are beautiful to him. He is the little fellow who looked up at me as we rode to town to get those shoes, and said: "I wish you were my daddy." "Thank you" I replied, and then wondered out loud what more I could do for him if I were his daddy. He said: "You could comb my hair." Ah! yes, that is it. Children long for that personal touch of love and comradeship. Well they come pretty close to getting it here.

I call this place the "front yard of the Southern Convention," and I want it to be not only pretty, but good. Your cooperation is cleaning it up and helping to make it a good place for these homeless children. I thank you everyone. I close with the following verse:

Our Larry was an awkard lad,
An old Grandma was all he had;
Old and poor and on the shelf,
No help for him and none for self;
So Larry came to be our charge,
With legs too long and feet too large.

We laughed at him and he laughed back,
And spiked our fun with a good wisecrack;
Yes, oft he seemed quite out of place
With too much legs and too little grace;
But he had something more than gold—
The love of someone poor and old.

That old Grandma could scarcely write,
But he read her letters again at night;
They seemed to keep him safe from harm,
And gave the lad an inner charm,
Till we came to love him by and by,
And God, and Grandma both knew why!

J. G. Truitt,
Superintendent.

Donated Commodities for the week.

Junior Missionary Society, Turner's Chapel, Colon, N. C.—Miss Beth Spivey, Secretary and Treasurer: Box of clothing.

* * * * *

REPORT FOR APRIL 6, 1951.

Sunday School Monthly Offerings.

Amount brought forward		$3,871.17
Eastern N. C. Conference:		
Auburn S. S.	$ 29.17	
Mt. Auburn	50.00	
Wake Chapel S. S.	49.00	
		128.17
Eastern Va. Conference:		
Mt. Carmel S. S.	$ 21.47	
Union (So.)	14.20	
		35.67
N. C. & Va. Conference:		
Durham S. S.	$ 27.18	
Greensboro, First	57.60	
		84.78
Western N. C. Conference:		
Hank's Chapel		37.79
Total		$ 286.41
Grand Total		$4,157.58

Special Offerings.

Amount brought forward		$4,503.08
Mr. W. P. Robinson, Chicago, Ill.	$ 2.00	
Miss Theodosia Carter, Ruffin, N. C.	5.00	
Mrs. Stella Caulk, Suffolk, Va.	1.00	
W. M. S., Church of Wide Fellowship	10.00	
Mrs. M. C. Faucette, Seagrove, N. C. and Brown Summit	10.00	
Mrs. Mamie Perkinson, Easter Offering	5.00	
Wentworth Christian Ch., for Helen Watkins ...	11.84	
Pisgah S. S., Pisgah, Alabama	5.00	
Mr. Frank C. Polland, A memorial in memory of of Mrs. H. E. Rauhut .	10.00	
Mr. N. G. Walker, Sr., & Jr., A memorial in memory of Mr. C. C. Fonville	10.00	
Special gifts	288.00	
		357.84
Grand Total		$4,860.92
Total for the week		$ 644.25
Total for the year		$9,018.50

MEMORIAL GIFTS

"Instead of Flowers"

Dr. John G. Truitt
Christian Orphanage
Elon College, N. C.

Dear Dr. Truitt:

Please acknowledge the enclosed $.................. as a memorial gift sent to the Christian Orphanage in lieu of flowers in memory of:

....
(Name of Deceased) (City) (Date of Death)

....
(Survivor to be Written) (Address)

Name..

Address..

CHURCH WOMEN AT WORK.

(Continued from page 9.)

above means more if this "cap-sheaf" is added.

There are four "Christian Family Posters" which are excellent pictures in vivid colors, 22 by 34 inches, which can be used in many ways and on various occasions. They may be obtained from the Division of Christian Education, 19 South LaSalle St., Chicago, Illinois.

National Family Week will be observed May 6-13 and material for programs for that week may be obtained from the above address also.

Jennie B. Spratley,
Chairman, Family Life Department, Women's Convention.

GOOD IDEAS FROM HERE AND THERE.

COLLECTING WASTE PAPER.

According to Mrs.. W. J. Andes, the Woman's Association of our Winston-Salem Church is doing many things to swell the building fund for their new church building fund. One method of earning money is to collect waste paper, magazines and cardboard and sell them to a local firm. In one week they collected nearly ten dollars' worth.

* * *

GROUP COOPERATION.

Mrs. Ruth Scott reported a joint meeting of the three women's societies of the churches served by Rev. Clyde L. Fields—Pleasant Ridge, Spoon's Chapel and Union Grove—held on February 23 at the lovely Pleasant Ridge Parsonage. This meeting featured a review of "Assignment: Near East" by Miss Pattie Lee Coghill, educational secretary of the Southern Convention. There were forty-four present. This is an idea which many of our pastorates, where a minister serves several nearby churches, may profitably use.

* * *

INTERDENOMINATIONAL CO-OPERATION.

Six churches — Ramseur Pilgrim Holiness Church, Ramseur Baptist Church, the Holly Springs Friends Church, and Union Grove, Spoon's Chapel and Pleasant Ridge Christian Churches—united for a World Day of Prayer service at Pleasant Ridge Church, with 43 in attendance. Mrs. Clyde Fields, wife of the pastor of the host church, was in charge of the program. Others participating were Mrs. Ray Thomas of Holly Springs, Mrs. Howard Cox of Spoon's Chapel, Mrs. Colbert Allen and Mrs. Quinton Hicks of Pleasant Ridge, Rev. Don Gates of Holly Springs, and Rev. Clyde Fields. A skit was presented by the Union Grove young people. The offering of $11.79 was sent to the United Council of Church Women.

Mrs. Ruth Scott, secretary-treasurer of the Pleasant Ridge society, who reported this meeting to us, says, "We were very glad to have all of the churches represented and I am sure the service was enjoyed by everyone."

JOSEPH MOULTON IN INDIA.

(Continued from page 8.)

years ago). These people need help. They are not lazy, and, if they have a chance to work the fields, they will do well. I am going to see why they can't have wells as the others. Somehow this must be done.

I have been so pleased with the cordiality of the people since my return and since I have come out into this village. The other day some of the high caste men of the village were riding in a lorry with one of the Christian men and they asked, "Why has this missionary come out to live here in this village when they have good bungalows in Amendnagar and Sirur? Why has he done it?" And it gave the Christian a good chance to tell the whole lorryful of people why Christians do things like that. Living here is already paying off. The people in all the surrounding villiges feel that I am near them and ready to help and within reach. I expect great things to happen in this district.

I have just been out trying to see what I can do for a needy Christian family in Jamgaon. The father has had a stroke and both hands and feet are useless. His wife brought him to Jamagon, thinking she could earn enough to keep them going and now there is no rain—no work—no food. Four children in the family. Again, one of many.

The Marie Pilgrim has had its christening as an ambulance. I wsa visiting an isolated village and found one of the villagers very ill with pneumonia. No doctor could get there, but I knew our Salvation doctor was coming that day to Supa some miles away. So I loaded him, his wife, two children, and a male relative into the Pilgrim and carried him to Supa. The doctor said he should go to the Hospital in Nazai—so the rest of the fourteen miles we went—the sick man and his whole family!

While I was writing this letter, a villager heard the click of the machine and peeked in the window. Out here in this small village a typewriter is a strange animal! He has sidled along through the door and is standing in front of me while I continue to perform for him. He doesn't know I'm writing about him.

FOR THE CHILDREN.

(Continued from page 10.)

"Well," sighed Mrs. Long, "since I'm room mother at the kindergarten I suppose I'd better see about the twins. I drive Sandra over to school every morning and we go right past the Marbles. I hadn't thought of picking those little ones up."

"Then that's that," laughed Mrs. Summers. "Now we'll have our tea."

"Excuse me!" grinned Bill.

YOUTH AT WORK.

(Continued from page 11.)

Hauptman, chairmen of devotionals; Mrs. O. L. Hoover, counsellor.

Our group meets the first Tuesday of each month at different mombers homes. Each meeting opens with a devotional period, followed by a business meeting, and a social hour. The young people are in charge of the Sunday school devotionals the first Sunday of each month.

This group presented the program "The Christmas Story in Song and Verse" for the worship service Christmas Eve night. The program was appreciated by the congregation, friends, and visitors. After the program, our group went caroling at homes of shut-ins, and at several nursing homes of the city.

Our group united with the Women's Missionary at the February meeting. A covered dish supper, followed by a lecture given by Mrs. Randolph Shields, a returned missionary from China. It was a most interesting as well as educational talk.

A covered dish supper and a book review "The Near East," will be given by our counsellor, Mrs. O. L. Hoover.

We are looking forward to a most active year and we hope to interest other young people in our misionary work.

"To-days Youth is Tomorrow's Church."

Betty Koon,
Secretary.

Memories of Easter

By GRACE C. ABRAHAM
Southern Pines, North Carolina

April with her sun and showers
Is here again, and joy is ours.

Now from Earth's dark silent tomb
Life springs anew and flowers bloom.
Showing us in Nature's way
The miracle of Easter Day.

We think of that first Easter morn
And the shock of the empty tomb;
Of the angel and his message
That dispelled, forever, the gloom;

We see the sad group of loved ones,
Who are waiting for the dawn
To guide them to the sepulchre,
The last rite to perform.

Now, the long Sabbath day has ended,
The first pink of dawn has come,
The ointment and spices were blended,
And they were bearing them to the tomb.

Mary was first at the sepulchre.
Oh! great was her dismay
To find the tomb was empty
And the stone was rolled away.

She ran to tell the disciples,
Meeting Peter and John, she said,
"The tomb is empty, our Lord is gone,
And I know not where He is laid."

Then Peter and John together ran,
John, being younger, won;
He saw the linen clothes lying
But he did not enter the tomb.

Soon, all out of breath, came Peter;
Stooping and looking in,
He, too, saw the linen clothes lying
And hurridly entered in.

John followed. They saw the napkin
That had been wrapped about His head,
Left all by itself, and undisturbed,
As a chrysalis, when the butterfly has emerged.

The more they thought about it,
The clearer they perceived.
It was a blessed intuition,
They saw, and they believed.

Then Peter and John went home.
Mother Mary was waiting there,
Pale and worn with her sorrow,
And almost in despair.

Then John told her what had happened;
But some things he could not explain,
For, as yet, they knew not the scripture,
"In three days He would rise again."

Now the other Mary had returned,
And, weeping, looked in the tomb again;
She saw two angels guarding
The place where Jesus' body had lain.

"Woman, why are you weeping?"
The angel gently said.
"O! they have taken my Lord away,
And I know not where He is laid."

Then the angel, with his message,
The banner of Hope unfurled:
"He is not here! He is risen!"
Words of hope for all the world.

He arose, Faith and Hope arose;
Doubt and fear had gone;
Death was no longer victor.
Christ lives! It is Easter morn!

And there within the garden
Where the fragrant lilies bloom,
He comforted His loved ones
And made His presence known.

Jesus' life on earth was ended;
The Comforter had come,
The Spirit of Truth, to guide us
And tell us of things to come.

Jesus' words and work on earth
Are the seeds that He has sown,
Which will live and bloom forever
As the flowers from Earth's tomb.

HISTORICAL SOCIETY. 1956.
n Convention of Congregational Christian Churches.

Elon College Library

1844 - Over a Century of Service to the Denomination - 1951

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME CIII RICHMOND, VA., THURSDAY, April 19, 1951 NUMBER 16

Elon College Library X

Congratulations to Bethlehem

The new Bethlehem Congregational Christian Church, Altamahaw, North Carolina, will open its doors on the afternoon of Sunday April 29, 1951. Dr. Stanley C. Harrell, president of the North Carolina and Virginia Conference and pastor of our Church in Durham, North Carolina, will be the preacher for the occasion.

This modern brick structure, completed at a cost of $125,000.00, has an auditorium 75 by 45 feet, a large balcony, fourteen class rooms, pastor's study and parlor. There is a commodious basement with a full kitchen.

News Flashes

Sympathy to Mr. A. H. McIver of Sanford in the death of his mother.

Strength and cheer to Rev. R. E. Newton who underwent an operation this week.

Dr. L. E. Smith preached at Union Ridge Church, near Burlington, on Sunday, April 8.

Dr. Stanley U. North will preach Sunday morning at The Church of Wide Fellowship in Southern Pines.

Dr. Fred Buschmeyer will address a laymen's meeting in Durham on Monday evening.

The semi-annual meeting of the Southern Convention's Executive Board was held at Henderson on Tuesday.

The Liberty Christian Church at Liberty, N. C. is now building a six room brick venere Parsonage and hope to have it completed with in a few weeks.

A double quartet from the Elon College Choir will sing at Southern Pines Sunday evening. Their appearance is sponsored by the Forum in The Church of Wide Fellowship.

Miss Helen Christine Miles and James Edward Blanchard were married at First Christian Church in Burlington on Saturday, April 7, by Rev. H. E. Robinson.

Rev. and Mrs. R. L. Jackson and family moved last week to the parsonage at Chapel Hill. They have been staying with Mrs. Jackson's parents, Dr. and Mrs. Louis A. Potter of Winston-Salem.

Miss Frankie Ann Strader, daughter of Mr. and Mrs. J. D. Strader of Burlington, N. C., is the new president of the rising Sophomore Class at Salem College in Winston Salem, N. C.

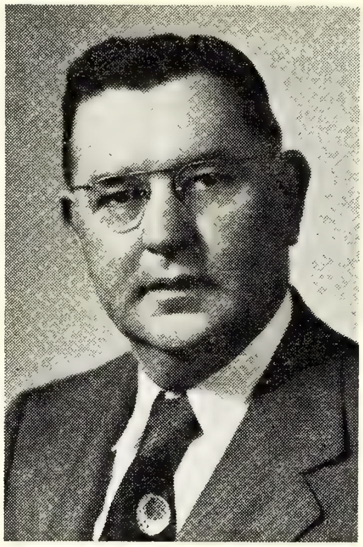
The Southeast Regional Council will meet April 24 and 25 in Greensboro. Dr. Thomas Anderson is Chairman. Dr. Ross W. Sanderson will submit his field research report on "A Regional Strategy for the Congregational Christian Churches in the Southeast."

ANOTHER CHURCH OCCUPIES NEW BUILDING.

(See Cut on Page One.)

Writing about the new Bethlehem Church at Altamahaw, North Carolina, its pastor, Rev. G. C. Crutchfield says:

"When I came on the work the first of April, 1950, the building had been closed, with nothing finished, with some indebtedness on it; but these bills were soon paid and the work got under way in earnestness. In the thirteen months which have elapsed, the building has been put in readiness for use. All praise belongs to this loyal and determined group of men and women, who knew where they wanted to go, and to that great and glad day they have come.



G. C. CRUTCHFIELD.

"The congregation is to be greatly commended for the labors and sacrifices which have gone into the building; for when we hold our opening service on April 29, the congregation, with the help of their friends, will have paid all bills with the exceptions of approximately $12,000.00. This, we feel, is no little achievement, and one of which we are rightfully proud.

"Not only have there been improvements in the building, but the grounds have been landscaped, leveled, graded and grassed, presenting a beautiful background for the building.

"We extend an invitation to all ministers and friends to come and be with us on this joyous occasion."

Mrs. Robert J. Harding, formerly Clarene Andes, and son, Johnny, are visiting her family in the Southern Convention area. Her husband is the pastor of the Jeffersonville and Cambridge Congregational Churches in Vermont. Mrs. Harding is the District Chairman of the Lamoille County Congregational Women.

Richard L. Carter, member of the Miami Beach Community Church (Congregational) is a student at the Baptist Hospital in Winston-Salem. Mr. Carter is the inventor of a new Hot Water Bottle that will not burn the skin yet gives same amount of heat as the old bottles.

Rev. Walter Hall submitted his resignation as pastor at Albemarle on April 8. He has accepted a call to Carlisle, Massachusetts. Mr. Hall is a graduate of Elon College, has established a fine record in the Southern Convention, and will go to Massachusetts with the good wishes of many friends.

J. R. Kirk, president of the Eastern Virginia Chapter of the Elon College Alumni Association has announced that the annual banquet will be held Friday night of this week in the Fellowship Hall of the Suffolk Christian Church. An interesting program wil be presented by members of the student body of Elon College. About 75 high school seniors of the Eastern Virginia area have been invited to the banquet as special guests.

SOUTHEAST CONVENTION BIENNIAL MEETING.

The next biennial meeting of the Southeast Convention will be held at Pilgrim Church, Birmingham, Alabama on May 19 and 20, 1951.

Rev. David W. Shepherd of Atlanta, Georgia, is the Superintendent of the Southeast Convention.

One of the emphases of this meeting will be on work with laymen, the speaker being Mr. Walter A. Graham of Pembroke, Kentucky, National Director of the Laymen's Fellowship for the Congregational Christian Churches.

Representatives from six southern states will attend this meeting. In addition to an address to the entire convention, Mr. Graham will meet with the laymen for a special discussion on working with men.

Following the convention at Birmingham, Mr. Graham will visit several of the cities in the southern states and meet with groups of men in individual churches. Mr. Herman D. Cook of Lanett, Alabama, is the Chairman of the Laymen's Fellowship for the Southeast Convention and is handling Mr. Graham's itinerary.

WOMAN'S CONVENTION.
CHRISTIAN TEMPLE. NORFOLK, VIRGINIA.
MAY 1 AND 2 1951.

* * *

PROGRAM.

THEME: *"A Highway for Our Lord."*

TUESDAY AFTERNOON—2:00.

Call to Order by President—Mrs. O. H. Paris.
Quiet Lanes and Hill Top Views—Mrs. J. Monroe Harris.
Announcements and Appointment of Committees.
Reports of Conference Presidents:
  Eastern Virginia—Mrs. Wm. J. Harrell.
  Valley Virginia—Mrs. J. E. Bryant.
  North Carolina—Mrs. W. J. Andes.
Stepping Stones Along the Way:
  Family Life—Mrs. Garland Spratley.
  Cradle Roll—Mrs. Kenneth Register.
  Children—Mrs. W. E. Wisseman.
  Young People—Mrs. J. D. Strader.
Information Along the Road—Dr. L. E. Smith.
Hymn for Year—"Heralds of Christ."
Recommendations for Highway Building—Mrs. W. B. Williams.
Introducing Speaker—Dr. W. T. Scott.
The Road Leads by Franklington—Rev. J. T. Stanley.
Light for Our Path—Mrs. R. T. Bradford.
Adjournment.

6:00 p. m.

WAYSIDE INN—DINNER MEETING.

Words of Welcome—Mrs. L. W. Vaughan.
School of Missions—Mrs. John Truitt.
Report on Caravan to United Nations:
  Mrs. Elizabeth Hargrove.
  Mrs. Hazel Nelson.
  Mrs. Rachael Wallace.

TUESDAY EVENING—8:00.

Hymn—
Prayer—Rev. Milard Stevens.
Tales of Road Makers—Mr. Ken Stokes.
Special Music—Miss Jennie Lee Bradford.
Introducing Speaker—Dr. W. T. Scott.
Friendship on the Highroads—Mrs. Dorothy Jackson.
Dedication of Offering—Rev. Millard Stevens.
Benediction.

WEDNESDAY—9:00 A. M.

Hymn—
Prayer—Mrs. John Truitt.
More Steping Stones:
  Visual Aids—Mrs. W. T. Scott.
  Life Memberships and Memorials—Mrs. W. T. Harrell.
  Friendly Service—Mrs. W. B. Williams.
  Editor—Mrs. F. C. Lester.
  Literature—Miss Pattie Lee Coghill.
  Historian—Mrs. L. W. Stagg.
Highway Foundations:
  Interdenominationl Cooperation—Mrs. R. A. Whitten.
  Report of National Council of Churches—Mrs. W. B. Williams.
Reports from Highway Builders:
  Finance—Mrs. W. J. Andes.
  Revision of Constitution—Mrs. W. E. Wisseman.
  Recommendations — Mrs. W. B. Williams.
  Courtesy—Mrs. Russell Powell.
  Nominations—Mrs. J. D. Strader.
Roads We Have Traveled Together—Mrs. O. H. Paris.
Goodspeed for New Officers — Rev. Richard Jackson.
Benediction.

THE BIBLE.

"This Book Contains—The mind of God. The state of man, the way of salvation, the doom of sinners and happiness of believers. Its doctrins are holy, its precepts are binding, its histories are true, and its decisions are immutable. Read it to be wise, believe it to be safe, and practice it to be holy. It contains light to direct you, food to support you, and comfort to cheer you. It is the travelers map, the pilgrim's staff, the pilot's compass, the soldier's sword, and the Christian charter. Here paradise is restored, heaven opened, and the gates of hell disclosed. Christ is it's grand subject; our good, it's design, and the glory of God, it's end. It should fill the memory, rule the heart and guide the feet. Read it slowly, frequently, prayerfully. It is a mine of wealth, a paradise of

(Continued on page 7.)

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

Editor..................Robert Lee House
Managing Editor.........John T. Kernodle
Departmental Editors—Convention, Wm. T. Scott; Missions, F. C. Lester; Women's Work, Mrs. F. C. Lester; Young People's Work, Miss Pattie Lee Coghill; Children, Mrs. R. L. House; Sunday School Lesson, H. S. Hardcastle.
Institutional Representatives—Elon College, L. E. Smith; The Christian Orphanage, John G. Truitt.
Area Reporters—M. W. Andes, W. J. Andes, J. Frank Apple, H. G. Councill, Jr., Clyde Fields, Stanley C. Harrell, I. W. Johnson, S. E. Madren, Will B. O'Neill, Fred Register, P. H. Ricketts, Guy H. Veazey, R. A. Whitten.
Board of Publications—Duane Vore, Chairman, S. T. Holland, Secretary; R. C. Helfenstein, S. E. Madren, P. H. Ricketts, G. D. Colclough, Treasurer, ex officio.

SUBSCRIPTION RATES

One Year	$3.00
Two Years	5.00

Published by the Board of Publications, agent for the Southern Convention of Congregational Christian Churches, and printed every Thursday except the last in June and December by the Central Publishing Co., Inc., Richmond, Va.

Entered as second-class matter at the Post Office at Richmond, Va., July 25, 1922, under Act of March 3, 1879.

Remittances for subscriptions and notices of change in address should be sent to the Convention Office, Elon College, N. C.
All other matters of business should be addressed to The Christian Sun, 1536 East Broad Street, Richmond 19, Va.
General contributions should be addressed to the editor at Southern Pines, N. C., and should reach him not later than Wednesday of the week preceding date of publication.
Departmental material should be sent to the proper departmental editor, at the address shown on their page, and as early as possible.

The Christian Sun Subscription Blank

Dr. Wm. T. Scott, Elon College, N. C.

Enclosed will be found $3.00 ($5.00) for which please send The Christian Sun for one (two) year(s) to:

Name ....
Address ....
[ ] New ....
[ ] Renewal Name of Church ....

THE EDITOR'S MESSAGE

OUR WORLD-WIDE TECHNICAL REVOLUTION

There has been a wide-spread recognition in our churches that the scientific and technical knowledge, and the material resources made available through such knowledge, now enjoyed by the more developed countries, constitute a trust to be used for the general welfare. This includes a special obligation to help in the economic and social advancement of the less developed countries. This obligation, which has deep roots in Christian teaching on social responsibility, has been recognized by numerous mission boards, which have included, within the limits of inadequate resources, programs of technical assistance and training as part of their work to bring to all peoples the fullness of the Gospel of our Lord Jesus Christ. The Point IV proposals of our government and the plans of the United Nations for an expanded program of technical assistance for the development of peoples in underdeveloped areas have been welcomed in principle by the leaders of our churches. The broad proposals have been hailed as representing the type of postive program for peace which ought to stand in the forefront of foreign policy.

While the conflict in Korea takes the spotlight in the news and engages the attention of us all, no one should be oblivious to the peaceful penetration of technical assistance in some of the sore-spots of the world. Historians may look back with clear perspective and point to this as one of the formative eras in modern civilization. "Greater things than these shall ye do," prophesied the Master. We are witnessing the world-wide application of the Master's edict: "Inasmuch as ye have done it unto one of the least of these, my bretheren, ye have done it unto me." What privilege to live in such an age!

On the other hand, there is recognition that our churches should, while making clear their concern and their willingness to cooperate in such programs, preserve their full freedom of action. The limitations, no less than the possible advantages of these programs, must be clearly recognized by Christians if their approach to the problem is to be realistic. The perils of technical efficiency, divorced from moral and spiritual maturity, are tragically demonstrated in the history of our time. The problems of the so-called underdeveloped areas will not be met by technics alone. The church cannot evade its responsibility for the hungry and underprivileged, but it can only discharge that responsibility by offering men more than bread.

The initial stages of the governmental programs now in progress, and the time has come for the leaders of our churches and mission boards to take a longer and more detailed look at the churches' strategy in regard to the needs of the peoples in under-developed areas, in relation to the evolving programs of government and in the life and work of the ecumenical and missionary fellowship. Therefore, the National Council's Department of International Justice and Goodwell, in cooperation with the Division of Foreign Missions, is calling together 100 church leaders for a Consultation on the Churches' Strategy in relation to Peoples of Under-developed Areas. Certain lay experts and representatives of the Younger Churches are being invited to meet with the group.

The meeting will be held at Buck Hill Falls, Pennsylvania, April 24, 25, and 26. Those who are interested in the role of the church in international affairs will await with keen interest the findings of this conference.

PUBLIC AND PRIVATE MORALITY

A current analysis of the Kefauver crime investigation, first such report issued by a religious organization, declares that persons in public office should be required to have higher standards of morality than average individuals.

The articles appear in the National Council of Churches' weekly publication, Information Service.

Drawing a distinction between public and private morality, the review states, "Healthy democratic government presupposes a higher potential level of public morality than people are required to attain as individuals in order to be in good standing in the community.

"This implies that in public life sanctions must be invoked against men who may have broken no law but are demonstrably below the calibre of acceptable public servants."

The article also points to application of the Christian doctrine to government as a control against abuse of power by citizens in public office.

"Christian theology," it explains, "stresses the perverseness of human nature. Every man is a sinner, and no one can be trusted far with private power. No man is good enough to rule others, but since man has a persistent tendency to exploit, only a government of, by, for ALL the people is a sufficient 'dike' against the abuse of power by ANY of the people."

The article says that, on the other hand, "secular expositions of democracy make much of the essential goodness and progressive improvability of human nature.

"The recent shocking revelations of corruption emphasize this continuing conflict in belief about the nature of man. They have already given rise to a serious stock-taking of human situation," it observes.

The present intensity of concern over the perennial problem of maintaining acceptable standards in the conduct of public affairs is largely (turn to page 9)

A Study of the Lord's Prayer

By REV. HENRY ROBINSON.

No. III "THY KINGDOM COME."

TEXT: *"I do always the things that are pleased to him."* Jn. 8: 29b.

SCRIPTURE — *Jesus' sayings on the Kingdom*: Mt. 6:33; Lk. 17:21; Mt. 4:17; Mk. 1:15; Mt. 6:9, 10, 13; Mk. 10:15; Mt. 18:3, 4; Mt 19:14; 7:21; 5:3; 5:10; 13:43; Mk. 4:26, 27;Lk. 9:62.

The great number of interpretations which have been given to the concept of the "Kingdom of God" has left the casual reader in confusion. In treating this subject one might deliberately choose one interpretation and rise to the heights of inspiration and for the moment carry his audience to what would seem to be the one and obvious meaning of the "Kingdom." Such a technique invariably fails to give an intelligent understanding of the term. Sooner or later the individual members of the audience will stumble upon other interpretations in sufficient strength and number to usher in once again the state of confusion they had hoped to leave behind.

This is one section of the Lord's Prayer where emotionalism and oratory should be displaced by a scholarly understanding of what the term "Kingdom of God" has stood for. One thing we are sure of, Jesus came out of Galilee preaching, "The time is fulfilled and the kingdom of God is at hand; repent ye, and believe the gospel."[*] We can never hope to understand the mission of Jesus apart from the "Kingdom of God" for it was the burden of his message. Because of its great importance all teachers of religion, in so far as possible, should speak intelligently about the meaning of the "Kingdom of God." It must be approached after a careful and sympathetic study of the entire life and work of our Lord.

The historical background of the "Kingdom of God" may be found in the expectation of the early Jews who looked for the reestablishment of the kingdom of David in all its power and glory. In such a temporal kingdom God would come and rule his people and all the nations of the earth would see his glory and bow down. But, alas, Palestine was at the cross roads of the world where the armies of Babylon, Persia, Egypt, Greece, and finally Rome constantly met through the centuries in epoch making battles. What chance did this insignificant dot on the map have of becoming a world power? When the nations around were at peace, the Jews were fairly prosperous, but this prosperity never extended beyond a few brief years. Another conqueror would sweep down across the land to devastate the cities and homes, and add new burdens of tribute upon an already broken people. It is little wonder that the Jews began to despair of a restoration of the kingdom of David, but they never lost hope in the coming of an all-conquering Jehovah who would lead the hosts of righteousness from the portals of heaven to overpower the hordes of the evil one. Through such an apocholyptic deliverance there would be established the "Kingdom of God" on earth. The Jews would be the chosen nation through which peace and order and authority would be established, following the dawn of the millennium. Through despair of the success of earthly armies the Jews clung to the hope that clestial armies would effect the miracle.

Jesus' own disciples cherished the confident hope that, as the Messiah, Jesus would claim the regal splendor that belonged to him; that in some miraculous way through the supernatural powers which they believed him to have he would overthrow the older and establish the new. They, themselves, would cast away the rough clothes of peasants and become adorned in the silks and satins of the royal palace.

After they were disappointed in this hope the disciples, along with most of the early Christians, including St. Paul, looked for the second coming of Christ at which time their original hopes would be fulfilled. But the first generation of Christians began to pass on, and it looked as though the "Kingdom of God" in their lifetime through the process for which they had hoped, would not be realized. The early church soon discovered that some form of permanent organization must come into being if it was to grow and successfully meet the challenge which surrounded it in a hostile environment. This organization, in the due course of time, would appear.

As the years went by more and more emphasis was placed upon the authority of certain bishops and councils. Human nature being what it is, a struggle for power between the sees and their bishops became manifest, culminating after a few hundred years in the success of the bishop of Rome. Thus it was not strange to hear affirmed the doctrine that the church and the "Kingdom of God" were one and the same, and that as the church spread throughout the earth so would the "Kingdom"; and in that day when the church was victorious the "Kingdom" would be fulfilled.

Martin Luther and the reformers challenged the authority of the church and rejected its interpretation of the "Kingdom." The reformers declared that the salvation of the individual was man's first objective. This salvation came, not through the Roman Church or its priests, but by faith. For thier authority these men turned to the Bible, and from henceforth the interpretations of the "Kingdom" have been as varied as the interpretations which reign through the Jews to the realization of the "Kingdom" in the heart of the believer.

Over the period of the last fifty years the rise and spread of the social gospel has been one of the outstanding developments of Christendom. It is not fair to say that the social gospel is wholly idnetified with an earthly kingdom, but certainly its proponents emphasize the making of a better world here and now. Peace, better housing, improved race relations, better schools, clinics, hospitals, recreational centers, vocational guidance, temperance, and a host of other related subjects are the topics most frequently stressed by those embracing this position. We have all heard the phrase, "Youth building a new world." Many summer conference programs are so arranged as to send the delegates back into the world with the idea that it is their job to bring in the "Kingdom" by improving the environment in which they live. The "Kingdom" as a heavenly order, as a Messianic hope, or as a complete victory of the church is superseded by the goal of improved physical surroundings.

As the reader of the New Testament comes to the center of Jesus' message, and here we refer to Mark's statement of the purpose of Jesus' preaching, "The time is fulfilled and the Kingdom of God is at hand; repent ye, and believe in the gospel,"

(Continued on page 13.)

---

[*] Mk. 1:15.

NEWS OF JAPAN CHRISTIAN UNIVERSITY.

Need for a strong Christian university in Japan to train "new leaders for a new Japan" will be laid before the congregations of the Protestant denominations which are cooperating in the founding of the International Christian University (ICU) at Mitaka, Japan, during the week of April 29 to May 6. It is estimated that at least 40,000 churches will be approached in the spring campaign for funds to implement the University program, according to Stanley I Stuber, executive secretary of the Foundation.

To insure the University's opening in April 1952, as scheduled, it is necessary that the basic buildings be completed and equipped, and funds for the University's operation during the first two years be provided this year, Dr. Stuber stated. While initial needs for the University have been set at $10,000,000, it will be possible to get the program underway in 1952 if one-third of this amount is in hand.

Remodeling of Hangar.

Immediate physical needs include completion of the partially constructed main classroom and administration office building, remodeling of an existing hangar as a physical education center, and construction of the University Church, student-faculty housing units, and the essential service buildings. In addition, sufficient funds are required to meet the University's first year's operating budget, through March 1953.

Already considerable progress has been made in providing for building needs. On the 350-acre campus, 17 miles from Toyko, work is underway on the completion of University Hall, the chief classroom and administration office building, which at a cost of $383,000 is now in course of complete rehabilitation. Plans have been drawn for the conversion of a one-time hangar into an immense field house and physical educational building. Sheds that were built as an airplane assembly plant will be rebuilt into a comprehensive science building. All these semi-complete buildings were units of an aeronautical engineering institute which the Japanese militarists began during the war. The tract of land on which the buildings stood was acquired by purchase through funds raised by the Japanese people who to date have contributed about $450,000 toward the founding of the new Christian university.

International Faculty.

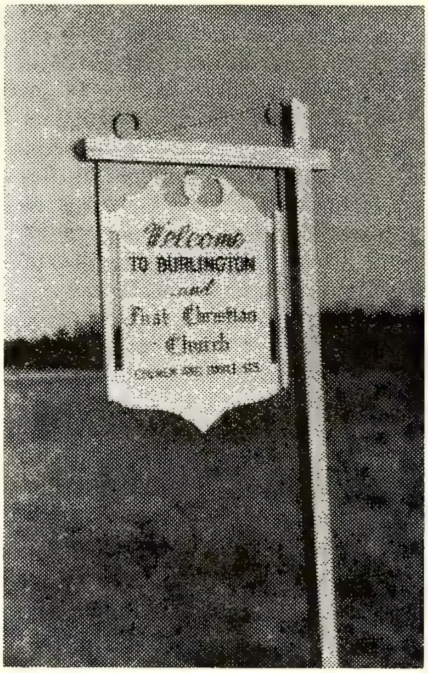
Under the leadership of Dr. Hachiro Yuasa, the American-educated president of Doshisha University, Kyoto, who gave up his post to be the first president of ICU, an administrative staff has been organized with Dr. Maurice E. Troyer, formerly professor of education at Syracuse, University, as vice-president in charge of curriculum and instruction, and Harold W. Hackett, one-time assistant treasurer of the American Board of Commissions of the Congregational Christian Churches, as vice-president in charge of business administration. Work toward the organization of the faculty has progressed to the point where more than 200 candi-

(Continued on page 15.

SIGNS OF THE TIMES.

This sign speaks for itself. It speaks well of Burlington, North Carolina, and the First Christian Church of that city. It links the city and the church together in a wholesome way. That is as it should be, for the church is an invaluable part of the city. The church must seek to be a worthy representative of the city, an advertisement of the city at its best.

Some of our traditional advertising leaves much to be desired. Frankly, it is "cheap." Much of it is a liability rather than an asset. Churches need to be public relations conscious. Vision and imagination are necessary in the formulation of a modern, dignified program of public relations for the church. The church must specialize in what Dr. Ronald Bridges calls "The Fine Art of Communication."



Rev. Henry E. Robinson and his co-laborers at Burlington have given us Exhibit A. in this field. Sometime ago Mr. Walter Graham suggested that the construction and erection of new bulletin boards would be an excellent project for the Laymen' Fellowship. We commend the plan and the pattern.

HANK'S CHAPEL.

The intermediate class had a successful social at the home of Mr. and Mrs. Simon Burke. After several very interesting games led by Frances Sanders, the group roasted weiners and marshmallows. After everyone was filled with hot dogs, they retired into the living room and watched television. The group wishes to thank Mr. and Mrs. Burke and other parents and grandparents in the community for opening their homes to them for parties and good times.

Allen Langley has enlisted in the U. S. Army Air Force and is stationed at Sheppard Air Force Base in Wichate Falls, Texas. We miss Allen a great deal. The girls have agreed to meet and make candy to send him and other boys who are in service. We would like to urge everyone, young and old alike, to write to the boys in service and above all make a special place in your prayers for them.

We would like to say "Good Luck" to the Youth Fellowship group of Wake Chapel. Fred P. Register is their pastor, and Mr. Register is working with them in preparing a play entitled, believe it or not "Church Bells." We are planning to visit with them when the play is given. Pattie Lee Coghill has asked us to send information up to Elkton, Va. A group there is desiring to give it sometime soon. We are glad these groups are going to give the play and hope it will get something new started to keep Youth active in their church.

As we wrote before, our group has taken great interest in Bible skits. We have divided up into groups and one group is responsible for a skit at each meeting. At our last meeting, we had a very impressive skit led by Tommie Farrell. They acted out a story found in I Kings 18. This is the story of Elijah proving his God true against the many prophets of false gods.

Harold Boone.

News of Elon College

President L. E. Smith, Elon College, N. C.

THE NORTH CAROLINA SYMPHONY ORCHESTRA.

During the depression in the early 30s, the North Carolina Symphony Orchestra was organized. It began in a very modest way with headquarters at the University. There were between twenty and thirty members in the organization. To begin with, it was financed by W. P. A. funds. As economic conditions improved, the orchestra improved and convinced the general public in North Carolina of its worthwhileness and that it should have a permanent place in the cultural and entertainment life of the state.

In 1945, Mr. Benjamin Swalin was elected conductor of the North Carolina Smyphony Orchestra. Mr. Swalin is a very capable and efficient conductor. He has built a very unusual musical organization. Its itinerary and plan of operation calls for at least one concert in every county in the state, if possible. The principal city in each county is approached to form a North Carolina Symphony organization, the purpose of which is to sell tickets, solicit funds, and secure sufficient money to justify a program by the orchestra in the city or in the county. The entire county is supposed to give its support to this program. In addition to the funds realized by the sale of tickets and contributions from individuals, the state of North Carolina makes a substantial appropriation to the orchestra annually.

For the past four years, the program for Alamance County has been given in Whitley Auditorium, Elon College, North Carolina. This, of course, means a capacity audience when the orchestra appears. The program for Alamance County was broadened this year. On Wednesday, April 11, a program was given in the Elon College Gymnasium for the colored children of the public schools. All colored children in school, from the third grade up, were invited. There were between 2,000 and 3,000 of these colored children, together with their teachers, in attendance. This was a most unusual occasion.

On Thursday morning at 10:30, a program was given by the symphony in the gymnasium for the white children in the public schools of Alamance County. The gymnasium will seat 4,600 adults. Every seat was taken, and practically half of the playing floor was filled with children sitting on the floor. It is conservatively estimated that there were nearly 6,000 people in the gymnasium for this concert. It was really an inspiring occasion. To transport these children from the different schools of the county to Elon College, Thursday morning, 68 buses were used which carry from 30 to 70 children. In addition, an unestimated number of automobiles were used. It was a day the like of which Elon College has not heretofore experienced.

The annual concert by the orchestra was given in Whitley Auditorium at 8:15 Thursday evening. The auditorium was filled to capacity.

There were 66 members in the orchestra. In addition to the regular orchestra and its conductor, pianist Fred Sahlman, a music major and senior at Elon College, was guest soloist for the occasion. Fred has been guest for the orchestra at Elon College for the past four years, and usually plays with the orchestra on two or three other occasions during the year. Mr. Sahlman is always greeted with applause and is greatly enjoyed by the audience. It is a privilege to have the orchestra come to Elon College for its annual program, and an honor to have one of Elon's students selected as piano soloist for the occasion.

APPORTIONMENT GIVING.

In the ebb and flow of the economic tides of our country, our small colleges, dependent quite largely on student tuition and fees, are driven and tossed. At present, they are only on the rough seas. There are shoals and sandbars ahead. The skill and support of their constituency will determine their continuance and success. The lack of support will almost certainly cause their wreckage.

The Southern Convention, our church, is greatly concerned as to the outcome of our institution, Elon College. Will it be able to continue its sailing, or will it be wrecked in the storms? The answer lies largely with the church. If every church will do its duty by the college, there will be no question to the result of what Elon College shall be able to do while the storm is passing. There are different ways in which our ministers and members of our church may assist the college:

First, by inducing its own young people who go to college, to enter Elon, our own institution of higher learning.

Second, to speak to our neighbors and friends about the college, its advantages from the standpoint of education, culture, and religion, and recommend Elon College to them as a suitable school in which to enter their children.

Third, by seeing that their church, the local church, raises $1 per member of enrollment so as to meet its full quota for the Sustaining Fund for the college.

Fourth, to see that their church, the local church, pays its conference apportionment promptly and in full.

If all who should, will make these efforts this year, Elon College will be stronger in every respect and more sure than ever before.

Previously reported		$2,599.46
Eastern N. C. Conference:		
Oak Level	$ 30.00	
Pope's Chapel S. S.	5.25	
Eastern Va. Conference:		
Franklin	$ 122.50	
Norfolk, Bay View	40.00	
Richmond, First	50.00	
N. C. & Va. Conference:		
Lebanon	$ 13.77	
Shallow Ford	20.00	
Valley Va. Conference:		
New Hope S. S.	$ 7.00	
Winchester S. S.	8.34	
		296.86
Grand Total		$2,896.32

THE BIBLE.

(Continued from page 3.)

glory and a river of pleasure. It is given you in life, will be opened at the judgement, and be remembered forever. It involves the highest responsibility, rewards the greatest labor, and condemns all who trifle with it's holy contents.''

Sarah Anne Chaffin Walker wrote this at her leisure, taking time to think about it, had it printed by her Grandson, Charles Franklin Stround, editor and owner of *The Davie Record.*

On her 81st birthday, she had a copy mailed to me, her granddaughter, and to each of her other decendants—more than 40 in all.

Copies were also mailed to her close friends.

Ella Walker Ballentine.
Varina, N. C.

Church Women at Work

With Emphasis on Missions

Mrs. F. C. Lester, *Editor*

840 Sunset Avenue, Asheboro, N. C.

MEET MISS HARRIET YARROW.

Harriet Yarrow was born in Oakland, California, but studied at Northfield Seminary and Wellesley College in Massachusetts. She also has her master's degree from Columbia University. She taught in elementary and junior high schools in this country and served for a year as an extension worker in New Mexico, before going as a teacher to Turkey.

Miss Yarrow first sailed for Turkey in 1927,, working in Istanbul for six years. From 1934-1939 she was a teacher at the American Institute in Izmir. From 1939 to 1945 she was back in the United States. In 1945 she sailed for Turkey again, teaching for three years at our school at Tarsus before returning to Izmir, where she is still located. (Izmir is old "Smyrna" which is near the biblical town of Ephesus where Paul preached for several years.)

The American Collegiate Institute was founded in 1877, and reestablished by Miss Olive Greene in 1923 after the Smyrna fire at the time of persecution of the Armenians by the Turks. Now there are about 275 girls in the school. Let Miss Yarrow tell us something about it.

* * * * *

A LETTER FROM MISS YARROW.

"We have much to be thankful for as we look back over the year. Perhaps I sense things the more keenly for my nine-year absence in America and in Tarsus.

"We have had a good year at the American Collegiate Institute, with earnest work, many merry occasions, and opportunities for service marking the days.

"I consider the school's most outstanding achievement to be its ample, happy opportunities for service. Altruistic giving is something which is not always clearly understood in this country. . . . The service project this year was at the local municipal children's hospital.

"It has been gratifying to me as I return, to be convinced of the high worth of our graduates. True, they are not bringing in the new day in Turkey as rapidly as I in my youth anticipated. But they are splendid women, and leading useful lives, while a smaller number of our older graduates have found positions of national influence, particularly in educational fields.

"Turkey is a fast-moving country, eager to take her place among the western nations, ready to emulate *anything* western, particularly America. America's answer is too frequently business interests, which do not claim to be altrustic, second and third rate movies, cheap magazines, and ammunition.

MISS HARRIET YARROW.

"We pray with you that our joint endeavor after spiritual values in this land of seeking may prosper, and that, at home, Our Christian World Mission may succeed."

* * * * *

MAY FELLOWSHIP DAY.

The date of May Fellowship Day is May 4th. Many societies have doubtless completed their plans.

If you have not decided on the type of service, why not arrange a fellowship luncheon? This arrangement would make it possible for business women to come on lunch hour to at least a part of the service.

The theme "Thank God for Work" is thought provoking and presents opportunities for a helpful and inspiring program. The Fact Book is full of good material and suggests many other sources of information which can be used to good advantage. The "Show of Hands" at 1c each is fine to make an impressive service and food for thought for every women.

The program pocket may be ordered for 50c from United Council of Church Women, 156 Fifth Avenue, New York. There are several articles in the February "Church Woman" and program helps may be found in the March and April issues of the same magazine.

We hope to hear that many societies have observed May Fellowship Day in some way, either in luncheons of their own or with groups of other denominations.

Mrs. Robert A. Whitten,
Chairman Interdenominational Cooperation.

* * * * *

PILGRIM GUILD TEA.

As a courtesy to Rev. Richard L. Jackson, returned missionary from Shaowu, China, and formerly of Waverly, Virginia, the Pilgrim Guild of the Congregational Christian Temple honored the missionary following his address with a tea in the social hall.

The hall was effectively decorated with spring flowers, evergreens and lighted candles. The tea table was covered with an imported lace cloth centered with a beautiful arrangement of gladiolas and snapdragons and silver candle holders with lighted tapers. Mrs. Millard Stevens and Mrs. Erwin Gibson presided over the punch bowls at each end of the tea table. Members of the Youth Fellowship assisted in serving. Mrs. Wesley Salmons and Mrs. C. P. Brackett were in charge of decorations and arrangements.

Mrs. W. Millard Stevens.

* * * * *

VALLEY RALLY.

The women of Districts One and Four of the Valley of Virginia Conference held their Rally at the Mayland Vhurch on Sunday afternoon, April 8th.

The meeting was called to order by Mrs. J. E. Bryant, president of the Women's Conference. A lovely worship service was led by Mrs. E. J. Rohart, who used as her theme, "Worship that Glorifies God." Mrs. Florence Spitzer of the Mayland Church gave the address of welcome and Mrs. A. W. Andes of Antioch responded.

Churches represented were: Bethlehem, Concord, Mayland, Wood's Chapel, Antioch, Linville, and New Hope. A group from Winchester also were present.

Superintendents elected were: District No. 1, Mrs. Harold Rhodes; District No. 4, Mrs. John Lewis Kagey, Miss Pattie Lee Coghill introduced the first guest speaker, Mrs. E. E. McClintock, who spoke on five phases of women's work — Spiritual Life, Christian Education, Friendly Service, Social Action, and Stewardship. This was very enlightening and interesting for all.

Last but not least, Rev. Richard L. Jackson was introduced to the group by Mrs. R. A. Whitten of Winchester. We were all blessed by the inspirational message of Mr. Jackson. He spoke of several men and women among our Chinese friends who are chosen vessels of God, going forth, through these perilous times in China, in his name. He emphasized that they need our prayers. After hearing Mr. Jackson we feel that we are in closer communion with our friends in China, and we have a better understanding of what our missionaries are doing, and what they are suffering for the cause of Christ.

The benediction was pronounced by Rev. E. J. Rohart.

MRS. AUSTIN KIPPS.

REPORT OF WOMAN'S BOARD EASTERN VIRGINIA CONFERENCE.

QUARTER ENDING MARCH 31, 1951.

Balance on hand last report ...		$ 122.79
RECEIPTS.		
Offering—Suffolk District Meeting		55.85
Offering—Norfolk District Meeting		35.51
Women's Socities. (On Apportionment.)		
Antioch	$ 12.25	
Begonia	5.00	
Berea (Nansemond) ...	20.00	
Bethlehem	85.00	
Cypress Chapel	28.00	
Cypress Chapel (Agnes Brittle Circle)	15.00	
Dendron	15.00	
Eure	13.50	
Franklin	75.00	
Great Bridge	15.00	
Holland	40.00	
Holy Neck	37.50	
Hopewell	5.00	
Isle of Wight	20.00	
Liberty Spring	50.00	
Mt. Carmel	17.75	
Mt. Zion	7.50	
Newport News	30.00	
Norfolk:		
Bay View	19.00	
Christian Temple	87.50	
First	21.80	
Little Creek	6.25	
Rosemont	50.00	
Second	20.00	
Oak Grove	9.60	
Oakland	18.75	
Portsmouth:		
Elm Avenue	15.00	
First	25.00	
Shelton Memorial	20.00	
Shelton Memorial (Y. W.)	10.00	
Richmond, First	12.50	
South Norfolk	30.00	
Suffolk	162.50	
Suffolk (Staley Society)	22.60	
Sunbury (Damascus) ..	25.00	
Union (Southampton) ..	19.10	
Wakefield	18.10	
Weverly	13.75	
Windsor	12.50	
	———	1,110.45
Young People.		
Barrett's	$ 6.25	
Berea (Nansemond) ...	12.50	
Bethlehem	25.00	
Burton's Grove	8.00	
Cypress Chapel	25.00	
Dendron	11.00	
Eure	6.30	
Franklin	9.00	
Great Bridge	5.00	
Holland	4.00	
Holy Neck	10.00	
Liberty Spring	15.00	
Mt. Carmel	16.50	
Mt. Zion	2.00	
New Lebanon	6.40	
Newport News (High S.)	5.00	
Norfolk:		
Bay View	1.75	
Little Creek	2.50	
Rosemont	18.00	
Oak Grove	2.20	
Oakland	12.00	
Portsmouth, First	7.50	
Suffolk	65.00	
Sunbury (Damascus) ...	20.00	
Union (Southampton) .	12.50	
Windsor	10.00	
	———	318.40
Juniors.		
Antioch	$ 4.00	
Berea (Nansemond) ...	6.25	
Bethlehem	5.00	
Cypress Chapel	2.00	
Dendron	1.60	
Eure	1.12	
Franklin	7.75	
Holland	5.00	
Holy Neck	5.00	
Liberty Spring	6.85	
Mt. Carmel	4.00	
Newport News	3.00	
Norfolk:		
Bay View	1.50	
Christian Temple	18.71	
Rosemont	1.50	
Oakland	1.25	
Portsmouth, First	3.00	
Suffolk	20.00	
Windsor	4.27	
	———	101.80
Cradle Roll.		
Cypress Chapel	$ .50	
Eure	1.12	
Franklin	2.00	
Liberty Spring	5.00	
Mt. Carmel	1.00	
Mt. Zion	1.00	
Oakland	3.70	
Portsmouth, First	1.00	
	———	15.32
Thank Offering.		
Bethlehem	$ 2.00	
Bethlehem (Juniors) ...	7.00	
Holland	20.00	
Liberty Spring	25.50	
Mt. Zion	5.00	
Newport News	15.00	
Norfolk:		
Christian Temple	15.00	
South Norfolk	30.00	
Waverly	5.00	
	———	124.50
Life Memberships.		
Holland	$ 10.00	
Holy Neck	10.00	
	———	20.00
Memorials.		
Holy Neck	$ 10.00	
Shelton Memorial	10.00	
Suffolk	20.00	
	———	40.00
Friendly Service.		
Holland (Franklinton Center)	$ 10.00	
Holland (Christian Education of a Chinese National)	10.00	
Newport News (Franklinton Center .... (Given by Laura Butler Circle)	10.00	
Sunbury (Near East) ..	5.00	
	———	35.00
Total		$1,765.47
Grand Total for Quarter ..		$1,979.62
DISBURSEMENTS.		
Mrs. E. E. McClintock (Dist. Mtg. Speaker) .	$ 20.00	
Richard L. Jackson (Dist. Mtg. Speaker)	15.00	
Gurley Press(Programs, Dist. Mtg.)	6.50	
Suffolk Floral Gardens .	7.50	
Mrs. W. V. Leathers, Treas.	$1,659.33	
Barbara Bradshaw, Treas. Youth Fellowship (one-third Young People's funds)	106.14	
	———	1,814.47
Balance in Treasury		$ 165.15

PUBLIC AND PRIVATE MORALITY.

(Continued from page 4.)

due to two factors, the reports says.

"One is the fact that the stage was set, so to speak, for the breaking of the scandal by the nation-wide concern over 'five-percenters,' deep freezes, shady practices in the conduct of elections, the ready resort to character assassination by men in high places, the appearance of corruption in college athletics—all of it cumulative evidence that effective moral standards are shockingly lower in many areas than we had been ready to believe.

"The other factor contributing to the vast crescendo of concern and indignation is, of course, television, which makes the investigation of racketeering a national spectacle."

Information Service points out that "the question whether the constitutional rights of persons accused of wrong-doing are violated by exposing them to television may assume large proportions."

(Continued on page 15.)

FOR THE CHILDREN

MRS. R. L. HOUSE, *Editor, Southern Pines, N. C.*

The new Youth Church just off the campus at Elon College is proving itself to be a real church—not just a glorified Sunday school. The church prospers because the members are interested in making it prosper. The cooperation of these young churchgoers has been most encouraging. They have taken part willingly in the worship services and are now planning to conduct the entire worship service for May 27, 1951.

The church is made up of the children from the town and orphanage of Elon College. Those attending are in the third throught the eighth grades in school. There are 87 children on roll; the average attendance has been 70. There are 20 members of the choir, which sang at the college chapel, March 11, while the college choir was on tour. The pianists are Deanna Braxton and Jean Loy. Deanna has also sung several solos for our worship services.

The secretary of the church is Jean Daughtrey; her assistant is Glenda Burke. They have kept an accurate record of our services. We also have three committees: Ushers—Al Noah, Chairman; Altar — Edward Pierce, Chairman; and the Get-Well Committee, Tommie Boland, Chairman. All of these committees function constantly. They have accepted the responsibility as well as the honor of their offices.

A picnic is being planned for the near futre for the boys and girls. Other recreation is being planned for the summer months. We hope to have softball and other games that the children request. The Youth Church will meet with the Adult Church April 29. The children meet with the adults periodically to worship together. Rev. Howard Bozarth is the senior minister.

The parents of the children have, of course, helped to make this church grow. They have seen that the children come. They have helped with the music. They have helped by furnishing food and recreation for our Valentine party. They have been happily amazed at the interest shown by the children. The children, in turn, are very happy that the adults have made their church possible. We feel that the separate worship has not lessened the feeling of fellowship between the parent and the child. Instead, it has created a new fellowship between the child and God, his parents, and his friends.

Below is a typical service of worship of the Elon College Community Youth Church:

• • •

Prelude
Call to Order
Hmyn—"Come, Thou Almighty King"
Invocation and Lord's Prayer
Responsive Reading—"The Help of the Humble"
Old Testament Scripture—Job 42:1-6
Musical Meditation
New Testament Scripture—Matt. 5: 1-12
Offering and Doxology
Pastoral Prayer and Choral Response.
Hymn—"My Faith Looks Up to Thee" No. 498
Sermon—"They That Mourn"
Hymn—"I Would Be True"
Hymn Study—"The Voice of God is Calling"
"I Love to Tell the Story"
Stories—"Sensitive to the Needs of Others"
"Sadhu Sundar Singh"
Benediction and Choral Response

Max Vestal is the advisor for the group. Congratulations to Mr. Vestal and his young parishoners.

PLEASURE IN WORK.

By MABEL-RUTH JACKSON.

Issued by the National Kindergarten Association.

Mrs. Smith started to ring the Blanton's doorbell and then paused as the sound of singing, with intermittent laughter, floated out to her. Glancing through the window near the door, she saw Mrs. Blanton and her five-year-old daughter, Linda, busily dusting, and heard them singing as they worked. Mrs. Blanton was wiping off the top of the mantel and the objects on it and small Linda was rubbing the rungs of chairs; both seemed to be having a grand time doing their work.

Mrs. Smith started to leave, thinking she would come back later, when Mrs. Blanton looked up and saw her. "Mrs. Smith!" she called. "Don't go away. Come on in!"

"I didn't want to interrupt," said Mrs. Smith.

"Oh, we're just about through. Aren't we, Linda?" Mrs. Blanton responded.

"Yes," said Linda. "I'll go and put my dolly to bed nom, Mommie."

"All right, dear," said her mother. "You have helped me very much with the dusting, Linda."

"I'm glad," answered Linda, a satisfied look on her smiling face as she ran off.

"Isn't she too small to do any work really well?" asked Mrs. Smith, glancing down at the lower part of a chair.

Mrs. Blanton laughed. "Oh, I know there's still some dust left there, but I feel it isn't the perfection of the work that counts at this stage. What I'm striving for right now is to have Linda learn to *like* work. That's the reason for the singing you heard."

"I wondered about that," said Mrs. Smith. "I never saw a mother and daughter having so much fun working together."

"One day," said Mrs. Blanton, "I heard the 'Volga Song" on the radio and it gave me an idea. I thought it would help me with my problem, which was teaching Linda to perform little duties and to *like* to do them. I used to despise some of the chores I had to do when I was a youngster, and I didn't want Linda to feel that way. I now thought of those boatmen, rowing away and singing as they did it. You know—'Yo, heave ho! Yo, heave ho!' Then I remembered some sea chanties and railroad songs, all of them, I think, sung as an accompaniment to work—to make work easier. Why couldn't I adopt that old custom, I sonsidered."

"I believe you have a good idea," said Mrs. Smith slowly, "a very good idea."

"There isn't any joy in work itself—it's the spirit in which it is done which makes it either delightful or a bore. There's where the chance for character-growth comes in. Making a game of the chore helps tremendously. And I always remember to express appreciation," Mrs. Blanton added.

"What you said about it being the spirit in which work is done that is most important impresses me," said Mrs. Smith. "I've been nagging my children too much, I'm afraid. Maybe they look on the little duties I expect them to perform as drudgery.

(Continued on page 15.

Youth at Work in the Church

MAX VESTAL, Box 792, Elon College, N. C.
MISS ANN TRUITT, *Associate*

SCHEDULE OF KEN STOKES.

We are very fortunate to have Ken Stokes come to the Southern Convention. While he is here, he will be speaking at the following places:

April 29—Burlington, Carolina Fellowship Rally.
May 1 and 2—Norfolk, Christian Temple — Southern Convention Women's Meeting.
May 4 and 5—Cypress Chapel — Southern Convention Youth Fellowship Officers.
May 6—Richmond—Virginia Youth Fellowship Rally.

PILGRIM FELLOWSHIP OFFICER'S CONFERENCE.

Calling all Officers—

Southern Convention Pilgrim Fellowship Officers.

Conference Pilgrim Fellowship Officers.

Counsellors are Officers too!

Welcome to Cypress Chapel! says Mrs. Henry Rountree.

To the Officers Conference—

May 4 and 5, 1951.
Begins Friday (4th) with supper.
Closes Saturday afternoon, when business is concluded.
Cost: $3 per person for your meals.
Bring a sheet and a blanket; pillow furnished.
Meet at Cypress Chapel, near Suffolk, Va.
This is Jack Byrd's home church and Jack is President of the Eastern Virginia Young People.
Jack's address: Rt. 1, Suffolk, Va.

Why Come—

Work out plans, goals, projects for Southern Convention Pilgrim Fellowship.
Special planning for local church youth groups.
Program Material — let's provide some real stuff for the local church groups.
Learn to know other Conference and Convention Pilgrim Fellowship Officials.
See if our Counsellors are on the Ball.
Remember Crabtree Leader's Conference last summer.
This charted the course for one year; let's do better now.

Right Now—

Reserve May 4 and 5; mark it on your calendar.
If in school, plan to be away on May 4 and 5.
If working elsewhere, secure leave of absence for May 4, 5.
President of each Conference and Convention Pilgrim Fellowship contact your fellow officers and urge them to come.
Begin to save your money for transportation, etc.

W. J. ANDES, *Chairman,*
Leader's Conference.

NORTH CAROLINA STATE-WIDE RALLY.

The State-Wide North Carolina Youth Rally will be held at Burlington on Sunday of this week. Ken Stokes, president of the National Pilgrim Fellowship is to be guest speaker. He has a reputation for outstanding inspirational speeches and should be most interesting. Art Detwiler, whom many of you will remember from the summer conference at Elon College last year, will have charge of recreation. That is a guarantee of lots of fun. There will be a picnic supper together (bring your own) and following that there will be shown a movie, "Konji Comes Home." An offering for the Filippino Project will be taken, so come prepared to do your bit.

Program.

2:30 Registration—Hymn Sing.
3:00 Worship Service — Greensboro, First.
3:15 Welcome — Warren Matthews, President Southern Convention Youth Fellowship.
3:30 Address—Ken Stokes, National President of Pilgrim Fellowship.
4:00 Recreation.
4:30 Reports by Conference President.
5:00 Conference Meetings.
5:30 Dinner, Get acquainted, Eat, Skits, Songs.
7:00 Movie—*Kenji Comes Home.*
7:45 Address—Warren Matthews.
7:55 Offering and Dedication.
8:00 Benediction.

VALLEY OFFICERS MEET.

The officers and counsellors of the Valley Young People had a fine meeting in the home of Mrs. A. W. Andes. They made plans for getting a bus to Richmond for the State-wide Rally, May 6. Ken Stokes will speak at this rally. They also made plans for Camp, July 16-23, and for the summer rally at Leaksville Church, Luray, June 24. The group enjoyed a picnic style supper with lemonade and coffee furnished by Mrs. Andes.

RELAX WITH MAX.

We got quite a rivalry going between the conferences for this statewide rally. I'm kinda in a pickle. I'm vice-president of Western North Carolina and a counsellor for the Elon Group in the North Carolina and Virginia. Wouldn't it be nice if each one had 300 people there? Then we could tie, and wouldn't have to lose either place?

* * *

I went down to Southern Pines Sunday for a couple of good meetings. Rev. House put on his apron and joined with Mrs. House in being hostess at their home after the meeting. He concocted a very delicious drink, called "coconut something."

* * *

Woke up this morning with little, red bumbs all over me. The nurse says I got measles, so I'll be taking it easy for a day or two. If any of you would like to come by and relax with Max, okay.

SUNDAY SCHOOL INSTITUTE.

SHALLOW WELL CONGREGATIONAL
CHRISTIAN CHURCH.
JONESBORO HEIGHTS, SANFORD, N. C.
SUNDAY, APRIL 22, 1951.

Sponsored by the Eastern North Carolina Sunday School Convention, Rev. Fred P. Register, President, Presiding.

Afternoon Session.

2:30 Registration.
3:00 Opening Hymn.
Roll call of churches and introductions.
Worship—Conducted by Mr. Rex Powell, Past President S. S. Con-Convention.
Panel Discussion—"Improving My Sunday School"—led by Mr. Register.
Members of Panel:
Dr. Robert Lee House.
Rev. Eugene Talley.
Pattie Lee Coghill.
Mrs. F. C. Lester.

(Continued on page 15.)

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

THE SETTLEMENT IN CANAAN.

Lesson V—April 29, 1951.

Memory Selection: *Be strong and of good courage; be not affrighted, neither be thou dismayed; for Jehovah thy God is with thee withersoever thou goest.* Joshua 1:9.

Lesson: Joshua 14:6-13; Judges 2:7-10; 21, 25.

Devotional Reading: Joshua 1:1-9.

New Occasions Call for New Leaders.

Moses was dead. He had been a great organizer, teacher, leader. As we learned in last Sunday's lesson, it was he who, in the goodness and under the guidance of God, had welded a mob of slaves into a nation with a code of law and a culture in which religion was the basic factor. But he was gone. And gone just as the people stood on the edge of the Promised Land. What would happen now? What did happen? The same thing that always happens under the circumstances—God had another man to take the place of the man who had gone. God buries the worker but carries on the work. His plans may be delayed, they cannot be thwarted.

Joshua was of course much different from Moses. He was a soldier, a man of action, a man of great physicial courage. But the times needed just such a man. Before the Israelites lay Canaan which must be conquered. It was the spot for a man like Joshua. New occasions call for new leadership. I knew a minister once who was no great shakes as a preacher, and he wasn't so hot as a pastor, but he was good at putting a church on a sound financial basis and in paying off church debts. He did a good piece of work, and then moved on. I knew of another case in which a church had a difficult and almost disastrous experience under a pastor who "messed things up" aplenty. The bishop sent as his successor a minister who was gracious and mellow, and who healed the breach. It takes all kinds of people to further the progress of the Kingdom. There is a place for all of us and each of us.

A Goodly Land.

Canaan, of course, appeared as a goodly land to the Israelites who had been wandering for forty years in the "desert." It had green fields and streams and trees and fruit trees, and vineyards and things that were a delight to the eye of man. But even at that it had its difficult and dangerous aspects. They were walled cities and cruel people and hardships galore. But it was a goodly land—it was the kind of land that would call forth qualities of courage and resourcefulness and faith and cooperation. That is what really makes a goodly land, or a goodly place. Easy things and places are not good things and places—not for characters.

Possessing the Land.

They were to have every place that the sole of their feet should tread upon. God gave them the land, but only for the taking. They had to take possession of it, to lay hold upon it, to subdue it. There are many goodly lands awaiting our conquest. Think of the wealth of good literature, waiting only to be read; of many fields of human endeavor into which one can enter, but God does not lay them unbidden into our heads or our hearts. And what shall we say of character? The only limit, generally speaking to how good a man can be is the man himself—it is a goodly land which we can have if we possess it.

Time Marches On.

It had been forty years since Caleb and Joshua had been sent, along with representatives from the other tribes of Israel, to spy out the Promised Land. They had brought back a minority report concerning the situation. Like their fellow-spies, they saw the difficulties, but unlike them they saw the opportunities and counted on spiritual resources. But they were voted down, and as a result the people spent forty long wearisome years in the wilderness. Times marches on! And now only these two, Caleb and Joshua, of all that great host were alive and about to enter the land of Canaan. They were strong men, courageous men, practical men. But their hearts must have been filled with emotion as they thought back across all those years, so full of evidence of the providence of God, and as they looked at the land which God had at long last put within their grasp. God is not slack concerning his promises. The mills of the gods grind slowly, but they grind, and in due season God's clock strikes twelve.

Ah the tragedies that result because so many of us are faint-hearted. Like the ten spies, we see only the difficulties and dangers. We spend our years wandering in the wilderness when we might well be possessing the land. The young people who do not go to college, the people who do not venture in business, the people who draw back from following Christ because of the difficulties.

The Lure of the Dfficult.

To the writer there are few passages in all Scripture more inspiring than the section which makes up a part of today's lesson. Here is this grand old man of God, eighty-five years of age, straight and strong, about to receive his portion, or the portion for his people, of the land which forty years before he might well have had. Here he was well past the age when, in so many cases retirement is compulsory, and when almost universally it is desirable, asking for the "hill country" of Canaan. It was the most difficult part of the whole land. It involved backbreaking toll to cut down the forests and to clear the land, and there were fierce and strong tribes to be suddued. But at eighty-five, this old soldier said "Now therefore give me this hill country." One would have to go far to find a finer example of a man who kept the spirit of adventure and of eagerness and sheer zest for living to such a ripe old age.

What a rebuke this grand old fellow is to so many people in our modern world. Young folks getting out of school are looking for soft jobs, easy positions with big pay. And adults are just the same way. Thousands of men and women are looking forward to retirement, and the sooner it comes, the better. Elective courses in many instances take the difficult out of school work. Ease, comfort, convenience are the goal of most moderns. There are not many people who are looking for the hard places in life. And most of us would like to take the Cross out of Christianity. We water Christianity down, and make it an insipid and easy thing. All of this is dengerous business. Character is developed by overcoming and enduring.

A Generation that Knew not Jehovah.

Here was a case of one generation failing to pass on the religious heri-

(Continued on page 14.)

A STUDY OF THE LORD'S PRAYER.

(Continued from page 5.)

he is faced with the necessity of defining the "Kingdom of God." After reading the fore-going background the reader may not be facilitated in making a choice, but rather confused. Surely there must be a simple answer, for Jesus' teaching was a simple teaching, not given to establishing one's faith.

In approaching our common problem let us turn our eyes away from the "Kingdom" and focus them upon the whole life of our Lord. Is it not true that the secret of Jesus' religious insight lay in his ability to discover and perform the will of God? With this in mind let us look at the word "Kingdom" itself. The suffix, "dom" is attached to many words to indicate a state of being. "Serfdom" is the state of being a slave; "Christendom" is the state of being Christian; "freedom" is the state of being free; "kingdom" is the state of being a king. The "Kingdom of God" then, by this interpretation, is not the geographical boundaries of a terrestial realm, but rather the rule of God. In holding this interpretation one does not limit his conception of the "Kingdom" to social or personal, but rather to whatever province the rule of God has come.

It is a profitable exercise to look at the sayings of Jesus, references to which have been listed above, and apply this interpretation. So far as this writer is able to see it holds for every one. "The kingdom of God is within you." To be sure, if God's will is there. "The kingdom of God is the pearl of great price." Just so is his rule. "The time is fulfilled and the kingdom of God is at hand; repent—." That is the only avenue open to one who stands before God's will. The "kingdom of God" is likened unto a seed cast into the ground, and as the seed grows and bears fruit so does the will of God as it is adhered to by him who cherishes it. "No man, putting his hand to the plough and looking back, is fit for the kingdom of God." Just so is no man first for the "Kingdom" who turns has back on the will of God. And so on, we might take up each of these references and find the sharp and clear-ringing application of how God's "Kingdom" and his rule are indentified in the life of the individual and the life of the world. We go forth to establish God's rule. Need we quibble whether it be in the heart or in the community? To be sure, it cannot be in the community unless it is in the heart. But if it is in the heart it will be seen in due time in the community.

It is perfectly fair, however, for a person to ask the question, "What is the rule of God?" One need not be surprised to find varying answers to this question. Certain sects believe it to be God's will that they warn the people of impending doom. They go from house to house and tell of the great battle of Armageddon about to be fought between the forces of good and evil, and unless the hearers of this call join the camp of Jehovah they are eternally damned. Others preach that the rule of God is to secure ease. As one young man put it, he did not want to be honest, he wanted to be comfortable. But we need not spend much time with the doctrine of ease after looking into the life of Jesus. One might better say that life has, as its goal, triumph, not success. A life may end in poverty and disease but rise in triumph over them. Others believe that the rule of God is in heaven and that this life is but a testing ground in which we earn the right of entrance in to the eternal realm. In the search of the answer to this question let us use an ancient techniqque which seldom fails. How did Jesus discover and practice the will of God?

Roughly, there are four constant pursuits of our Lord which enabled him to discover and practice the will of God. In the first place Jesus was a frequent and regular attendant upon the services of the synagogue. That was in his church. Though he was frequently abused by the Pharisees who were the Rabbis of their day he found it necessary to associate himself with religious people. Jesus also knew the temple. He was there as a boy and no doubt frequently as a man. Jesus may have been a rebel at many points. Certainly he was a reformer. But in his striving to seek the truth he did not turn his back upon the fellowship of those who believed in God.

In the second place, he knew the scriptures. It is amazing that in the very brief accounts of Jesus' life the writers inserted so many quotations which Jesus uttered from the Old Testament. He knew the law and the prophets, and the history of his people. These were his bible. He knew his scriptures not from hearsay, but from first-hand study.

In the third place Jesus observed rigorously the practice of private devotions. The term "private devotions" hardly covers Jesus' faithful prayer-watch. Out of a busy life he would take, not twenty minutes, but days to go out upon the hillside, and there, in the loneliness and solitude of the wilderness, to search himself and to commune with God. One of the tragedies of modern life is that it makes this practice so difficult. Time and time again our religious leaders in the conferences of ministers will describe prayer so broadly that it can be done in any and all of the duties of life. Doubtless Jesus went about his life prayerfully, but sections of his life were given over to prayer. Prayer was not identified with the routine duties of the day. To be sure, Jesus lived in a remote day, but does that mean that his way of praying is remote? It has become so for most of us. This should not be so.

Lastly, Jesus knew God's will through the daily walk. Just as God speaks to us as we go about on errands of love and mercy, so he must have spoken often to Jesus. Here again we are amazed at the enormous amount of Jesus' life which was spent in helping others: healing, teaching, strengthening, encouraging. By so doing, Jesus could all the better know God's will.

Now, just look at our own lives as they may refer to the will of God. Faithful attendance upon the services of the church; constant and faithful Bible study; adherence to the practice of private prayer, and a multitude of daily deeds of kindness, these are the avenues over which God's will comes to man. Those who know these four avenues are those who most seldom raise the question of what God's will is, for they already know without asking.

The "Kingdom of God" is the goal toward which we strive. The will of God may be thought of as the technique by which the "Kingdom" comes. This is just another way of saying that the "Kingdom" and the will are one even as God and Christ are one. God is the supreme object, and Christ is the way.†

---

†"On earth as it is in heaven" is a phrase which Jesus uses here to lift the one praying to the height of aspiration. In the first lecture "heaven" is taken to mean "perfection." Here again, Jesus is thinking of a state of being in which God's will shall be done wholly and completely. All prayer should contain this note of aspiration. In the Lord's Prayer we find it here, and also in sections such as. "Who art in heaven," "For thine is the kingdom and the power and the glory, forever."

The Orphanage

J. G. TRUITT, *Superintendent*

Dear Friends:

I can hardly realize that more than half the churches and Sunday schools of our Convention have as yet sent nothing to the Orphanage during the first ten weeks of this year. This report brings our total to $12,507.21, and a few more than half of our churches are yet to be heard from. Come on, let us hear from the others —even though you may have to send a small contribution we want to hear from every church or its Sunday school. The hope is to have an offering once each month from every Sunday school. The offerings have been so good week after week I had thought, until just today I checked up to see, that almost all the churches had been heard from.

Last night we had a lovely worship service right here in our own Orphanage family. The children and their matrons all sat about in the big reception room of the Johnston Hall. Song books were handed each one and you should have heard our children sing! We sang, ''Tell Me the Stories of Jesus,'' ''He Leadeth Me,'' ''Blessed Assurance,'' ''I Am Thine O Lord,'' ''Take My Life, and Let It Be.'' Our little neighbor Shirley Cox played the piano for us. She is a granddaughter of the late Rev. L. I. Cox who was my own childhood pastor. After the songs and prayers I talked to them about ''Our Big Unseen Friend,'' and used as a text Psa. 23:1. The children were so sweet and quiet while I talked, and all seemed to feel near to one another and to God.

Our program will soon be on the go again. This time we are already scheduled for each Sunday in May. The fifth Sunday in April is open and so are the Sundays in June. If you would like to have these children let us know, and if we can arrange it we shall be glad to visit you.

We have gotten over the mumps, and tonsilitis. Everybody is all able to go to their meals again. We are still one matron short, which gives me quite a bit of concern. I am hoping and praying we shall soon be able to fill that vacancy.

God has been good to us here. Our children are well fed and happy—and they are well clothed. Funds have come in from many friends to keep us on an even keel. The fields and pastures are beautiful right now with their covering of green. It is a real joy to serve where there is real need and good cooperation. God bless you and may this be a good year for you.

JOHN G. TRUITT,
Superintendent.

Donated Commodities for the week.

Mr. L. S. Burton, Suffolk: 6 boys' suits.

Women of the Liberty Church: Box of clothing.

Jr. Dept., Suffolk S. S.: Box of clothing.

Miss Mary J. Earp, Washington, D. C.: Clothing.

Mr. J. B. Long, Elon College: 15 boy's sweaters.

* * * * *

REPORT FOR APRIL 12, 1951.

Sunday School Monthly Offerings.

Amount brought forward		$ 4,157.58
Eastern N. C. Conference:		
Lee's Chapel	$ 10.00	
Liberty (Vance)	23.79	
New Elam	22.00	
		55.79
Eastern Va. Conference:		
Dendron S. S.	$ 16.25	
Liberty Spring S. S.	20.00	
Newport News S. S.	12.50	
Rosemont	50.00	
Waverly	20.25	
		119.00
N. C. & Va. Conference:		
Bethel	$ 4.15	
Burlington S. S.	85.87	
Mebane S. S.	4.65	
Pleasant Ridge	24.00	
		118.67
Western N. C. Conference:		
Ramseur S. S.	$ 44.20	
Randleman	35.00	
		79.20
Valley Va. Conference:		
Bethel S. S.	$ 2.00	
Leaksville	45.00	
Linville	25.48	
		72.48
Total		$ 445.14
Grand Total		$ 4,602.72

Special Offerings.

Amount brought forward		$ 4,860.92
A Friend	$ 50.00	
The Duke Endowment	2,758.22	
Young Peoples Class, Wakefield, Virginia, for Richard Bridges	10.00	
W. M. S., Wake Chapel, for April Birthday party, and Betty J. Proctor's clothes	11.95	
Senior Class, Pleasant Ridge, WNC, for Thurman Arnold	2.00	
A Friend	4.00	
Interest	27.00	
Special Gifts	180.40	
		3,043.57
Grand Total		$ 7,904.49
Total for the Week		$ 3,488.71
Total for the Year		$12,507.21

SUNDAY SCHOOL LESSON.

(Continued from page 12.)

tage which it enjoyed, to another generation. And trouble and disaster followed. Those of you who are teaching in Sunday school are making one of the most valuable and vital contributions to the security and safety of our nation that can be made. We need more of the transmission of our religious heritage to the coming generations.

Social Anarchy.

''Every man did that which was right in his own eyes.'' One might think that was the way to have good times. It was the surest way to bring about evil days. Our doctrines of self-expression and personal freedom have gone to seed. We need new emphasas upon cooperation and self-denial and obedience to law.

Based on "International Sunday School Lessons;" copyrighted 1951 by Division of Christian Education, National Council of the Churches in the U. S. A.

MEMORIAL GIFTS

"Instead of Flowers"

Dr. John G. Truitt
Christian Orphanage
Elon College, N. C.

Dear Dr. Truitt:

Please acknowledge the enclosed $.................. as a memorial gift sent to the Christian Orphanage in lieu of flowers in memory of:

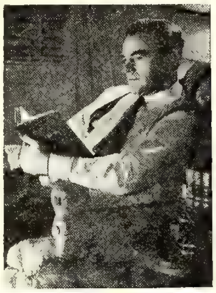
(Name of Deceased) (City) (Date of Death)

(Survivor to be Written) (Address)

Name..

Address..

Have You Read ?



FORWARD THROUGH THE AGES. Basil Mathews. The Friendship Press, New York. $2.75 cloth. $1.50 paper.

Dr. Basil Mathews, widely known author and churchman, died recently in England at the age of 71. His literary output was voluminious. He wrote many books based on Christian history and biographies of prominent Christians, among them, Livingston, Mott, and Christ.

From 1924-31 he was Literature Secretary of the World's Alliance of YMCAs in Geneva, becoming later Professor of Missions, and from 1940-44 Professor of Christian Relations at Boston Universtiy, Massechusetts. He also lectured on Christian international affairs at Union College, Vancouver (Canada), which conferred on him an honorary doctorate.

This, his last volume, covers the story of 2000 years of Christian expansion from a persecuted Jewish cult to a world-wide ecumenical Church, in one compact, comprehensive and interesting volume of 250 pages. The same book will appear in England under the title, "Disciples of All Nations." In terms of human interest, historical facts, biography and adventure, the author traces the story of the followers of Jesus through five great historical periods. Note a few of his intriguing chapters: "The Nameless One," "By Force or by Love," "A Thousand Years of Gain and Loss," "The Flags of Dawn Appear," "A World Team in Training," "New Maps for Old," and "The Miracle of Triumphant Survival."

These lectures were prepared in response to the invitation of the Missionary Education Movement of the United States and Canada, and were written specifically with the young people of these two countries in mind. For personal reading, as basis for study course, or as a reference book, the column will serve admirably and help point our generation anew toward the ecumenical City of God.

STRENGTHENING THE SPIRITUAL LIFE. Nels F. S. Ferre. Harper & Brothers, $1.00.

Nels Frederick Solomon Ferre is a Congregational minister and theologian. He is Professor of Philosophical Theology in the Vanderbilt Universtiy School of Religion. He taught previously in the Andover Newton Theological Seminary.

The book, which contains four lectures delivered before the Internatianal Convention of Disciples of Christ, begins with a homily on "The Divine Prescription Against Worry." The second lecture places prayer first on life's agenda, and suggests the posture and attitudes most conducive to a fruitful prayer life.

The last two chapters, which contain the heart of the book, are by far the most helpful. Those who speak in terms of "setting up a family altar" will be rewarded by a study of chapter three, "Strengthening through Family Devotions." Ways are suggested by which family devotions may be redeemed from monotony and made into a corporate, creative experience.

The final chapter, "Strengthening the Spiritual Life," deals helpfully with the problems of personal devotions. The author indicates the course by which his readers may "become practitioners of the spiritual life." His emphasis on devotional reading and stewardship are particularly helpful.

Do not be frightened by this Professor of Philosophical Theology! He writes with rare simplicity in this little volume. Hear the sane conclusion of this theologian: "Find the theology that answers your intellectual needs to see for yourself, that demands everything of you, and that leaves you still restless for the fuller truth and the better life." AMEN.

NEWS OF JAPAN CHRISTIAN UNIVERSITY.

(Continued from page 6.)

dates for teaching positions have submitted their credentials, and many of them have been interviewed. Half of the faculty will be Japanese, and half will be drawn from Europe, Asia, the United States, Canada, and Latin America.

In the United States the Japan International Christian University Foundation, Inc., 44 East 23rd St., New York 10, N. Y., is now being administered by Dr. Stuber. He has taken over the administrative duties of the late Dr. Ralph E. Diffendorfer, who assumed the post of executive vice-president shortly before his sudden death on January 31, 1951. As Dr. Diffendorfer's successor as president, Dr. Kenneth S. Latourette, Sterling Professor of Oriental History in Yale Universivty, will be the Foundation's presiding officer. As chairman of the Foundation's Executive Committee, Dr. John Coventry, a vice-president of the Foundation and secretary of the Board of Foreign Missions, Presbyterian Church in the U. S. A., will be the active head of the Foundation's policy-making body.

FOR THE CHILDREN.

(Continued from page 10.)

I think I'll have to try your idea. So don't be surprised if you come over to my place some morning and hear Johnny and me singing 'Farmer in the Dell'' while he is putting away his toys and I am picking up newspapers and such things.''

YOUTH AT WORK.

(Continued from page 11.)

DIVIDE INTO GROUPS.

Children's Workers—Pattie Lee Coghill, Leader.

Young People's Workers—Mrs. F. C. Lester, Leader.

Adults—Dr. Robert Lee House, Leader.

Picnic Supper: (Each bring own, Shallow Well will provide coffee).

Picture: "A Wonderful Life."

Benediction:

Shallow Well is located on Highway 421, 2 miles out of Sanford toward Lillington, N. C.

PUBLIC AND PRIVATE MORALITY.

(Continued from page 13.)

"The refusal of certain notorious persons to answer questions until the entire paraphernalia of television and newspaper photography was removed presumably fore-shadows a new type of legal battle."

Raising the question whether large scale publicizing will endanger civil rights, the report comments that Senator Wiley (R. Wis.) has introduced a resolution directing the Senate Committee on Rules and Administration "to make a thorough study of the various problems which have arisen or which might arise in connection with past or proposed televising or radio broadcasting, or motion picture or other photographing, of proceedings of the Congress and its respective Houses and committees."

Fine Art of Communication

Dr. Ronald Bridges, former Moderator of the General Council of Congregational Christian Churches and Executive Director of the Department of Broadcasting and Films in the National Council of Churches, addressed the Convention of the National Religious Publicity Council recently in New York City.

DR. BRIDGES.

Speaking at the meeting which marked the twenty-fifth anniversary of the organization, Dr. Bridges discussed "The Fine Art of Communication." He warned that "the worst weapon of war today is the GREAT LIE—not just ordinary old-fashioned lies, but the magnified, increased and stepped-up LIE." He said it was possible for people to be taken in by the GREAT LIE because the average person only rarely gets a glimpse of the GREAT TRUTH. Most folks, he said, were aware only of other people—performing with little truths, little lies.

"Most people," Dr. Bridges felt, "have no greater concept of truth than they get from their day-by-day contact with Christian people. People get plenty of contact," he pointed out, "with the day-by-day lie, not only with the 'white lies' they encounter in radio and newspaper reports and commercial advertising, but even in the churches." Stretching statistics, reports of "rump session" decisions as if they represented the opinion of the church as a whole, and glossing over the sins and unworthy attitudes of prominent members, were among the deviations from truth cited by this former theological seminary president. "How," he asked, "can the Church be a worthy steward of the GREAT TRUTH, if we are careless about the little truths, by which men know us?" Appealing for honesty in all communications relations, he concluded: "God doesn't need deception in His behalf. We must learn to tell the TRUTH gracefully, in a kindly manner, intelligently, that it may stand before men on its merits."

Southern Convention of Congregational Christian Churches.

1844 - Over a Century of Service to the Denomination - 1951

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME CIII RICHMOND, VA., THURSDAY, APRIL 26, 1951 NUMBER 17

Congregational Leaders Confer on International University

President Hachiro Yuasa discusses details of the observance of International Christian University Week with Mrs. Leslie Rounds and Dr. Russell Henry Stafford, representatives of the Congregational Christian Churches on the Executive Committee.

What is the International Christian University?

The International Christian University (ICU) is an institution of higher learning, founded and financed by the Christian people of the United States, Canada and Japan, and chartered under the Japanese educational laws.

Its purpose is to prepare leaders for the new and democratic Japan through a program founded on the Christian faith and conforming to the highest educational standards, training them for service in the three major areas where the need is greatest: education, government and social work.

Why Should Your Church Have a Part in This Movement?

Because . . . your own denomination has commended the building of ICU as a project meriting your gifts, your interest and your prayers.

. . . the founding of such a Christian University is the next logical step in the program of the Christian churches in Japan for the past 90 years.

. . . the Japanese people desire and merit our assistance in reconstructing their educational system, in developing strong and spiritually enlightened leadership, and in establishing a sound and democratic basis for the country's social, economic and political rehabilitation.

. . . the future relationship between America and Japan will be immensely strengthened and reinforced by the existence of common ideals of democracy and Christianity which the International Christian University espouses.

News Flashes

Dr. H. S. Hardcastle is giving a course on "The Teachings of Jesus" in a Cooperative Training School for Christian Workers in Hopewell this week.

Mr. L. M. Presnell announces that the newly formed Congregational Christian Church of Siler City will hold services each Sunday evening at 7:30 beginning April 29. Services will be held in the Teague Brothers Clubhouse.

A reception for Rev. and Mrs. R. T. Woodruff and family at the Beverly Hills Parish House, Burlington, was held Sunday afternoon, April 15, under the sponsorship of the Missionary Committee of First Church and the women of Beverly Hills.

The new address for Rev. Richard L. Jackson is 232 McCauley Street, Chapel Hill, N. C. Arrangements for speaking engagements may be made directly with Mr. Jackson. Mr. Jackson will begin his active service as pastor of the Chapel Hill Church the first of September. He is open for engagements until that time.

Messrs Eugene and Clyde Gordon in cooperation with First Church, Burlington, have sponsored a Displaced Persons Family. The first member of the family, Michael Paluchawic, arrived April 11 and is working on a farm near Monticello where the family will live.

Oakland Church at Chuckatuck has employed a Director of music, Mrs. Max Gilliam of Crittenden, who will begin her duties the first Sunday in May. The church has also voted to buy an organ and a Special Committee will receive funds for this purpose. Quite a few people have already made generous commitments for this purpose.

Easter was observed at Waverly Congregational Christian Church with a communion service on Thursday night. This was a union service for the town and was a candle light service. There was an Easter Sunrise Service and fourteen members were received. On Sunday, April 22, three deacons were ordained: Lewis Tomlinson, S. E. Copeland, and R. H. Clarke.

March and April have been busy months for our church at Waverly. March 9 an unusual affair was held at the church when the members of that congregation joined with friends from Spring Hill and Centerville Churches to honor the Rev. J. E. McCauley on his birthday and also a welcome home to the Rev. and Mrs. R. L. Jackson. Both the Jacksons and Mr. McCauley were remembered with gifts presented by Mrs. W. H. Johnson and Mr. G. C. White. Mr. Jackson preached the following Sunday to an overflow congregation.

GREENSBORO SUNDAY SCHOOL TEACHER IS HONORED BY CLASS.

MR. W. B. TRUITT

Truitt Bible Class of First Congregational Christian Church, Greensboro, had a tribute dinner on Monday evening, April 9 at City Club for W. B. Truitt, whose name the class bears and who has been its teacher for 44 years. The occasion was his birthday.

The women of the class invited their husbands, making some 75 men and women to sing "Happy Birthday" as the huge cake with candles was brought in at dinner's end to be served with ice cream. Mrs. Martin Garren took over as mistress of ceremonies after welcome from the class president, Mrs. R. L. Caviness. Mrs. Grace Ellington Stewart, veteran class member, in a sketch, "Through the Years," recalled amusing and tender incidents of the 44 years the class and its teacher have had together.

Booklets bearing Mr. Truitt's picture and paying tribute to him for his long and faithful service to the church and especially to the class marked the places. Dr. W. E. Wiseman, pastor and J. Hinton Rountree, church school superintendent, spoke informally and Robert Murray led group singing of original words to well known tunes.

Crowning phase of the program to Mr. Truitt was music by his own family. His son, John R. Truitt, sang with Mrs. John Truitt at the piano. Then the five grandchildren took over with the eldest, 9-year-old Patricia Smith, as announcer. Patricia sang a solo and introduced Michael Smith, William and Carol Powell, and Shirley Truitt, who did songs and recitations. And the five joined in a lusty "Happy Birthday" to their grandfather.

SCOTT OF THE ANTARTIC.

PICTURE OF THE MONTH.

"Scott of the Antartic" (produced by J. Arthur Rank and released by Eagle-Lion) is one of the noblest stories of exploration we have ever viewed. A serious documentation of Captain Robert Falcon Scott's second expedtition to the Antarctic in 1911-12, it is a tale of almost complete frustration and defeat, for the Norweigan explorer Roald Amudsen and his party preceded Scott's to the South Pole. Yet in it there is triumph over great obstacles, and good sportsmanship, and heroic but unavailing bravery. The lonely vastness of the Antarctic region is a challenge to the courage of the men who attempt to live in it, even temporarily.

Christian fortitude, unshakable faith and abounding trust in God manifest themselves in many ways, whether it be in self-sacrifice or in the heart's asppiration toward God as in the playing of "Abide With Me" in a lonely night vigil. Courageous facing of death and the testimony that "all is for the best for those who love God" is the victorious message left by Scott and his four companions.

The story is faithfully based on the diaries left by Captain Scott, and the film does full justice to the men and to the purpose involved. John Mills gives an unsurpassed performance as Scott, the sensitive, tenderhearted man molded by discipline to a self-mastery that commands the glad devotion of his companions. The same may be said of all the other principals in the distinguished cast.

Photographed in Norway and Switzerland, against bleak and awesome settings, the production possesses

(Continued on page 15.)

STATEMENT CONCERNING GAMBLING AND PUBLIC MORALS.*

The United States Senate Crime Investigating Committee has been bringing to public view some shocking evidences of moral delinquency in our society.

The public reaction in so far as it has registered indignation and disgust is reassuring. It appears that most of the people have not become cynically indifferent. The nation's conscience is aroused by new evidence of corruption, bribery, syndicated gambling and lawlessness.

Our churches have been aware of the general situation now being brought to light. Repeatedly, and as recently as May, 1950, church bodies declared: "Gambling has become a commercial enterprise on a national scale. It is also becoming clear that there is a connection between organized gambling and crime. We affirm again our vigorous opposition to gambling as an insidious menace both to personal character and social morality." (citation).

The social malady of gambling will not be remedied by criminal prosecutions alone. Stricter standards of moral integrity must be cultivated in the community as a whole. Government, the press, public education and all other civic agencies have a responsibility for this. But the churches have a special duty. The strengthening of moral fibre is one of their preeminent tasks.

It is not only gambling syndicates, and the public officials who protect them, that are involved. All who patronize bookmakers, gambling houses, slot machines and other forms of illegal gambling, contribute to the coffers of the syndicates and help to corrupt government. But the so-called "innocent" forms of gambling—such as legalized race-track wagers, betting on athletic events, lotteries, bingo and the like—contribute to the weakening of the moral fibre of the individual and lower the moral tone of the community. An example is furnished by the recent disclosure of "fixed" basketball games.

Abstinence from misconduct is not enough. Indifference to corruption anywhere in the community is also guilt. Now that so many facts are known, there is no excuse for inaction.

We therefore urge officers of government—federal, state and local—to search out and to prosecute the lawbreakers whose misdeeds have been uncovered. We urge legislative bodies to re-examine existing laws concerning gambling and bribery, and to adopt such new measures as may be required to provide more adequate bases for prosecution of those who engage in such corrupting practices. The churches should support public servants who courageously participate in such efforts.

No matter how adequate the laws and how conscientious and persistent the agents of enforcement, morality in government will not be maintained unless it is demanded by the people. We therefore call upon the churches to arouse their members to action and to educate them to an understanding of the issues involved, to study the appropriate measures to be taken in the community, and to unite their forces for the initiation and support of such measures so that moral integrity and common honesty may prevail. The local community can put its own house in order if it will.

We are concerned not only with our national welfare and the character of our people but also with our country's influence in the society of nations, especially in this time of our grave responsibility in international affairs, we dare not give justifiable cause for charges of moral slackness. Knowing that "righteousness exalteth a nation," we must bring our conduct into conformity with our professed standards.

Finally, we reaffirm our convictions that the only lastingly effective solution to the problems posed by the recent disclosures is to be found in the attainment of moral integrity by the individual under the grace and guidance of God.

---

*Adopted by the General Board of the National Council of Churches, March 28, 1951.

Those who enjoy the large pleasures of advanced age are those who have sacrificed the small pleasures of Youth.

—*Charles E. Carpenter.*

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

Editor..................Robert Lee House
Managing Editor.........John T. Kernodle

Departmental Editors—Convention, Wm. T. Scott; Missions, F. C. Lester; Women's Work, Mrs. F. C. Lester; Young People's Work, Miss Pattie Lee Coghill; Children, Mrs. R. L. House; Sunday School Lesson, H. S. Hardcastle.

Institutional Representatives—Elon College, L. E. Smith; The Christian Orphanage, John G. Truitt.

Area Reporters—M. W. Andes, W. J. Andes, J. Frank Apple, H. G. Councill, Jr., Clyde Fields, Stanley C. Harrell, I. W. Johnson, S. E. Madren, Will B. O'Neill, Fred Register, P. H. Ricketts, Guy H. Veazey, R. A. Whitten.

Board of Publications—Duane Vore, Chairman, S. T. Holland, Secretary; R. C. Helfenstein, S. E. Madren, P. H. Ricketts, G. D. Colclough, Treasurer, ex officio.

SUBSCRIPTION RATES

One Year	$3.00
Two Years	5.00

Published by the Board of Publications, agent for the Southern Convention of Congregational Christian Churches, and printed every Thursday except the last in June and December by the Central Publishing Co., Inc., Richmond, Va.

Entered as second-class matter at the Post Office at Richmond, Va., July 25, 1922, under Act of March 3, 1879.

Remittances for subscriptions and notices of change in address should be sent to the Convention Office, Elon College, N. C.

All other matters of business should be addressed to The Christian Sun, 1536 East Broad Street, Richmond 19, Va.

General contributions should be addressed to the editor at Southern Pines, N. C., and should reach him not later than Wednesday of the week preceding date of publication.

Departmental material should be sent to the proper departmental editor, at the address shown on their page, and as early as possible.

The Christian Sun Subscription Blank

Dr. Wm. T. Scott, Elon College, N. C.

Enclosed will be found $3.00 ($5.00) for which please send The Christian Sun for one (two) year(s) to:

Name ....

Address ....

[ ] New ....

[ ] Renewal Name of Church..

THE EDITOR'S MESSAGE

PALINGENESIS

The only hope or possible deliverance of modern civilization from disintegration, according to the English historian, Arnold Toynbee, lies neither in fearful flight from reality nor in the audacious effort to overleap it, but in the transfiguration of it in the process that he calls palingenesis, or re-birth.

The diagnosis of this eminent historian comes close to the heart of our gospel. The flight from reality is a familiar way of solving problems. Biblical examples could be cited. Who has not had the temptation to overleap or circumvent problems? Good Friday and Easter teach us that the transfiguration of reality is the only ultimate solution.

Those who feel the pulse of our Western Civilization, who sense the fact that the malady of our democracy may be fatal, look with hope to some kind of re-invigoration or re-birth. Some are even suggesting that Communism may be in reality the midwifery to hasten this re-birth. Who knows? Current events are shaking our civilization to the core, are forcing a re-examination of concepts long taken for granted. We are being inexorably driven to think in world-wide terms. Palingenesis is taking place in the minds and hearts of individuals and nations.

Another English writer, a Congregational theologian, P. T. Forsyth, wrote: "We are either living the life eternal, or we are living something vastly different and inferior." How true!

The Church calendar, the garments of nature, as well as world-shaking events speak to us concerning the need of re-birth. When the historian joins with the theologian in the bold proclamation of this truth, why should anyone doubt it? Why should we of the Church be timid in proclaiming it? The Church must specialize not only in announcing the truth, but more especially in illustrating the truth.

Our churches should be islands of eternal life, ever increasing and more thickly populated islands of eternal life. We must teach men and nations the meaning of transfiguration and eternal life. Many of our homes, many of our boards and committees, many of our churches, will never settle their problems short of a radical transfiguration. Does the quality of your life contain the world-saving element? New life, new vision, new hope, and a new dedication, are indispensable and essential elements in a redeemed and redeeming society.

SUPERINTENDENTS' MEETING III

When a Sunday School Superintendent drives up to the Ramseur High School Cafeteria, eats a free supper prepared by the Pleasant Ridge Missionary Society, hears an address on "The Dedicated Superintendent" by Fred Register, and participates in a panel discussion on the theme, "The Superintendent Wants to Know," he becomes either a hopeful or a hopeless superintendent.

The Ramseur meeting for superintendents of the Western Carolina Conference, the third in the present series, was well attended. Mr. S. H. Pell, president of the Sunday School Convention, gave the opportunity, and the superintendents unanimously and enthusiastically voted to make this meeting for superintendents an annual affair.

Interest is growing in this field. New rooms and facilities are being added. Some of the present and urgent needs appear to be: better organization, leadership training schools, more ample help for teachers, more frequent cabinet meetings, and a closer knowledge of and participation in the larger life of the denomination.

Just such meetings as the one at Ramseur give needed help at all these points. The Sun is eager to be of maximum assistance to the alert and enterprising superintendents.

A Study of the Lord's Prayer

By Rev. Henry Robinson.

No. IV "BREAD."

Text: *Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.* Matt. 4-4.

Scripture: John 6: 27-35.

Whether we think of bread as physical of spiritual, it remains a divine mystery. Physical bread results from the phenomenon of plant life and is indirectly responsible for the miracle of animal life. The mystery growth remains in the realm of the unknown even though the scientists of all ages have searched for its secret. In a day of marvelous scientific achievements one hesitates to make predictions as to what scientists shall or shall not be able to do in the future. Maybe it is not impossible, but certainly it is improbable, that the scientist shall ever be able to produce life as we know it. Life means growth. The sprouting of a grain of wheat, its growth, and its production of many other grains, will forever be a greater mystery than the mind can comprehend. The bursting forth of all nature in the spring has been rightly called the symbol of the resurrection. How a myraid of colors, shapes and forms spring from mother earth, taxes our feeble understanding. These are God's handiworks; from them we take the nourishment of life. Perhaps most commentators would emphasize the interpretation that Jesus was referring to spiritual nourishment when he spoke about bread. But whether Jesus was referring to physical or spiritual growth, the mystery remains. If we admit that physical bread is one of the earth's great mysteries, certainly we would admit that the bread which feeds our spirits is an even greater mystery. It is difficult to draw the line between the physical and the spiritual. For example, when a person eats a piece of bread the substance of it soon becomes a part of our physical bodies. We need not take time to establish the close relationship between body, mind and spirit. Where one ends and the other begins is exceddingly difficult to determine. When we pray, "Give us this day our daily bread" we are asking for life and its continuance. The nourishment of the body without that of the spirit is futile, and likewise the nourishment of the spirit without a healthy body brings pain, suffering, and eventual defeat.

The text says that man shall not live by bread alone. These words were spoken by Jesus after Satan had tempted him to transform the stones into bread that he might satisfy his physical hunger. Satan came to Jesus at a time when the temptation to secure food was greatest, for he had been fasting for many days. Jesus did not stumble on the illusion which had been the downfall of men of every generation, namely, that trouble, sorrow and disappointment could be eliminated by filling one's stomach. It seems to this writer that this is a basic fallacy of materialistic communism. It is the well known teaching of Karl Marx that improvement in the material environments brings a corresponding improvement in the whole of life. Before the world's troubles can be eliminated the world's physical needs must be met. Any sane person will recognize the close relationship between man's needs and the physical world, but we are not yet ready to indentify man's salvation with the satisfying of his physical wants. A man can be good in a worldly sense, but he can never be radiantly happy until his inner hunger for God is satisfied. Most people are law-abiding, manage to stay out of the courts and certainly out of the jails. Most people are respectable in the eyes of their neighbors, not taking what belongs to someone else, not purposely spreading disease, or running about the neighborhood with a torch setting property on fire. But this kind of goodness is not to be identified with the joy of Christian living which arises out of the bread of life which Jesus talked about. There is a spiritual nourishment which is the result of one's communion with God. It comes through our loyalty to God, through our belief in Jesus Christ. Jesus said, "I am the bread of life" "Your fathers ate the manna in the wilderness and they died. This is the bread which cometh out of heaven, that a man may eat thereof and not die." Obviously he was talking about the kind of spiritual food without which man languishes, but with which man comes into the fullness of life. Jesus fed the multitudes with the bread of life. He feeds them today wherever they they look to him for that which the world cannot give.

REV. HENRY E. ROBINSON

We have already said that bread, physical or spiritual, is a mystery and it is difficult to draw the line at the point where they may be distinguished one from the other. So it it not inconsistent to say that man cannot live without bread—physical bread. Bread is sacred because it gives life. The story is told of a certain traveler on the dark continent who was going with a native from one village to another. As the sun was setting they pitched a simple camp. After preparing the evening meal the traveler noticed that his native friend withdrew a short distance and unwrapped a small parcel from which he took a piece of unleavened bread. This he ate. The way he ate it indicated that he was not eating the bread as food but that he was engaged in a simple ceremony. This behavior aroused the curiosity of the traveler. He inquired of his friend the meaning of the act. The native replied, "It has long been the custom of our tribe that when a man and wife are seperated, at the setting of the sun each partakes of a bit of bread from the same loaf; and just as the bread was one in the loaf, so our bodies become one in spirit." Even in that primitive society bread was looked upon as the medium through which life came.

The church has long since discovered that it cannot ignore an environment which produces chronically hungry people. Witness the revolution in France in the latter part of the eighteenth century; consider what happened to Russia in 1917; think of Spain in 1936. In each of these instances the church forgot that in upholding a regime which demied the

(Continued on page 13.)

News of Elon College

PRESIDENT L. E. SMITH, Elon College, N. C.

OUR CHURCH FAMILY.

A family may be defined as a unit of society living under one roof and under one head. We may have a family of nations, which is a group of nations operating under similar authority and for similar purposes. In the Southern Convention we have our church family, consisting of boards, institutions, and organizations authorized and instigated by the convention. By reference to these organizations as they now exist, we find the convention itself. It is the planning body for the over-all program of the church. It assumes the authority granted by majority vote of delegates chosen and constituting the convention. It expects and it should have the pleasure of the various units of the convention's organization abide and be governed by the expressed wishes of the convention. In our convention family we have the following members:

First, the convention represented by the executive board which is the convention in the interim, and the convention office operated by the superintendent of the convention, together with the president of the convention and the executive board, which become the interpreters and spokesmen for the convention.

Second, THE CHRISTIAN SUN. Aside from the convention, THE CHRISTIAN SUN is the oldest member of the family. Our church paper is the medium for expressions and communications regarding the plans, policies, and purposes of the convention.

Third, the college. The college is the next oldest member of our convention family. It was launched upon its program of education and training more than 60 years ago, and has the honor and distinction of having shared in the training of the leadership of our church—ministers and laymen. It was needed when it was founded. It is needed more keenly today than ever before in the history of our church.

Fourth, missions. The organization of our missionary work under boards and societies came next in the point of organization and was for the purpose of enabling our church to bear witness to the saving power of the gospel at home and abroad, and to extend the borders of the convention within its bounds and to other sections and countries.

Fifth, the orphanage. Next in our church family came the Christian Orphanage, which offers to the church an opportunity to put its professed religion into direct practice and to provide home and shelter for the unfortunate among us.

Sixth, Christian education. The Board of Christian Education was created in answer to the request of the young people of our church. It is the responsibility of the Board of Christian Education to create and foster young people's organizations within the convention and to provide literature and inspiration for the youth of our church.

Seventh, The Board of Superannuation seeks to secure funds and administer the same for the support, comfort, and blessing of our aged ministers and their wives—a commendable thing for the church to do.

In organizing our church into boards, institutions, and organizations, the convention realized that for these different units to function efficiently and effectively, support would be required. Accordingly, it has become the custom of the convention in its biennial session to apportion to the several conferences constituting the convention and through the local conference to the local church the amounts which in its judgment are necessary for the support of each individual unit, or the support that should be given by the churches of the convention to these several units. Should the support, in the judgment of those who control or administer, appear to be insufficient, it is assumed to be the prerogative of that board or organization to appeal to the convention for increased apportionments sufficient to meet its needs. The failure upon the part of any unit of our organization to abide by the expressed wishes of the convention will not make for harmony, peace, or the success of the convention's program as a whole, but will on the other hand create jealousy, suspicion, and unnecessary rivalry within the church family. Every board, institution, and organization within our convention is necessary and essential to the success of the convention and the effective promotion of the cause of Christ, of whose body we are members. We as a church and as a convention should have learned long ago that authority constituted by our representative bodies hold precedence over the authority of subordinate bodies. Of course we all realize that in a democracy any individual or organization as it chooses may determine its own ends, lay out its own path, and travel its own roads without regard to anyone else, but that sort of action on the part of any member of a given family will constitute neither happiness nor success for all concerned. We should have learned long ago that to favor "Joseph," provide him with a superior robe, and grant him favored privileges will create dissentions and result in disastrous awards. You have only to read the convention records and reports conveyed by THE CHRISTIAN SUN to know the members of our convention family that are in dire need and that face hardship and eventual discontinuance unless a measure of the needed support is given, and that speedily.

APPORTIONMENT GIVING.

Long years ago the convention adopted the apportionment plan by which our local churches should give support to its various boards, institutions, organizations, and causes. Definite amounts are apportioned to the local church for the various causes of the convention. These apportionments are, in the judgment of the convention, fair and equitable, if not sufficient so far as our churches are concerned. It is not intended that these apportionments should meet all the needs of all the causes of the convention. Certainly this is not true so far as the college is concerned. $15,000 annually will not begin to support the college. The convention never intended it to do so, but the apportionment was made to demonstrate the convention's interest in its college and the apportionment of $15,000 for current expense helps tremendously.

In addition, the convention realizes that the college, in order to attain and maintain accreditation in an accrediting association, must have buildings, equipment, and endowments. Consequently, it has at various times given authorization for the raising of sums of money for these causes. At present, the convention is conducting for the college a campaign to secure $2,000,000. This campaign was to

(Continued on page 7.)

FOR THE CHILDREN

MRS. R. L. HOUSE, *Editor, Southern Pines, N. C.*

The name Walter Reed is familiar to many school children in Nowport News for it is the name of a grammar school in the East End. They have another reason to remember his name! At the end of the last century there was an outbreak to yellow fever and many fled the town in a panic. Some people took their whole families in little boats and spent the night on the waters of the James River between Newport News and Norfolk.

Just a few years later, in 1901, Dr. Walter Reed was called to Camp Lazear in Cuba to help save soldiers sick from yellow fever. The head of the camp was alarmed for he lost two or three out of every five soldiers who had the dread fever and more of them died from it than were killed by the Spanish enemy.

A group of young soldiers volunteered to be living test for the disease. Nearly everyone laughed at young Dr. Reed who thought mosquitoes carried the disease. His volunteers slept on the sheets of fever victims but did not catch it, then they were bitten by mosquitoes from the rooms of those who were ill and they had fever! All of his colunteers recovered although some of them were very sick.

Dr. Reed not only saved the lives of the soldiers to fight for their country, but his discovery has saved thousands of people. Low, swampy places and coastal towns were breeding places for the mosquitoes that carried the germ to so many. A great hospital for soldiers has been erected in Washington, D. C. and also has the name Walter Reed. Dr. Reed himself said he was grateful to have made the discovery for all his life he had wanted to do something for others. And his wish has been wonderfully fulfilled.

HAPPY SERENITY IN THE HOME.

By M. LOUISE C. HASTING.

Issued by the National Kindergarten Association.

"Mother, where are my shoes? I can't find my other stocking; do you see it?"

Mother and Bobby hunt, and after a while Bobby is dressed and eating his breakfast. When it is time for him to start to school it appears that his gloves and scarf are missing. By hunting, hurrying, and nagging, Bobby finally gets off, but he is so late that he misses the school bus and comes home crying. Then Mother drops all work, brings out the car, and they arrive at school just as the last bell is ringing. Something is wrong. How shall it be corrected?

Perhaps Mother was late in calling her little boy. Perhaps Bobby was slow in responding. It may be that both Mother and Bobby were at fault, and consequently both became nervous, excited and cross.

Now, if Mother will teach Bobby to place his coat and scarf and gloves on a hall chair before he goes to bed, and if she will show him the way, when he undresses, to place his clothes on one chair in his room, with his shoes and stockings underneath, all this morning confusion will be eliminated. Of course, one lesson will be insufficient. Good habits are most easily formed by unbroken daily repetition. Bobby must put his clothes in the proper places *every* night. Even if he is quite tired he should be encouraged to follow this custom. From the first there should be only satisfaction associated with doing this. A game, or merely the personification of each article of clothing will often change what might be an irksome task into a pleasant one.

Orderly habits prevent confusion and so lessen the irritations which tempt the tired mother to nag. They do much to bring serenity into the home. On the other hand, lack of orderliness steals time from both the mother and child when moments are most precious. This causes nervousness and the display of bad temper. Many a word is then uttered which leads to serious misunderstandings.

"You are mean like Cinderella's stepmother!" exclaimed six-year-old Betsey to her mother. Instead of stopping her work and asking Betsey what she meant, her mother told her that she was a naughty child to talk that way and sent her to her room. When similar outbursts had happened several times, the mother became troubled, but since she did not try to find out the reason for the remark, punishment was likely to do more harm than good. The first time the words were said they were probably the result of a momentary impulse, and to ignore them would possibly have been the best treatment. Were I the mother I would wish to know why my child felt that way toward me and what I had done to deserve such censure. If I did not find out, I think I would always remember that I had not measured up in some way—that I had failed my child. Each mother must decide how to handle such an issue, however, so that serenity is finally in her heart as well as in the child's.

The parent-child relationships in the teens, and later in life, depend a great deal upon the closeness between mother and child all the way along. Serenity in the home only comes through a "togetherness" that will stand strong and dependable, always loving and true. Estrangements can develop from little things that seem unimportant to us but which are of great moment to children, no matter what their ages. "Suppose it happens to you" is by no means an idle saying.

Nagging, bringing up old scores, forgetting that "Every day is a fresh beginning," remembering the grudges —all these unpleasantnesses prevent serenity. Each member in the home must share in the effort to produce a hormonious atmosphere. Home life is made a happy, beautiful experience by each one doing his part.

NEWS OF ELON COLLEGE.

(Continued from page 6.)

extend over a period of ten years. Nearly six years of the allotted time have passed. Only a little more than $700,000 has been secured. This has been used to increase endowment, erect new buildings, and improve old ones.

When you as an individual of the church make a contribution to the college, you are not giving your money away, but you are making an investment that will bear rich dividends in the passing years long after you as an individual have ceased to function.

Previously reported		$2,896.32
Eastern N. C. Conference:		
Henderson	$154.00	
Eastern Va. Conference:		
Mt. Zion	$ 15.00	
N. C. & Va. Conference:		
Hopedale	$ 32.00	
Western N. C. Conference:		
Asheboro	$ 50.00	
		251.00
Grand Total		$3,147.32

Christian Missions

At Home and Abroad

MISSIONARIES BRING WORD FROM TURKEY.

When the *SS Excalibur* docked in Boston on the morning of April 17, she brought back to their native land Dr. and Mrs. Cyril H. Haas, medical missionaries for the past 41 years in Turkey under the American Board. This is Dr. and Mrs. Haas's first visit back to the U. S. A. since 1937.

This Pennsylvania-born doctor is one of the best loved Americans in Turkey today for he has given unstintingly of himself in the relief of suffering among the Turkish villagers. His home and work have been in Adana, Turkey, where he has built up a fine medical service.

"Turkey is grateful for the aid given her by the U. S. A. under the Marshall Plan and for military reasons as well as for American medical and educational institutions," says Dr. Haas. "One of the proofs of this is the complete alignment of Turkey alongside the U. S. A. in decisions of the United Nations."

This return to their native land was somewhat marred by a shipboard accident in which Mrs. Haas suffered a hip injury and had to be met at the boat by an ambulance and carried to the Massachusetts General Hospitl.

Many of the 20,000 odd patients in Turkey who annually have sought the aid of this American physician have journeyed to him on foot or mule-pack for hours. No one thought it strange if a man appeared at Dr. Haas's clinic with his wife on his back.

Since sick folks have often reached Adana at sunset and have had no place to spend the night, Dr. Haas established the strangest office hours any medical man could imagine. He started seeing patients at 1:30 in the morning during the summer months and at 3:30 o'clock in the morning during the winter, working stranght through until noon when most of his patients could start their slow journeys home in order to reach there by nightfall.

The word "Haas" in Turkish means "genuine" and the Turkish people believe that that is the right name for Cyril H. Haas, M. D. There is a classic story told of how, when Dr. Haas, in the early part of his career, lay stricken with typhus, a Turkish General, whose life had been cured by the doctor asked anxiously what he could do. "Ice is needed to reduce the fever," was the reply. The General ordered an ice factory in Tarsus to be opened but it was found that the machinery did not work. He then arranged for relays of soldiers to bring ice daily from mountains—some 18 miles away—until the fever abated.

Adana, Turkey, is not the most attractive place to live for it is hot and humid in summer, has bone-piercing cold in the winter and dust all the time. This, however, has an additional appeal to a man like Dr. Haas for this is the place where live the people who need him most.

The Haases have reached the age of retirement from foeign service and have come home for good, but they are not the "retiring" type. So after they have caught their breath, become acquainted again with the American scene, visited their children and grandchildren and rested up a bit, Dr. Haas plans to join the staff of the hospital and clinics, as a volunteer, at Pleasant Hill Community Center in Tennessee. This is a rural life center under the Board of Home Missions of the Congregational Christian Churches.

The Haases will remain at the Walker Missionary Home in Auburndale, Mass., while Mrs. Haas is under treatment.

DR. RIGGS WRITES FROM INDIA.

Madura, India,
April 1, 1951.

Dear friends of the Southern Convention:

We have been here for just over a month now; and slowly the confused impressions are beginning to take more form. In many ways, the discouraging features of the scene here are what have become most vivid to us. The first few days the symbol of India, to me, was the flowing robes of the women and the stately graceful way they walk with their water jars on their heads. Now I am impressed with the fact that robes, rather than fitted clothes, represent a lower form of civilization than the Chinese have, that they are wasteful of cloth, and awfully clumsy and restricting the action, to say nothing of being a frightful problem when the wind is blowing! Also, the head, while picturesque and graceful, is infinitely less efficient and more trouble than the Chinese shoulder-pole for carrying loads. The availability of western gadgets and features of civilization here is still starling, but there are two sides to that too. Madura has a municipal water supply, which means running water for the rich and the foreigners. But the reason for all the water jars on the women's heads is that all the rest of the population get their running water from spigots on the street. At every faucet, all day and late into the evening, are large collections of brass water jugs, with their owners lined up, waiting their turn at the feeble trickle that comes out so that they can wash themselves off and get their daily supply for the house. At least the water is pure in the city. The village women get their supply from the village well in the same way, but Indians do not know how to boil all their drinking water as the Chinese do. The paper reported that there were only 700 deaths from cholera in the Province last week, implying that that was below average.

When we first arrived we were impressed with the number of cars on the streets and were dazzled by the huge estates and beautiful homes of the Indian industrialists and government officials, as well as the foreigners of the Madura Mills, in the "country-club section" of town. But we have since learned that most of the rest of India lives in mud huts, with a three-foot-high door and no windows, and that the reason that the Indians sits on the floor and eats with his fingers is because India has never had furniture or any kind of utensils, the fundamental level of civilization of the common people actually being much closer to that of the African than the Chinese. Their triditional diet is much poorer and less adequate, and their stoves and means of cooking less efficient. They have more and better carts than the Chinese do, but no waterwheels for pumping water into their fields, and their plows are cruder. In other words I have the impression that altho India has had so much wealth and such a brilliant civilization in the past, that civilization has never penetrated down to the common people as it has

(Continued on page 15.)

Church Women at Work

With Emphasis on Missions

MRS. F. C. LESTER, *Editor*

840 Sunset Avenue, Asheboro, N. C.

YOUR WOMEN'S CONVENTION.

Next week, May 1-2, the Women's Convention meets at the Christian Temple, 34th and Llewellyn Streets, Norfolk, Virginia. This is the one business session of the women of our churches in North Carolina and Virginia in two years. It ought to be well attended.

The program appeared in last week's issue. This is primarily a business session, when plans and policies for the next two years for our women's work are discussed and voted on. It it important that all areas of the Convention be represented.

For many the highlight will be the address by Mrs. Richard Jackson, whom we have not seen since she left for China several years ago. Because of her health, this will be the one speaking engagement for her this spring.

It is never too late to decide to do something that is right—so even now there is time to decide to go to Norfolk for next Tuesday and Wednesday.

* * * * *

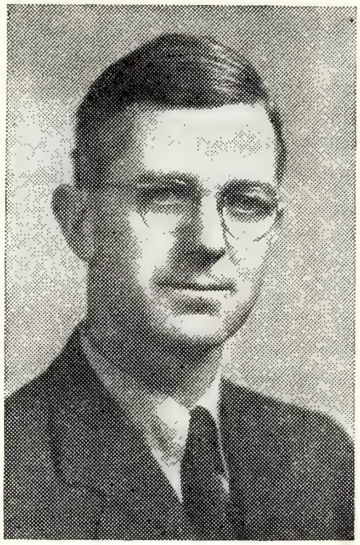
LAST BUT NOT LEAST—DR. AND MRS. ALFORD CARLETON.

The last of our missionary friends for special study this year are Dr. and Mrs. Alford Carleton of Aleppo College, Aleppo, Syria. Of course, he could not be "least" to me, since my name was Carleton before I was married—and I would be glad to claim this brilliant college president as a relative!

Alford Carleton was born in Albany, New York and did his college work at Oberlin in Ohio. Mary Cashmore was born in Frederica, Maryland and graduated from the University of Vermont. They both graduated the same year—1924. For the next three years Mary Cashmore taught in Aleppo, Syria, and Alford Carleton also taught in the Near East Mission. In 1929 they were married, both studied at Hartford Seminary, and in 1930 went back to Turkey to work.

They were in Istanbul (what used to be that fearful word to spell, Constantinople) for one year, in Talas for one year, in Tarsus (the birthplace of Paul) for two years, and have been in Aleppo, Syria since that time.

Aleppo College, according to Pattie Lee Coghill who has visited it, is situated on the top of a beautiful hill and has quite modern buildings. It is a growing institution which reflects the mixed history of the city and country it serves. It is a merger of Central Turkey College, an American Board institution, and a Presbyterian school. Today four groups support Aleppo College, namely, the Presbyterian, Congregational Christian, Armenian and Syrian Evangelical Churches.



DR. ALFORD CARLETON

MRS. ALFORD CARLETON

Dr. Carleton, president of Aleppo since 1937, is consulted by leaders in Turkey and Lebanon as well as Syria, for he is considered an authority on education for that whole area. He speaks French and Arabic fluently.

During the war when travel was restricted he got about by volunteering to drive a 3-ton Red Cross truck. He is hard to fit into a particular "cubby-hole" for he seems equally at home behind the wheel of a big truck or in "white tie and tails" acting as an interpreter for the British ambassador and Syrian Governor.

He believes that we will need to help the Arab refugees for a long time to come. One of our friendly service projects this year is to send used clothing to these refugees through the McMillens in Beirut.

In 1947 mobs burned synagogues, Jewish homes and schools and completely destroyed some Communist centers. Aleppo College was saved from the same fate by the intervention of the Syrian police and the layalty of the student body (both Arabs and Christians) who spoke in defense of the school and turned the mob aside.

We will remember Dr. Carleton as a distinguished educator who is training Christians, Moslems, and Jews from Turkey, Iraq, Lebanon and Cypress, as well as Syria.

* * * * *

ITEMS OF INTEREST.

Don't forget to have representatives at the Women's Convention, Norfolk, May 1-2. There is still time to get in a car and go.

* * *

The twenty-three women on the trip to New York had a wonderful time. Watch this page next week for an account of their adventures as reported by Mrs. O. H. Paris.

* * *

Mrs. F. C. Lester is the newly elected president of the Asheboro Council of Church Women. How many of our women are officers in such a group in their community this year? Drop us a card containing such information.

* * *

The Rallies were apparently excellent. Report of one has already appeared on this page. Another comes to you this week, and the Burlington-Greensboro Rally will be reported next week. How about reports from the others?

* * *

Remember National Family Week will be observed May 6-13. Mrs. John Truitt, superintendent of Family Life, has sent each society in the

(Continued on page 10.)

Youth at Work in the Church

Max Vestal, Box 792, Elon College, N. C.
Miss Ann Truitt, *Associate*

VIRGINIA YOUTH RALLY.

The State-wide Virginia Youth Rally will be held at Richmond Christian Church Sunday, May 6.

Program.

3:00 Call to Order—Evelyne Allen, President Valley Conference.
Hymn—
3:10 Welcome—Rev Roy C. Helfenstein, Pastor of Richmond Church.
3:15 Worship Service — Freda Seldon—Valley Conference. Shirley Stainback — Eastern Virginia Conference.
Offering.
3:30 Address—Curtis Hayser, Pres., the United Christian Youth Movement.
3:50 Presentation of Summer Camps —Miss Pattie Lee Coghill.
4:00 Song Service—Led by Rev. D. N. Vore.
4:20 Address—Ken Stokes, National President, Pilgrim Fellowship.
5:00 Recreation Period—Led by Rev. D. N. Vore.

Dinner Meeting—6 P. M.

Reports on Misionary Action—Sherley Joyner and Dorothy Lathgen, chairmen.
Greetings from N. C. Young People.
Talk—Warren Matthews, President, Southern Convention Youth Fellowship.

SPECIAL ANNOUNCEMENT ABOUT VACATION BIBLE SCHOOLS FOR 1951.

Fifty years ago the first Vacation Bible School was held. It would be a splendid thing if we could observe the 50th Anniversary by holding one in each of our churches in the Southern Convention. The Children's Work selected the following books (the second year of a three year cycle) for use this year:

Kindergarten: "Stories About Jesus," Brumley, 75c.
Primary: "Making Discoveries About the Bible," Lee, 60c.
("Stories of Jesus," Anderson, 60c for Eastern Virginia Churches using "Making Discoveries About the Bible" last summer).
Junior: "The Bible for all the World," Sharp, 60c.
Junior High: "The Christian Guidebook," Please, 60c.

In addition to these materials there is an attractive 50th Anniversary poster which cost 10c (17 x 22 in.). The invitation post card which has the same design as the poster sells for 2c each or $1.25 per hundred.

Since these materials are interdenominational (in some cases prepared by one denomination but used by all the others) you may secure them by writing to The Methodist Publishing House, Fifth and Grace Streets, Richmond 16, Virginia or Pilgrim Press, 14 Beacon Street, Boston 8, Mass. Our supply in the Southern Convention Office is completly exhausted.

A catalogue listing Children's Day and Vacation Bible School materials will be sent to anyone interested enough to write us. We will also work with any church desiring help in setting up schools. Watch for further announcements about the observance of the 50th Anniversary of the Vacation Bible School Movement; also about Summer Student Service Workers available.

Pattie Lee Coghill.

IMPORTANT CHANGE!

Due to the fact that the Burlington Church is being painted, the North Carolina State-wide Rally has been moved to Whitley Auditorium on the campus of Elon College. The time is the same; registration will begin at 2:30. The program is the same: Ken Stokes, National Youth President, and Warren Matthews, Southern Convention Youth President, and Arthur Detweiler directing the recreation. Bring your suppers on over to Elon; the Burlington Church is still furnish-ing the drinks. Nothing has changed except the place of meeting. The Student Christian Association and Dr. Howard P. Bozarth, pastor of the Elon College Community Church, welcome you.

NEW COUNSELORS.

Our Youth Counselors are very important members of our Youth fellowship. They have a great deal of responsibility, but they can also receive a great blessing from this work. The following churches have elected new youth counselors; Wake Chapel, Plymouth, and Amelia. All these churches are in Eastern North Carolina. The new counselors are respectively: Mr. and Mrs. Hoke C. Powell, Fuquay Springs, N. C.; Mr. and Mrs. Leroy Sealey, Route 3, Raleigh; and Mr. T. N. Daughtry, Route 1, Clayton.

RELAX WITH MAX.

The nurse was right—I had measles; but I ain't got them any more, so I'll be back to bother you a little while.

* * *

I don't know much about politics, but I wonder if there is any significance in the fact that the very day that Pattie Lee Coghill went to visit the United Nations General MacArthur got fired?

* * *

Did you hear about the doctor that got hurt—a tree surgeon fell out of his patient.

CHURCH WOMEN AT WORK.

(Continued from page 9.)

North Carolina conference a leaflet concerning it, along with other suggestions for improving the family life of their church members.

* * *

May Fellowship Day is to be observed on Friday, May 4. Each society in the North Carolina Conference has received from Mrs. B. B. Johnson, superintendent of Interdenominational Cooperation, a worship service for use on that day. In many communities our women will take the lead in inviting other denominations to fellowship with them.

* * * * *

SUFFOLK DISTRICT RALLY.

Mrs. Ray F. Gordon, newly elected superintendent of the Suffolk District, reports that the Rally for that area was well-attended and that enthusiasm ran high. Two hundred and fifty women were present to hear Rev. Richard Jackson and Mrs. E. E. McClintock. Mrs. Gordon says, "It was a real treat to have Mrs. McClintock, Dick Jackson, and all the others who took part on the program in our midst."

Other officers elected were Mrs. Hobday Godwin of Windsor, as assistant superintendent, and Mrs. L. H. Wilroy of Driver, secretary.

Richard Jackson is quoted as saying: "Chinese Christians will carry on despite the persecution they are undergoing from the Communist government. Christians in America should not be too discouraged at the outlook for Chinese missions. However, it is necessary for Christians in America to let the Chinese church stand on its own feet for the time being at least. Chinese who maintain friendly relations with foreigners are objects of deep suspicion on the part of their government."

* * * * *

SPECIAL EVENTS.

ISLE OF WIGHT.

The Woman's Missionary Society of the Isle of Wight Christian Church had the pleasure and privilege of having as our guest speaker on April 5, Miss Edith Flora Preusse, who has just returned from Rahuri, India, where she has been working as a Congregational Christian missionary for six years. Her message was most interesting—she told about several phases of the work, conducted a question and answer period, showed examples of the fine art of handwork, and explained how these articles were made. We really felt that we had had a little trip to India, because she left within our minds such a vivid picture of her work.

It was also a pleasure to have the societies of Mt. Carmel, Windsor, Antioch and Oakland Churches with us for the occasion. A small reception was held immediately after the meeting. Our society enjoyed so much the fellowship and having others share with us the privilege of hearing Miss. Preusse.

Mrs. Raleigh F. Whitley.

* * * * *

REIDSVILLE.

Women of the eight circles of the Woman's Auxiliary of the Reidsville Church gathered in the basement on Tuesday night, February 6, for a brief business meeting. The Woman's Auxiliary of the Church of Christ joined us for our study book. Our pastor's wife, Mrs. T. G. Humphries, introduced Mrs. Mabel Burnett, who gave our foreign mission study book. Mrs. Burnett made her review more than ordinarily interesting by giving us a picture of our mission work in the Near East.

At the conclusion of the meeting the hostesses of the circles served delicious refreshments consisting of hot tea and cookies.

The quarterly meeting of the Woman's Auxiliary opened with the singing of the hymn, "Savior, Like A Shepherd Lead Us." The group read the twenty-third Psalm in unison. Our president, Mrs. Gerringer, led us in prayer. The program chairman and the eight circle leaders gave a skit, "Is This You?" Each lady was cordially greeted by Mrs. Chilton, who took the part of president. Each one brought out an idea on how to raise the standards of the auxiliary for next year. They touched on all the highlights of our work, such as the study book reviews, duties of each officer, and duties of members. The program closedwith this prayer:

Sometimes I wish that I might do
Just one grand deed and die,
And by that one grand deed reach up
To meet God in the sky.

So grant us, Lord, the patient heart,
And see the perfect day.
To climb the upward way,
Until we stand upon the height,

* * * * *

HAPPY HOME.

At six o'clock on Easter morning members and friends of Happy Home Church and neighboring churches gathered at Happy Home for a beautiful and inspiring candle light sunrise service. The pastor, Rev. Thurmon F. Bowers, was assisted by members of the church and by Rev. Howard Allred from Hickory Grove Methodist Church.

Following the service the ladies of our missionary society invited the congregation to the Happy Home Cafeteria, next door, where breakfast was served to between eighty-five and one hundred people. This was an enjoyable hour of fellowship among Christian friends.

We returned to the church for Sunday school, which concluded services for the day. We are looking forward now to the Easter season next year.

Mrs. Paul Powell.

* * * * *

BURLINGTON.

Many times we feel that reviews of our mission study books are purely theoretical, not touching our lives at all. According to "This and That," bulletin of the Woman's Auxiliary of the First Christian Church of Burlington, Mrs. Henry Robinson's recent review of "Once There Were Two Churches" was very practical. To quote: "She not only told the author's story, but brought the truth of it home to our own church. She spoke of the needs of our own city and community and suggested practical and concrete ways in which the women of the First Christian Church of Burlington could reach out and serve."

Finally, the bulletin observes: "There is being felt a definite awakening among the women of all ages in the church to carry out an over all program and to cooperate with the plans of the denomination in carrying God's work through our church." What a fine spirit for a group of church women to have! We wish the same might be said of every local women's group in the Southern Convention.

TREASURER'S REPORT.

The following is the Treasurer's Quarterly Report of the Women's Missionary Convention of the Southern Convention of Congregational Christian Churches, fourth quarter, second year bi-ennium 1949-1951.

RECEIPTS.		
N. C. Conference:		
Women	$2,012.90	
Young People	36.47	
Juniors	26.24	
Cradle Rolls	19.62	
		$2,095.23
Valley Va. Conference:		
Women	$ 218.00	
Young People	68.31	
Juniors	.35	
		286.66
Eastern Va. Conference:		
Women	$1,322.95	
Young People	212.26	
Juniors	108.80	
Cradle Rolls	15.32	
		$1,659.33
Total		$4,041.22
DISBURSEMENTS.		
Home Missions:		
General Fund	$1,077.54	
Genl. Fund (Y. P.)	152.26	
Friendly Service:		
Franklington	52.55	
Migrant Work	10.00	
Carroll Co. Missions	2.50	
		$1,294.85
Foreign Missions:		
General Fund	$1,077.54	
Genl. Fund (Y. P.)	46.15	
Young People's Pilgrim Fellowship Project (Philippino Student) E. Va. Conference	106.13	
Reconstruction Work	38.68	
Mr. & Mrs. Chiu Hsien Bao	60.00	
Lebanon	10.00	
Near East	5.00	
Christian Ed. Chinese National Student	10.00	
		$1,353.50
Check Geo. D. Colclough, Treas. S. C. C.		$2,648.35
Check, Dr. L. E. Smith, Thank Offering, Whitley Auditorium, Elon College		272.87
Check, Mrs. Leathers, Treas., Life Members & Memorials		120.00
Check, Mrs. Leathers, W. W. Staley Memorial Fund		500.00
Total Disbursements		$3,541.22
Balance in Bank		$ 500.00
		$4,041.22

Mrs. W. V. Leathers,
Treasurer.

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

THE UNITED KINGDOM.

Lesson VI—May 6, 1951.

Memory Selection: *One thing have I asked of Jehovah, that will I seek after, that I may dwell in the house of Jehovah all the days of my life, to behold the beauty of Jehovah, and to inquire in his temple.* Psalm 27:4.

Lesson: II Samuel 5:1-5; 8:15; I Chronicles 22:17-19.

Devotional Reading: Psalm 8:2-29.

A great writer of the past—was it Virgil?—begins his epic story with the words "I sing of arms and the man" or something to that effect. Today's lesson may be discussed under a paraphrase of that sentence, for it is a story of a nation and a man. That nation was the United Nation or Kingdom of Israel, and the man was David. Emerson the sage of Concord once said that "every institution is but the lengthened shadow of a great man." The United Kingdom composed of Israel and Judah was the result of the work of David, a man second only to Moses among the Old Testament heroes and great men.

The United Kingdom or the United Nations.

In David's time there were two kingdoms in the land which God had given to the Jews. There was the Northern Kingdom, composed of ten tribes, more or less united under Saul, the first king of Israel, and the Southern Kingdom composed of Judah under tribal chieftans. Saul who had given great promise in the beginning of his reign, failed to live up to this promise and toward the end of his reign showed signs of insanity and incompetency. On the other hand David was the leader of Judah and showed a great capacity for leadership. He was "king" for seven and a half years and grew in influence and power. Thus it was after Saul was dead that the tribes of Israel came up to Hebron which David had made for his headquarters and asked David to be king. They reminded him of the fact that God had already foretold that he would be the "prince over Israel" and they reminded him that he had already evidenced those qualities of leadership which convinced them that he was the man for the place. Whereupon David, just thirty years of age, made a covenant with the elders, and they anointed him as king of Israel, over the two kingdoms or nations. It was the beginning of a reign not only of length of years but of quality of leadership. It was "the golden era" in Israel's history in many senses.

David was shrewd. He knew that Hebron, which was the capital while he was king of Judah was too far from the center of the country to serve as capital for the united kingdom, and he looked for a place that was nearer the center of the new and wider kingdom. The old city of Jebus, a Canaanitish stronghold, still unconquered, caught his eye. It was a natural fortress, located on a high hill, dominating three valleys. Beneath it was a never-failing spring of fresh water in abundance. It was the boast of the inhabitants that the lame and the blind could defend it. But David gathered an army, went up, and took the city, well defended as it was. And he did a strange thing for that day. Instead of killng the inhabitants and enemies, he spared them and made them citizens of the new capital!

In the conquest of Jerusalem—for that was what Jebus was then named—David had forged a new and a strong link between the tribes, uniting the royal houses of both Judah and Benjamin, and thus puling together north and south. From henceforth the nation had both a political and a religious center.

For David made it the religious center as well as the political center of the nation. One of his first acts as king, after capturing Jerusalem, was to bring the Ark of the Covenant up to Jerusalem and to establish it in the center of the city. He wanted the people to know that God was in their midst and that religion must have a place in their national and personal life. When David brought the Ark to Jerusalem, he put Israel's God on the throne. So long as Israel remained conscious of his presence on that throne, and obeyed him as king, Israel would be safe.

David strengthened his nation against enemies from without even as he united it from within. Under his astute and sound leadership, Israel became a united nation, and prospered. One of the remarkable features about David's reign is the fact that he thought of himself not so much as the sovereign of the people but as the servant and the shepherd of the people. Public office for him was a public trust. His philosophy was that the state existed for the good of the people and not that people existed for the sake of the state.

The Man.

What manner of man was the king David? One biographer says that "he was a man after God's own heart." That does not mean that he was perfect. Indeed the story of his life has some bad blots on its pages, such as his sin with Bathsheba, and his scheming to have Uriah her husband killed so that he might take her to wife. But even in sin he turned to God for forgiveness, and on the whole, and especially when judged by the standards of his day, David lived a life of righteousness and integrity.

He was a versatile character. He was shepherd, crack shot with a sling shot, harpist, poet, psalmist or singer, soldier, general, statesman, and churchman all rolled into one.

He had many admirable virtues. He was a man of rare physical courage. He had to be brave, considering the character of the men he ruled. He did not seem to be afraid of anything. He also had moral courage, although as has been shown above he did yield to temptation when he should have had the moral courage to say "No." He was a very prudent and tactful person. He was farsighted in plans and policies, and he made as many friends and as few enemies as possible. He had a capacity for friendship and his friendship with Jonathan is a classis example of friendship ranking with that of Damon and Pythias. He had a certain nobility of soul which was far in advance of the average man of his day. He refused to kill his enemy when he had him at his mercy, he was willing to sacrifice his own house to save his nation from destruction, he refused to drink water that had been obtained at the cost of bloodshed.

He was a deeply religious man. How many of the Psalms were written by him is unkown. But many of them could well have been written by him. And nowhere in the Old Testament is there anyone who more

(Continued on page 13.)

A STUDY OF THE LORD'S PRAYER.

(Continued from page 5.)

people bread it was singing away its life. "Give us this day our daily bread" is a prayer of the present. In our relative security in this nation, when we repeat the Lord's Prayer, we probably are asking God for spiritual food, the kind of food which the world cannot give. But the Christians in Poland, Belgium, China, France, and this is to mention but a few of the nations where people are starving, we are thinking of physical bread, the bread which means the difference between life and death, bread which must come today for tomorrow may be too late.

Physical bread is the world's best example of man and God working together. God never made a loaf of bread without the help of man, and certainly man never made a loaf of bread without the help of God. Bread is so common that it has lost the reverence and respect which it deserves. It is not only the staff of life, but a constant reminder that God has created man to be his co-worker, a partnership which should flatter every human being. Each of us may rightly say, "I have helped God to give life if I have helped him to make a loaf of bread." God has not failed man; the earth is more productive than ever because of modern improvements in agriculture. Man has failed God. By his sin, greed, and selfishness man has closed the avenues of distribution. In a world where food is abundant, millions stand at the door of starvation.

In conclusion, let us affirm that God is the Giver, man is the co-worker. It is the sin of our day that we, by war and distorted economics, destroy that which might be the difference between life and death for another section of God's family. When we pray, "Give us this day our daily bread," we pray a prayer of the present. Shall we not remind ourselves that today, more than any other day in the world's history, the sharing of bread, spiritual and physical, is the sharing of life?

RIGGS WRITES FROM INDIA.

(Continued from page 8.)

in China. Much of the trouble may be the rigid barriers to social intercourse that come from the caste system and the clumsy way of organizing society because of these barriers. The symbol of India in my mind has now become the outcaste sweeper women whom you see everywhere on the streets and all over the grounds of the compounds, with little bundles of broom-straws in their hands, bent over double, patiently sweeping the ground. Why they should do this I am not at all clear, except that it is the custom and tradition to do so. Certainly the stirring up of the dust from their "brooms" adds to the dustiness of the air. At least, their little piles of leaves and refuse provide them with a source of fuel for cooking their daily food ration.

In the hospital I thought I was impressed at first with the amount of western diseases, such as diabetes and heart trouble, and all sorts of people with typical neurasthenic and hypochondriac complaints indicating the occidental brand of psychoneuroses. But I soon discovered that most of the latter turned out to be the end result of malnutrition and various kinds of vitamin B deficiencies which are so common now as to be almost universal. It is what brings your attention back over and over again to the famine problem. We had one more typical starvation picture in a famine victim from the countryside where it is the worst, sent in by Mr. White, our missionary who lives there. He had gradually responded to the hospital 2,000-Calorie diet, (I was fusing becauseI had been taught that malnutrition cases should get four to five thousand calories per day), so that he was finally a new man, and all the edema was gone and he was able to walk, etc. We congratulated him on having done so well and turned to the next patient, when I suddenly heard a thud behind me. Turning around I saw him prostrate, pounding his head on the floor before me, trying to beg me not to discharge him, but find a job for him in the hospital or something. The dreaded day had come when he was recovered and would be well enough to go back to his home village, but his only outlook there was to go thru the painful process of starving all over again. The Government is arguing at great length that altho the situation is serious, there at least have been no actual deaths from starvation yet as there were in Bengal three of four years ago. But the Whites say that the babies, the very old, and anyone who becomes sick, in the poorest families, are having food withheld and allowed to go ahead and die, so that the healthy young adult members of the families will be able to survive. They also say that it is a vicious lie that the people would rather starve to death than eat wheat. They won't like wheat, and a few old die-hards might not be able to adapt. But the American wheat would save them—at least for this particular crisis!

This of course brings up the political question that some of you have been asking. I have had no contacts at all with Indians yet, so cannot tell you how they feel about anything. The missionaries say that, except for Nehru and one or two others like him—the only ones who have survived the twenty five years of British jails of the old Congress group who were the real leadership of the country—the Congress and Government is now in the hands of unprogressive and untalented men. As a result there is no inspiration or skill at the top levels of Government policy-making and administration, and no hope that, at the present rate, they will be able to solve India's appalling problems; while at the lower levels corruption and fraft and inefficiency are running rampant—as the same story exactly as we heard about the Kuomintang government in China. I have the impression that the people are too discouraged and apathetic to do anything about it. Also their mentally seems to be frighteningly that of a slave nation. They not only seem to lack the drive to do anything to improve their lot and expect that if anything is done it will have to be done from outside, the way the Chinese used to be, but they also, by long centuries of habit living under foreign domination, seem to regard their only business of living to serve and kow-tow to their various types of foreign and domestic superiors.

As for the attitude in the newspapers here toward the Kashmir question, there is never a shadow of a doubt but that their Government is right and the rest of the world is wrong. Nehru feels that the very existence of Pakistan is morally wrong because it is founded on the principle of division of Indians along religious lines. He says that there are forty million Mohammedans still left in India, thus making it the third largest Mohammedan country in the world; so India can scarcely be thought of as un-Mohammedan or anti-Mohammedan. He says he favors self-determination for the people of Kashmir and honestly believes that at present they would choose to ignore the religious issues and vote to remain in the Indian Union. He says that for the Mohammedan fanatics of Pakistan to raise the cry of religious

(Continued on page 15.)

The Orphanage

J. G. Truitt, *Superintendent*

Dear Friends:

This week our report will show several Sunday schools keeping faith with the Convention's request to receive a monthly offering for the Orphanage. From such Sunday schools we received this week great encouragement. Thank you everyone, and also the many others that are getting the joy such thoughtfulness and help brings.

"Are you the superintendent of the Christian Orphanage?" is a question so frequently asked me as I drive up to some store, shop, or business house. They tell me they want to meet me because they have heard of the fine work being done for eighty boys and girls at the Orphanage. They say some nice things, and they make my heart glad because in this busy, unstrung world they seem to feel uplifted with the thought of the mercy, love, and help needy children are being shown on a perfectly freewill basis.

We are proud of the work you are doing for the children at the Orphanage said a lady who has worked with children in public school for a good while. She picked out twenty-two nice books, packed in a box and gave them to me for these boys and girls. Such concern and thoughtfulness is much appreciated. However, I do wish to say I think we should all be proud of the work the Convention, and its many friends, and the other workers here at the Orphanage. I am heading it up as best I can but it is you who are doing the work. I pray that not one single one of you will be the poorer, nor that any other work will in any way suffer because of the extra unselfishness and kindness you are showing these boys and girls.

My long years of devotion to every enterprise of the church is uninterrupted in my heart and mind as I try to build up this part of God's Kingdom. I speak and work and pray for the others, as my record since I have been here will show.

I must say I like the light on the faces of so many of these children as they yell at me as I pass them in my car anywhere on this campus, or as I stop and roll down the window and listen at a dozen urgent bits of childhood patter at one time. When I am tired I often stop on the campus and rest with the children who seem never tired and always bright and happy. I go back to work refreshed for I have looked into the unfrighted eyes of childhood and found it good.

Come to see me and I will show you what I mean.

JOHN G. TRUITT,
Superintendent.

Donated Commodities for the Week.

Young People's Class, Turner's Chapel Church, Mrs. R. L. Ross, teacher: Box of useful articles, soap, tooth paste, tooth brushes, pins, bath cloths, etc.

Miss Nellie Flemming: 22 books.

Mrs. W. J. Bidgood, Portsmouth, Va.: 1 Overcoat.

* * * * *

REPORT FOR APRIL 20, 1951.

Sunday School Monthly Offerings.

Amount brought forward		$ 4,602.72
Eastern N. C. Conference:		
Beulah S. S.	$ 37.70	
Catawba Springs	36.60	
New Elam	13.95	
Oak Level	1.00	
Pleasant Union	50.00	
		139.25
Eastern Va. Conference:		
Bethlehem (Nans.) S. S.	$ 16.63	
Franklin	100.00	
Norfolk, Bay View	13.26	
		129.89
N. C. & Va. Conference:		
Hines Chapel S. S.	$ 6.00	
Long's Chapel	7.82	
Mt. Zion S. S.	11.65	
Shallow Ford	18.50	
Calvary S. S.	23.00	
		66.97
Western N. C. Conference:		
Pleasant Cross S. S.	$ 4.71	
Pleasant Union S. S.	12.17	
Providence Chapel	3.51	
		20.39
Valley Va. Conference:		
New Hope S. S.	$ 2.17	
Winchester S. S.	8.34	
		10.51
Total		$ 367.01
Grand Total		$ 4,969.73

Special Offerings.

Amount brought forward		$ 7,904.49
Miss Gertrude Herring, for Jackie Wilkins	$ 5.00	
The Elder Congregational Christian Church (Alabama Conference	2.00	
Gates Co. Welfare Dept.,, travel expense for Jean Daughtrey	15.00	
Jr. Philathea Class, for Harvell boys	5.00	
Roanoke, Ala., First Congregational Christian	5.50	
Willing Workers Class, Amelia Church, spring clothes for Ray Kinch	20.00	
Special Gifts	45.00	
Total		$ 97.50
Grand Total		$ 8,001.99
Total for the Week		$ 464.51
Total for the Year		$12,971.72

MEMORIAL GIFTS

"Instead of Flowers"

Dr. John G. Truitt
Christian Orphanage
Elon College, N. C.

Dear Dr. Truitt:

Please acknowledge the enclosed $.................... as a memorial gift sent to the Christian Orphanage in lieu of flowers in memory of:

....
(Name of Deceased) (City) (Date of Death)

....
(Survivor to be Written) (Address)

Name...

Address..

SUNDAY SCHOOL LESSON.

(Continued from page 12.)

frequently and consistently sought the will of God than did David. He wanted religion to be at the core of the national life. And he lived what he wanted to be in the lives of his fellow-countrymen.

Some Lessons.

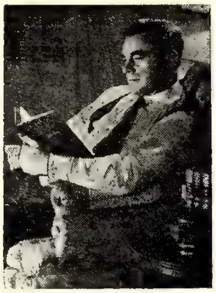
1. Leaders should be selected on the basic of character and ability.

2. The true sovereign is the servant of the people.

3. A nation is safe only as religion is at the heart of it.

Based on "International Sunday School Lessons;" copyrighted 1951 by Division of Christian Education, National Council of the Churches in the U. S. A.

Have You Read ?



Building Up Your Congregation: Willard A. Pleuthner. Wilcox & Follet Co. 1255 S. Wabash, Chcargo 5, Ill. $2.50.

Those who study the art of communication will find solid help in this new and attractively bound volume. Every minister and church should have an up-to-date promotional manual on hand. Those who have studied other recent publications in this field will not find a great amount of original idea or materials. Those who do not have already some books on this subject could invest wisely in this one. The author brings together in an interesting way the various methods of promoting and publicising the church.

Some of the most original and stimulating chapters are these: "Know Your Congregation as Business Knows Its Customers," "Reselling a Church to Its Members," and "Newspaper Evangelism." Specimen publicity formulas and detachable plan sheets offer a wealth of workable ideas for the enterprising pastor.

The possession of this book will not automatically build up your congregation. Indefatigable effort in the study and week-by-week application of these plans will mostly assuredly help.

The Storyteller In Religious Education. Jeanette Perkins Brown. Pilgrim Press. $2.

Some people believe that a good storyteller is born and not made. This is not necessarily so, especially if one believes and follows the helpful suggestions of Jeanette Perkins Brown in her "The Storyteller."

Some are more gifted than others in devising a tale and using it for certain aims, but the real proof is in the telling. What reaction do you get when you tell a story? Do the children wiggle and squirm and talk or do they listen eargerly and say, "Tell it again" when you have finished?

This book is designed to put you at ease when you begin your study. It gives the parts of the story, how to animate the story, how to conclude, and it concludes itself with a nice collection of very "tellable" stories.

There are a series of stick drawings to illustrate certain points in the book. Among the most amusing are those entitled "How to Torture Your Listeners." While good storytellers may be born, those who train themselves may reach great heights. A case in point is the charming Louise Kirby of Richmond who is now well known as "The Story Book Lady" who began with timidity and now faces telivision audiences with poise and interesting tales. Buy the book, study it, learn it, and go forth to capture the young people with whom you work.

Mrs. Brown has taught, written and been a storyteller. She has had many rich experiences with children, especially of the primary age level, and is well qualified to share her experiences.

She devotes several pages to Bible references that are good sources of story material and classifies them such as: "Consideration for Women," "Attitude Toward Sinners and Outcasts"—these will be recognized as refering to Jesus. There is material for older groups as well as the very young.

J. J. H.

PICTURE OF THE MONTH.

(Continued from page 2.)

great scenic beauty. The superb musical score, furnishing an appropriate background, was composed by Vaughan Williams, and is played by the Philharmonic Orchestra.—*Prottestant Motion Picture Council.*

RIGGS WRITES FROM INDIA.

(Continued from page 8.)

war and try to make Indians hate each other and invade Kashmir by military force to stir up the baser religious passions of the people is morally wrong, and that is why he stands by the principle that all Pakistan troops must be withdrawn before any progress can be made. As for sending United Nations troops into Kashmir to supervise an impartial plebiscite, his position is that he and the rest of India suffered and languished in jail for all those years for the principle that India be allowed to settle her own affairs and not submit to the rule of foreign troops in anything, and he wasn't proposing to allow the clock to be turned back. I imagine that Gandhi, while agreeing to all these viewpoints in general, would have been more realistic in seeing that Pakistan does exist and does feel the way they do, regardless of whether it is moral or immoral, and that the peace of the world requires compromise on the part of India, even when such grave issues are at stake.

I don't know enough yet to comment any further on political questions here. We are still trying to scratch the surface at mastering the Tamil language and orient ourselves to life here. My duties at the moment are sort of automatically laid out for me; I am expected to fit into the routine here at the hospital, with emphasis on care of foreigners and mill workers. I do not have to understand the people yet, in this job, or the whole picture in relation to the church here and the Mission program and to what extent the medical work here helps to meet the needs of India. It is still too much of a temptation to make unfair comparisons with what I saw in China. Theoretically I know that here, as in China and all the rest of the world doctors are congregating in the big cities, and the needs of the tiny villages, where most of the people live, are being ignored; so that is where I will want to focus my attention eventually. We are looking forward to the opportunity that we will have at Kodaikanal, the vacation resort, not only to study language more intenseively, but to talk over some of these matters at leisure with the old-timers who will be congregating there to relax.

On reading over the above, I am afraid I sound a bit pessimistic about India. Actually, I think the country is like the dry landscape these days. When you look around you don't see any water or any hope. But actually the water is there, under your feet and in the mountains and in the heavens. You just need to know how to go about digging for it or channeling it to where you need it in order to turn the desert into a garden. The booklet on population which I referred to said that theoretically people are the greatest assets a country can have; and India, having so many of them, should be the most exciting country and full of promise and hope for the future, of any in the world except China. All we need is a little know-how to translate that poential into reality.

Frances & Edward Riggs.

Southerner Heads Congregationol Christian Women

Strangely enough, the new National Secretary of Woman's Work was born in Kentucky and studied within the bounds of the Southern Convention. Miss Margaret Lee Hargrove graduated from Randolph Macon Woman's College at Lynchburg in 1925. She did graduate work, A.M. and Ph.D., at Cornell University. Moreover, she has also studied at the University of Wisconsin, the University of Virginia, and Columbia University.

MISS HARGROVE

Dr. Hargrove has been called by the Missions Council from the post of Dean and Professor of Classics at Lake Erie College in Painesville, Ohio, to become the National Secretary of Woman's Work. Her office will be in New York City, where she will supervise state conferences of women and will edit the national program guide for this work, "Guide Posts."

Like many others who have found their way into the Congregational Christian fellowship, Dr. Hargrove's ecclesiastical background is varied. Her father was a Southern Baptist, her mother a Disciple of Christ, and as a child she attended both churches. She has also attended a Methodist Church and taught in two different Presbyterian Colleges with, at one period, men students from an Anglo-Catholic Seminary preparing ministers for the Episcopal Church.

Dr. Hargrove is now a member of the First Church, Congregational, of Painesville, Ohio, where she has been a deaconess, a member of the Standing Committee and chairman of the Religious Education Committee. Active also in state-wide denominational work Dr. Hargrove has been serving as chairman of the Religious Education Committee of the Ohio Conference of Congregational Christian Churches.

In much demand as a public speaker, Dr. Hargrove has appeared before civic clubs, women's clubs, church groups and many college convocations and assemblies. In leaving the academic world, she says: "My belief in the church and my concern for the accomplishment of her Christian World Mission have been the dominant factors in this decision. The step is taken with the full and rather poignant realization that it means the severing of many long fostered and deeply cherished professional, and personal associations. There is, however, the conviction that I can be of service in an endeavor that claims my undivided allegiance and dedicated effort."

HISTORICAL SOCIETY. 1956.
hern Convention of Congregational Christian Churches.
Elon College Library

1844 - Over a Century of Service to the Denomination - 1951

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME CIII RICHMOND, VA., THURSDAY, MAY 3, 1951 NUMBER 18

Elon College Library X

Prepare for National Family Week

"Parents, Children and God" is the theme chosen by Protestants for the annual observance of National Family Week, May 6-13, 1951, according to a statement by Rev. Richard E. Lentz, executive director of the Joint Department of Family Life of the National Council of the Churches of Christ in the U. S. A.

"This theme expresses an exalted faith in the Christian Home," states Mr. Lentz. "Parents, children and God create the Christian family. People are happier when they can live together in families. They are strengthened by having loved ones around them. They develop by serving one another. Members of a family are teachers. Girls and boys help their parents learn many lessons. Fathers and mothers, too, share in teaching. Grandparents, uncles and cousins—all together make the family a wonderful school. And we can believe that God, too, uses our family life to help us to know him and his will."

Mr. Lentz points out that during this annual observance the entire nation focuses attention upon families and their importance to persons and to the country. Thousands of church and community activities are planned to strengthen fomily life, he reports. Many social conditions which distress families receive attention and correction. Helpful new community resources for parents, children and young people are initiated.

Plan now for your observance.

News Flashes

Dean D. J. Bowden of Elon College will preach in Newport News on Sunday, May 6.

Rev. Bernard V. Munger, formerly of Chapel Hill, has accepted a call to serve the First Presbyterian Church, Corninth, Miss.

Dean Truman Douglass announces the dates for the Eastern Pastor's School at Deering Center, New Hampshire: July 4-25.

Dr. W. E. Wisseman, chairman, announces that the Committee on the Ministry of the North Carolina and Virginia Conference will mee t at Elon College on May 14 at 2 p. m.

The Rev. Henry E. Robinson of Burlington, spoke to the young people and later to the entire congregation of the Albemarle Church on the night of Sunday April 22.

Rev. Joseph E. McCauley has been asked to give the baccalaureate sermon at Wakefield High School. This will be the fifth time he has preached for the school. He will give the baccalaureate sermon at Virgilinia, also,

First Congregational Christian Church of Greensboro, Dr. W. E. Wisseman, pastor, held ground-breaking services for the new church on Sunday afternoon, April 29 at 5:30 p. m. Construction will begin promptly.

Dr. R. C. Helfenstein, the pastor of our Richmond Church, after two weeks of recuperation in the Florida sunshine, has resumed his pastoral duties. His able assistant, Charles Barnett, a student in Union Seminary, and the church officers and members commendably looked after the work of the church in the pastor's absence.

TUNE IN!

National Family Week will be featured in a public service radio network program by the National Broadcasting Company on Saturday, May 12, from 2:15 to 2:30 p. m. (Central Daylight Saving Time).

"The Plus in Family Living" will by the subject of a panel discussion. Participants, all of Chicago, will be Dr. Harry H. Kalas, director of educational evangelism, National Council of Churches; Dr. Frank Nickless, professor at McCormick Theological Seminary; Mrs. Ralph Marcus, homemaker and director of nursery, Sinai Temple; and Mrs. Dennis Savage, homemaker.

National Family Week is an interfaith observance scheduled for May 6-13 in which not only churches but social agencies and other community organizations participate. Now in its ninth year, it is being celebrated more widely than ever, according to Rev. Richard E. Lentz, executive director, Joint Department of Family Life of the National Council of Churches.

U. S. CHURCHES GIVE $1,137,554,266 IN 1950.

Members of 53 Protestant denomination in the United States and Canada contributed more than a billion dollars for local church expenses and benevolence causes. Dr. Harry S. Myers, acting executive director of the National Council of Churches, announced here. The 1950 total was $1,137,554,266—an increase of $135,979,895, or 13.5 per cent, over the 1949 total.

But, while total contributions have increased every year since 1937, Dr. Myers said, "the increase in giving is not as great as the increase in income . . . nor as great as the decrease in purchasing power of a dollar. As a result, our increased giving does no more work than the income before World War II."

PHENOMENAL GAINS SHOWN BY LATIN AMERICAN SUNDAY SCHOOLS.

Phenomenal growth of Protestant Sunday schools in Latin America is indicated by statistics recently made public through the World Council of Christian Education. Since 1936, the last day for which statistics have been available, the Protestant Sunday school enrollment of South America has increased from 287,558 to 704,558 or 145 per cent, while in the Central America and Mexican area, the increase has been from 78,662 to 295,784 or 267 per cent. W. C. C. E. leaders pointed out that the prevailing pattern of growth was: first, a class of smaller children in a mission of a local Protestant Church; then a full-fledged Sunday school; then a 'mission church'; finally, an independent, self-supporting church—with mission Sunday schools of its own.

TO THE CHURCHES OF THE EASTERN VIRGINIA CONFERENCE.

Spring is here. Nature is bursting forth in all of its glorious beauty. The Master Aritst is again at his eassel and upon his canvass, behold, O man, how marvelous is the picture that he paints. We stand in awe as we view this picturesque scene and might well wonder "What is man, O Lord, that thou art mindful of him?" for we are so unworthy to stand in Thy presence yet we are permitted to see the lovliness of Thy handiwork that never faileth. Truty there is seed time and harvest, sowing and reaping. Out of the storehouse of love we are constantly receiving the bounteous gifts that should make our lives beautiful flowers worthy of being present in this garden perpared for our enjoyment—to be hold the beauty of the Lord.

God is upon his thone. Let us bow in humble submission to his will for surely as spring has come so will summer and fall. We are granted now the privilege to sow. What will the harvest be? Let us not waste our substance in procrastination. Now is the acceptable time to lay up our wares where rust and decay do not destroy. Each of us has a trust, a responsibility as a member of the body of Christ.

Each of us has an apportionment for the year 1950-51. Have we done anything about it? Yes, a few have. Congratulations to Burton's Grove, Bethlehem, (Disputanta), and Bay View, Where are the other "ninety and nine"?

If you are not among the three churches named, may I remind you that your treasurer will be happy to receive at an early date your apportionment to the (1) Conference Fund (2) Conference Home Missions Fund and (3) the Virginia Council of Churches Fund.

G. C. White, *Treasurer.*

Waverly, Virginia.

RELIGIOUS FREEDOM PAYS.

In the United States, where religious freedom is guaranteed by the Constitution and deeply valued by the people, there has been more growth in church activity and service than in any other part of the world. Those who either through intention or carelessness would break down the wall of separation between Church and State would do well to study the condition of religion in

(Continued on page 7.)

Southern Convention Office

WM. T. SCOTT, *Supt.*, Elon College, N. C.

GIVE YOUR PASTOR A CHANCE TO GO TO SCHOOL THIS SUMMER.

Consider Deering Summer School for Congregational Christian Pastors.

This School for Congregational Christian Pastors is held July 4-25 at the Deering, New Hampshire, Conference Center. *The cost only* $15.00. Not per day or per week—but for the entire period. The Board of Home Missions sponsors this school for Pastors and all costs are provided except $15.00. In other words, your Pastor goes to Deering. His room and board is provided by the Board of Home Missions, and he contributes only $15.00 towards his travel!

Why not give your Pastor a break this Summer and insist that he go to Deering Pastors School. It would be one of the finest investments your Church and Pastor can make. He will return to you refreshed and inspired. Several Southern Convention Pastors have gone in the past (House, Hardcastle, Pollard, and others. Ask them.)

The Southern Convention quota is up to 7. If your Pastor can go, write at once to Supt. Wm. T. Scott, Elon College, N. C.

Consider Virginia Summer School for Rural Ministers.

This school is held under the auspices of The Virginia Polytechnic Institute, Blacksburg, Virginia, July 9-13. Cost: Rooms $1.00 per night. Meals 60 cents per meal.

The program is designed especially for rural pastors but would be of inspiration to all ministers. It will give a real lift. If interested, please address B. L. Hummel, Chairman, Rural Church Department, Virginia Council of Churches, Blacksburg, Virginia.

W. T. S.

REV. HERBERT SCHOLZ PASSES AWAY.

Rev. Herbert Sholtz, 84, passed away at his home in Macon, North Carolina, April 26th after an illness of more than a year.

Mr. Scholtz was born in Longon, England, coming to the United States when he was a child. He was educated at Elon College and the University of North Carolina. He was

(Continued on page 14.)

ON GIVING.

By ROSE UPTON BASCOM.

I learned the joy of giving as a member of a family of ten children. I cannot recall a Thanksgiving dinner that was not shared with some family of small means.

Later I was a young woman teaching school in a small town in Michigan on a small salary, but earning money and giving satisfactian. Then a call came from a dear sister in Minneapolis who was desperately ill. Would I go to care for her? The deciding factor was the possibility that I might get into the Minneapolis schools, a fine outlook. I went. Eventually the position came, but after weeks of anxiety that forced me to prayer. I promised a tenth of my salary if the position came to me, and I kept my promise.

I married a home missionary with a smaller salary, but we still kept my promise. Always a missionary magazine was a constant visitor. The years brought two children. Now could we keep that promise regarding our giving now? To solve that problem an empty bowl graced the breakfast table and no one was forced to give. The giving was our gift to children in need. Instead of putting a spoonful of sugar on one's breakfast oatmeal, it went into the empty bowl until it was filled. Then ten cents went into the mission fund.

Later when the salary increased somewhat, we decided instead to give every penny that came in change to missions, we kept the pennies in a tin can that once held Page's Climax Salve. That was forty years ago, but we still have the same tin and are saving pennies from change. A penny seems a gift hardly worth offering.

(Continued on page 11.)

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

Editor..................Robert Lee House
Managing Editor.........John T. Kernodle

Departmental Editors—Convention, Wm. T. Scott; Missions, F. C. Lester; Women's Work, Mrs. F. C. Lester; Young People's Work, Miss Pattie Lee Coghill; Children, Mrs. R. L. House; Sunday School Lesson, H. S. Hardcastle.

Institutional Representatives—Elon College, L. E. Smith; The Christian Orphanage, John G. Truitt.

Area Reporters—M. W. Andes, W. J. Andes, J. Frank Apple, H. G. Councill, Jr., Clyde Fields, Stanley C. Harrell, I. W. Johnson, S. E. Madren, Will B. O'Neill, Fred Register, P. H. Ricketts, Guy H. Veazey, R. A. Whitten.

Board of Publications—Duane Vore, Chairman, S. T. Holland, Secretary; R. C. Helfenstein, S. E. Madren, P. H. Ricketts, G. D. Colclough, Treasurer, ex officio.

SUBSCRIPTION RATES

One Year	$3.00
Two Years	5.00

Published by the Board of Publications, agent for the Southern Convention of Congregational Christian Churches, and printed every Thursday except the last in June and December by the Central Publishing Co., Inc., Richmond, Va.

Entered as second-class matter at the Post Office at Richmond, Va., July 25, 1922, under Act of March 3, 1879.

Remittances for subscriptions and notices of change in address should be sent to the Convention Office, Elon College, N. C.

All other matters of business should be addressed to The Christian Sun, 1536 East Broad Street, Richmond 19, Va.

General contributions should be addressed to the editor at Southern Pines, N. C., and should reach him not later than Wednesday of the week preceding date of publication.

Departmental material should be sent to the proper departmental editor, at the address shown on their page, and as early as possible.

The Christian Sun Subscription Blank

Dr. Wm. T. Scott, Elon College, N. C.

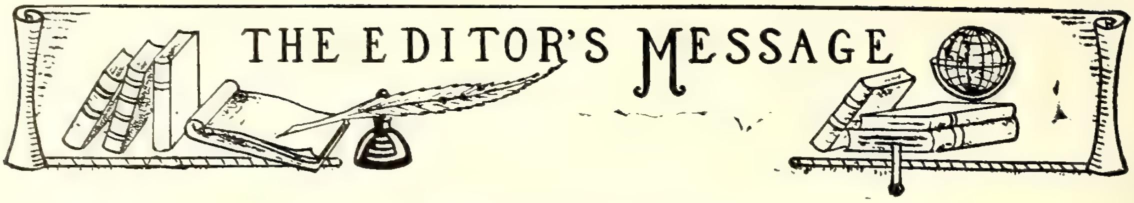
Enclosed will be found $3.00 ($5.00) for which please send The Christian Sun for one (two) year(s) to:

Name ....

Address ....

[ ] New ....

[ ] Renewal Name of Church..



A Study of Our Strategy in the Southeast

There is a church in Georgia which bears the name Enigma. That may appear to be an appropriate name for our entire Church in the South. Any attempt to understand or explain the complex pattern of our Congregational Christian Church life in the Southeast is fraught with difficulty. There are many strains, many patterns. Follow them far enough, and they become elusive. Some of our problems seem to defy analysis. Many of our people are content with fragmentary information. Consequently, few people have given serious attention to the comprehensive character and destiny of our Church in the Southeast.

The reactivated Southeast Regional Council has addressed itself with vigor and determination to this problem. The purpose and motivation has been thus expressed by the chairman, Dr. Thomas Anderson: "Through the Council the 'separateness' of our churches and institutions resulting from the vastness of the region can be overcome. Through it the combined wisdom of officers and delegates from each of the conferences and conventions can be pooled and brought to bear on specific situations of need and opportunity now the responsibility of one official, or the people of one conference alone. The impact of the whole region on places of need and opportunity, one after another, can and will get results far more honoring than can be achieved without such over-all cooperation. The Council can make the conferences and conventions in the Southeast far more effectively articulate in the national life of the denomination than any one of them can be alone. Through the Council a much needed acquaintance between the people of the various conferences and conventions will occur, resulting in the overcoming of the often discouraging 'sense of remoteness' and 'feeling of aloneness' now prevailing."

The need for a regional study has long been felt and voiced. Few, if any, within the region had the time, ability or resources to undertake such a study. Fortunately, the Field Research Department of the Board of Home Missions made available the services of Dr. Ross W. Sanderson. After a year and a half of intensive study and extensive travel, Dr. Sanderson made his Field Research Report last week in Greensboro: "Toward a Regional Strategy for the Congregational Christian Churches in the Southeast."

The fact that this report was made by a seasoned specialist in the field, and the additional fact that it represents an expenditure of approximately $7.000.00, would indicate that it warrants an honest appraisal by the policy-making personnel of the Southeast. The report should prove to be epoch-making in our denominational strategy.

Dr. Sanderson's "magnum opus" was received with hearty acknowledgement of deep satisfaction. While the report is being studied by area survey commissions and agencies, the services of Dr. Sanderson are retained as consultant until the findings and recommendations are consolidated in final form.

What was the purport of the study? It was to see the entire Southeast as a whole and to determine our total strength and competence in the region. Incidentally, says Dr. Sanderson, "It should help us all to become more aware, denominationally, of our southern exposure."

Statistics

Statistician Sanderson lets the record speak. His maps indicate that we have 365 white and 223 Negro churches in the Southeast. Thus we have a total of 579 churches with a combined membership of 72,563. There is the real denominational potential in the Southeast. Have we realized this? Too many of us have been limited in our knowledge, acquaintance and experience to conference compartments. Dr. Sanderson's insistence that "units of the life of a great communion that are close neighbors to one another ought to know each other" makes sense and should be heeded.

Successive tabulations indicate that there are as many churches below as above the median figure; so the characteristic church in the Southern Convention in 1949 is now seen to have been one with a membership of 121, and attendance of a little more than half that many, a Sunday school enrolling 80, a budget of $1,615 for home expenses, gifts on apportionments amounting to $208 per year, and a property value of $7,100.00.

This realistic appraisal confronted many denominational handicaps or liabilities, such as: a merger handled somewhat ineptly twenty years ago, distance between churches, part-time ministrial service, inefficient leadership, unfortunate location and indadquate facilities in many churches, cultural and racial differences, inept churchmanship, small membership gains, etc.

Strategy

The report states that "the most valuable contribution the denomination as a whole can make to any region is not money but counsel, with enough general and specialized staff service to keep the fellowship aware of the problems of the region, and the churches of the region in touch with the strength of the entire fellowship." The need for administrative integration of the regional task is recognized. Further, "At the conference level the problem would seem to be the multiplication of instances where the Executive Committee, or other properly representative groups, can provide field services to the churches at times when the Superintendent may be otherwise occupied." There is frank recognition that "The resources of the denomination should be known and brought to bear in the local church itself." Underlying the entire report is the tacit assumption that "Any wise denominational strategy for this or any other region will result only from careful planning." The paramount question at this point is: "Can we transform our somewhat unrelated sallies into the region into a single program of cooperative advance?"

Educational Institutions

At no point does the report make a more decisive and forceful recommendation than with reference to Franklington and Wadley. It does not overlook Elon, Bricks, Piedmont, etc., but it does throw the wieght of its influence solidly behind these two particular institutions.

Proposals for Franklington include a more representative membership on the Board of Trustees, complete renovation of property, a program director in addition to the superintendent of property, and greater national backing from the denomination. In Dr. Sanderson's own words: "If there is any one conviction that emerges from this study, it is that Franklinton constitutes a number one opportunity in the Southeast and a very grave responsibility, if we are serious in our desire to strengthen the Negro churches of our fellowship in the South, and to serve the Negro people as a whole. Here are thousands of church members and other thousands of related constituents; here are scores of pastors, all of whom look to us as a denomination for leadership and guidance. The measure of what they lack is the measure of our denominational opportunity." Those who applaud this statement by Dr. Sanderson should remember his insistence also that all Congregational Christian Churches in North Carolina and Virginia, both white and Negro, may appropriately be urged to pray for and contribute to Franklinton.

Those who are cognizant of our problems in Alabama appreciate this statement: "At Wadley (Southern Union College) there is a field for area service of quite exceptional size and need. Nowhere in the Region, other than at Franklinton, do we have a more obvious chance to help, and is there more justification for our doing so. So far as the white churches of the region are concerned, especially the rural churches, to be interested in the South is to be interested in Wadley. . . . Here is the sort of situation in which a few of our best-trained young educators might well be asked to invest at least a significant period of their lives as a sort of missionary internship. To make this college what it could become would be a great adventure for competent and heroic souls."

Another proposal is that we seek to enlist a nationwide student body for Elon. The Report goes on to add: "If Elon is one of our most church-related colleges, with a record of great devotion to the welfare of the churches, why would not all interests be well served if every year one or more students came to Elon from each of at least 30 States? If the student body could grow more cosmopolitan, the outlook of the college would automatically broaden, and the service it had hitherto rendered the churches of the Southern Convention could be expanded to a nation-wide basis."

Race Relations

Since we have both white and Negro churches in the Southeast, any Regional study must face the problem of race. The situation is analyzed and summarized in this statement: "While segregation remains the characteristice pattern, it is being steadily modified and eroded by court decisions, administrative practice, and even the pressure of international events, as well as by increasing goodwill. In education, in transporation, in church affairs the walls are less high than formerly, the turnstiles more frequent, and the stretches longer where the barriers begin to disappear entirely—in terms of the right to live, learn, vote, travel, eat, earn, worship."

The Report warns that "It may be that our church schools in the South are cultural inslands on which are maintained attitudes in human relationships which will be outmoded, even in state institutions." Then it goes on to press this question: "Must we be less brotherly in our Congregational Christian Churches than we now are in some forms of public transporation, or in state education at its best, or in a Southenr Baptist Seminary?"

Ministerial Education

The report lifts two needs into focus: (1) The responsibility of the denomination for the education of its own youth, and (2) The urgent requirements of more adequate recruting, training and placement of ministers of both races. The report goes on to point out the fact that "In the Southern Convention, the Christian Churches have maintained a church-owned college, a fact quite inadequately appraised by the denomination as a whole. In spite of the brillant record of the American Missionary Association in educating individuals, there is at present a wide gap between the education of Negro youth in the region under our auspices and the life of the church as such." An effort is being made to acquaint the denomination as a whole with the educational problem of the denomination in the Southeast, in all its varied significance.

The National Commission on the Ministry is urged to study the needs of each of the major groupings within the region, and endeavor realistically to face not the theoretical norms of denominational standards, but particular next steps at every level and type of need. The presence and testimony of Dr. Fred S. Buschmeyer and the Rev. Phillip M. Widenhouse, representing the Commission of the Ministry and the American Missionary Association, gave promise of a better day. A comprehensive program of ministerial integration and orientation, supplemented by scholarships, is being developed.

Church Extension

Attention is called to this neglected evangelistic truth: "Because every gain in one church by letter of transfer means a loss in another, the evangelistic index is always computed on the basis of accession by confession. The Kingdom actually in-

(Turn to page 9.)

A Study of the Lord's Prayer

By Rev. Henry Robinson.

No. 5 "FORGIVENESS."

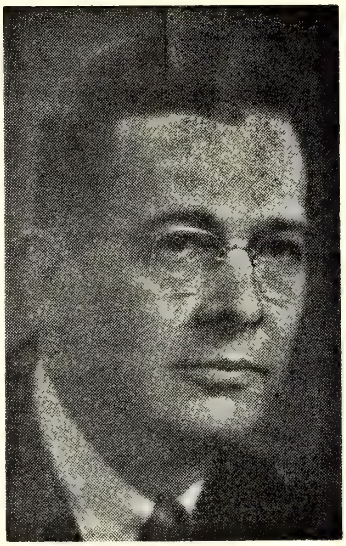
Text: *And the Lord of that servant, being moved with compassion, released him, and forgave him the debt.* Matt. 18:27.

Scripture: Matthew 18:21-35.

In approaching the subject of forgiveness we may turn to a simple scene of family life which in its own way might throw more light on this concept of the Christian faith than a more learned or philosophic approach might throw. Every parent will know whereof I speak when I tell the story of a little girl who disobeyed her parents and fell into disaster. Even that childlike mind sensed the barrier which somehow had been thrown up between the child and the parents. The natural flow of understanding, sympathy, and love had been cut off. That little girl stood alone, apart from her mother and her father. Perhaps she had not realized how closely her life had been knit to that of her parents; but now that separation had come, she felt the agony of being alone. The coldness which had come when the warmth of love is cut off is now her experience. The ordinary attractions of the day have lost their appeal; the toys and playmates seem to impress the fact that the source of her love is gone. She stands with tears in her eyes repeatedly asking, "Do you love me now?" And the punishment is sustained until the mother or father finally says, "Yes, forget it all. Run along and play."

Here we see the pure feeling of children illuminating the experience of adults. We, in our sophisticated modes of living, confuse and complicate the issues. When life is stripped of all its adornment, as in the case of the little child, we find the root of our troubles in a broken fellowship with God. Sin, in the Lord's Prayer, is referred to as a debt. It is interesting to note that Jesus does not bother to establish the fact of sin either in the Lord's Prayer or in his teachings. The fact of sin and its terrible consequences upon human life was so obvious that it need not be established as an intellectual premise. Jesus teaches us to pray, "forgive us our debts," knowing full well we have plenty to be forgiven It is distressing to find that in some quarters the fact of sin is doubted, or perhaps worse, brushed aside by some rationalization: the apparent evil is only the result of mal-adjustment, or due to unfavorablef actors in environment. People in all environments and in all generations have committed evil acts. Human nature being what it is, even though placed in the most favorable surroundings, will manifest its corruptness if left unchecked.

This section of the prayer has two parts. The first is, "Forgive us our debts." The closer people live together the greater the need for cleanliness. In the service our soldiers and sailors are required to observe scrupulously the laws of sanitation and hygiene. Clean clothes, clean bodies, spotless equipment, care of nails, hair, and teeth, are requirements from which there are no exceptions. Men have to live close together in camps and on board ship. The spread of contamination, if not watched at every turn, would so weaken a fighting force that it would have no value in defense. In the social realm men are living closer together than ever before. When one man sins others are affected. Sometimes the whole world is affected by the misdeeds of a single person. In order to live in a secure world we must live in one which is morally clean. We must go to God and ask his forgiveness, for without that forgiveness we stand apart and alone to face the trials of this life which invariably prove greater than our strength. But with Paul we may say, "I can do all things through Christ our strengtheneth me."* For through him comes the forgiveness of the cross which binds us to God in a way which gives us access to a portion of his power, guidance and wisdom. Let us hasten to say that there can be no cleanliness until we, personally, are willing to face our sins.



REV. HENRY ROBINSON.

A great many suggestions come as to ways of eliminating the faults of human weakness, if not to say sin itself. There is the time-honored admonition given by adults to children or by some respected personage to a less fortunate individual, "Mend your ways." Criticism of this tecnique is that such advice removes no causes. It is just another well-meaning, high-sounding platitude. It is harmless and for the most part useless. Another suggestion is that we should correct the environment which is supposed to have produced the evil. Sometimes this method works; more often it does not, for evil springs from the heart rather than from things. Where the heart is wrong it will find an expression which will prove detrimental to individuals as well as to society, regardless of the surroundings. The most poignant criticism of this remedy for sin is that evil is common in high places. Some of the most wretched and immoral people are those of means with all that the heart could desire in the physical environment. Another pointer to those who are bound by some evil influence is that they have something to work for. Such a reform is supposed to shift the center of interest from the destructive to the constructive. It is supposed to consume one's time in worthwhile pursuits so that there is no time for those pursuits which destroy personality and life. For certain individuals who are afflicted with mental disorders in a mild form, this advice is pertinent and effective. But, obviously, to give this instruction to one who is perpetrating a premeditated act of evil would be like throwing a cup of water upon a conflagration. In the first place, a person in such a frame of mind is in no position to alter his course for the simple objective of performing some minor altruism. In short, this method may be likened to him who would pull himself up by his own boot-straps. The remedy is not equal to the disease, for evil and sin are the most formidable enemies of mankind. They cannot be eliminated by simply re-directing a portion of one's efforts.

There is no solution for sin apart from the power of God in the Cross

(Continued on page 13.)

---

*Phil. 4:13.

News of Elon College

PRESIDENT L. E. SMITH, Elon College, N. C.

ELON COLLEGE COMMENCEMENT.

The sixty-first Annual Commencement of Elon College will be held May 26, 27, and 28. May 26 will be Alumni Day. If present plans carry, there will be a business meeting of the Alumni Association in the morning at 11:00. At 12:30 the Elon College lake will be dedicated as Kiker Lake. This lake was built for the college by Mr. W. B. Kiker of Reidsville, North Carolina. The lake is fed by two springs and covers about four acres of land. It lies in a basin just off the highway and just outside the city limits of the town of Elon College. The lake is stocked with bream and bass. The alumni and the Rotary Clubs of Burlington, Graham, Liberty, Gibsonville, and Reidsville will be invited to attend. Mr. Kiker is a very enthusiastic Rotarian and will be glad for his Rotary friends to be present. The faculty and student body will also be invited. A barbeque lunch will be served to all present. Admission to the exercises and the luncheon will be by ticket. There will be no trouble about securing tickets, but it will be necessary to have tickets to be admitted.

The Alumni Banquet will be held at 6:30 p. m. in the college dining room. Mr. J. F. Darden, Alumni Secretary, will have charge of all arrangements. Dr. T. E. Powell of the Class of 1919 will be the alumni speaker.

Sunday, May 27, will be Baccalaureate Day. Dr. Albert J. Penner, pastor of the Broadway Tabernacle, New York City, will be the speaker. The services will be held at 11:30 a. m. The procession will form in the rotunda of Alamance Building so as to be ready to move in time to be seated in the auditorium at 11:30 for the exercises. Rev. Howard P. Bozarth, pastor of the Elon College Community Church will read the scripture and the Rev. Doctor F. C. Lester, pastor of the First Congregational Christian Church, Asheboro, North Carolina, will offer the prayer. The music department will give a program of student recitals in the afternoon, and the Elon Opera Work Shop will present the religious oratorio, ''Eliji,'' by Mendelssohn in the auditorium at 8:00 p. m. It will be given in costume and acted by the singers. The rehearsals have been most inspiring and the event promises to be one of the most uplifting ever experienced on a similar occasion at the college. Admission to this performance will be by ticket. There will be no charge. Tickets may be secured at the college and churches that may wish to participate. Fletcher Moore, head of the music department, will be the organist and John Westmoreland, director of the Elon College Singers will be the director. Mr. A. J. Fletcher of Raleigh, North Carolina, President of the North Carolina Grass Roots Opera Association is very much interested in this undertaking. Mr. Fletcher has promoted the opera work shop at Elon College and is greatly interested in this movement. He will sing the role of Elijah and in other ways help to make the occasion a success.

Monday, May 28, will be Graduation Day. The Board of Trustees of Elon College will meet at 9:00 a. m. for the purpose of receiving a report from the faculty of the college and to authorize the awarding of degrees following the literary address. The Honorable J. Spencer Love, organizer of the Burlington Mills, and now president of the board, will deliver the address. Mr. Love is a great friend of Elon College and in many ways has shown his interest in the achievements and progress of the institution made during the recent years.

An excellent program for commencement occasions, as reported above, has been completed and promises to be one of the most inspiring occasions that we have had at the college in years. This is an urgent and cordial invitation to all readers of the CHRISTIAN SUN and members of our churches in the Southern Convention who possibly can, to attend.

APPORTIONMENT GIVING.

Within a few weeks we will have passed the half-way mark in the present conference year. The college is operating on the calendar year, but the majority of our churches are still operating on the conference year. By the end of May at least, we should have received 50 per cent of the college's apportionment, which would be $7,500. As a matter of fact, we have not received one fourth of this year's apportionment. We are not alarmed since our churches and friends usually raise their apportionments in full and the college wll receive its share before the year is gone. It would, however, be of tremendous assistance if a number of our churches would send a part or all of their apportionments before commencement. We are finding it rather difficult to meet all the requirements of the college. Outside support is needed and greatly appreciated.

Previously reported		$3,147.32
Eastern Va. Conference:		
Bethlehem (Disp.)	$ 10.00	
Holland	250.00	
Norfolk, First	30.00	
N. . & Va. Conference:		
Carolina	$ 27.00	
Western N. C. Conference:		
High Point, First	$ 10.00	
Valley Va. Conference:		
Linville	$ 10.00	
Wood's Chapel S. S.	9.00	
		346.00
Grand Total		$3,493.32

RELIGIOUS FREEDOM PAYS.

(Continued from page 2.)

countries where there is a state religion. Church membership is merely nominal and is even then held by only a minority of the people. According to the annual survey published in *The Christian Herald*, often as few as 25 per cent are church members, as compared with 54.2 per cent in the United States.—*NEA Journal.*

THE BOOK.

A noted orator asked Dickens for the most pathetic story in literature, and he said it was that of the prodigal son.

Jefferson was asked for the richest passage in literature, and he said it was the first sixteen verses of the fifth chapter of Matthew.

Another asked Daniel Webster for the greatest legal digest, and he replied that it was the Sermon on the Mount.

No one has equaled David for poetry, nor Isaiah for vision, nor Jesus for his moral and ethical teachings, nor Peter for holy zeal, nor Apollos for fiery oratory, nor Paul for logic, nor John's statement of sancified love.

God's word is the greatest of all books, and its Author the greatest of all teachers. We do well to stay close to its pages. It it *the* Book.—*Defender.*

Church Women at Work

With Emphasis on Missions
Mrs. F. C. Lester, *Editor*
840 Sunset Avenue, Asheboro, N. C.

CARAVAN TO UNITED NATIONS REPORTING!

The much thought of and talked about Caravan to the United Nations is now history.

A group of twenty-three women representing all five Conferences of the Southern Convention made the trip. In addition to Miss Pattie Lee Coghill, they were: Mrs. Ed Bresko, Bethlehem, Disputanta; Mrs. Ed Chilton, Reidsville; Mrs. Ruth Cox, Seagrove; Mrs. Clyde Fields, Pleasant Ridge, Spoon's Chapel, Union Grove; Mrs. T. W. Good, Bethlehem, Valley of Virginia; Mrs. Hargrove and Mrs. C. N. Harris, South Norfolk; Mrs. M. M. Joyner, Kallam's Grove; Mrs. Walter Lyndon, Asheboro; Miss Virginia Mason, Winchester; Mrs. Claudia McCollum, Mt. Bethel; Mrs. I. L. McDowell, Pleasant Union; Mrs. Ben McIntyre, Berea, Osspiee; Mrs. Harry Nelson, Winchester; Mrs. O. H. Paris, Greensboro, First; Mrs. Allen Piland, Holy Neck; Mrs. Ernest Pugh, Winchester; Miss Carnie Rightsell, First Methodist, Asheboro; Mrs. T. D. Sutton, Seagrove, Shady Grove, Ether; Mrs. Carl Wallace, Antioch, Beulah, Oak Level, New Hope; Mrs. Mack Welch, Greensboro, Palm Street; Mrs. Eleanor Wheless, New Hope. (Those representing several churches are minister's wives.)

The chartered bus left Burlington Monday morning, April 9, at 8:30, picking up passengers en route as far as Washington.

Washington.

The first sightseeing stop was at Mt. Vernon, then on to Washington, where not only an interesting schedule had been planned for us by our church legislative representatives, but they had also arranged for us to be comfortably lodged at most reasonable rates.

Upon arriving at Washington we went immediately to the First Congregational Christian Church, where Rev. Carl Kopf is pastor, for dinner. After dinner we were briefed on the legislative work of the Council for Social Action. Immediately after breakfast the next morning we met at the office of Tom Keehn, the executive secretary of the Legislative Committee of our denomination, for a discussion on how that committee operates there, and its connection with the four point program of the Foreign Missions Council.

The legislative group had secured passes for our delegation to the house of Representatives, furnishing a guide to take us around "Capitol Hill." Some of the women got into committee meeting sessions, such as the Committee on Un-American Activities. Others sought out their senators and congressmen for a few words. As a last gesture before leaving Washington, the whole group met in Senator Hoey's office (Virginia women included) and heard one of his secretaries explain the work that goes on there.

"A SHOW OF HANDS."

As women meet Friday, May 4, to observe May Fellowship Day, they will be thinking about hands—praying, giving, serving hands. Each will be asked to answer some questions for herself. Whether we are able to attend such a service or not, we need to ask ourselves these questions and answer them sincerely.

* * *

The Church Woman asks herself:

"WHAT AM I DOING WITH MY HANDS?"

1. **Am I folding My Hands?—in complacement and indifference.**
2. **Am I wringing My Hands?—in helpless self-pity and fear?**
3. **Am I closing My Hands on My Purse?—lest any wayward dime or venture-some dollar escape to make its contribution to some challenging task.**
4. **Am I laying My Hands to Some Task?—the doing of which, no matter how humble, cleanses my very soul?**
5. **Am I joining Hands with Other Christians—in fellowship for larger tasks.**

"WHAT DO YE MORE THAN THESE?

Have I dedicated my hands, my head, my heart, to God's work through my church?

Our Church Headquarters.

Leaving Washington about 4:00 p. m. on Wednesday, we landed at our rooms in New York around midnight, after a few hours sleep we were ready for another long day.

Wednesday was our day to explore New York. It started with breakfast at an Automat, where you stick dimes in slots and out comes food. We took time out to see a few of the big shopping centers, Grand Central station, etc., ending up at the Charleston Gardens at B. Altman's big store for lunch. Then the Little Church Around the Corner, subways and Staten Island by ferry.

The highlight of the day, however, for me as well as for all the group was the visit to our national church headquarters, 287 Fourth Avenue. The reception committee, composed of Miss Helen Frances Smith, Miss Ione Catton and Mrs. E. E. McClintock, had gone "all out" for our entertainment. In fact, every one at 287 seemed in a receptive mood, showing us around and explaining the workings of our church. The tour of the building ended in Dr. Douglas Horton's office where we were served refreshments.

Mrs. McClintock and her committee had arranged for us to have dinner at a Swedish Smorgasbord, which of course was a novel experience for most of us. She had also invited the newly elected National Chairman of the Women's Fellowship to dine with us—Mrs. Ellis Hemingway of Verona, New Jersey. After the smorgasbord experience we taxied to Radio City and luckily we were able to see and hear the last performance of their Easter program, which was the most beautiful Easter interpretation we had ever seen. After that we took in Times Square before turning in for the night.

The United Nations.

Thursday, our last day in New York, was turned over to what we could learn about the United Nations. First, we went out to the spot where the new buildings for the United Nations are being constructed. We had the privilege of getting inside one of the buildings that has been completed and had explained to us the layout for the rest of the plant. The building which will house the General Assembly is now in the process of construction. We caught a train to Lake Success, which is about 30 minutes ride from Pennsylvania station. There we lunched in the U. N. cafeteria along with people of many, many other nationalities.

While the United Nations was not in session, Mrs. Lifesy, a woman from Manhasset Congregational Church on Long Island, had arranged a worthwhile program for us. We went into the Security Council chamber, sat in the delegates' seats, tried on their earphones, and had explained to us the workings and procedure of the Council. They also showed moving pictures of what the U. N. is doing across the world in the field of health, food, economics, rehabilitation and reconstruction.

We came back to New York proper, and went to China Town, where we had ringside seats for a Chinese wedding. Even a dounpour of rain while in China Town did not dampen the spirits of the Caravan crowd. Our last evening in New York was spent witnessing a television broadcast, for which our church headquarters had secured free tickets for the group.

A Wonderful Trip.

Friday, May 13, we headed home, weary of course, but wiser and bigger for the experience we had had and the things we had learned. As one woman said, she learned that "the church is a big business" and that it serves in many fields. We went back to our respective communities saying, "We found the Church there."

I have only mentioned the major happenings of the trip. It would take pages to interpret to you the fun, fellowship, and interesting events—for instance, the numerous times we stopped and counted to make sure we still had 23 women along—how at one time Pattie Lee counted a stranger in the lot and almost forced her to get off the subway with us—how we felt, when at one counting we were actually two short—and at another time upon reaching our rooms at midnight one was there whom we had never missed!

The "23 Club" wishes to again express their appreciation to Pattie Lee Coghill for engineering the trip—planning at both ends of the line and running around New York like mad that they might take advantage of every moment. In honor of her one of the group composed this little song to the tune of "Row, Row, Row Your Boats:"

See, see, see New York,
From every single side,
From busses and ferrys and taxies and trains
With Pattie as your guide.

Mrs. O. H. Paris.

The War Challenges Church and Family

By Rev. J. T. Greene.[*]

One of the major casualties of the past two world wars has been the disruptive effects in the area of home life. There have been the crises faced by "families under stress" who had one or more of their members called into the armed services and who faced many problems of adjustment both during the period of war separation and after the veteran's return home.

In addition there has been noted a considerable increase in juvenile delinquency, lowering of morals, a wave of hasty marriages, and a spiralling upswing in divorce rate.

Now war has come again. A new draft law provides for the recruitment of our young men in overwhelming numbers, and a new crisis confronts the family. This article is concerned with presenting briefly some of the pratical things that a church might do to strengthen its ministry to the home during this time of emergency.

1. Keep in close touch with the men and women who are called into service, through correspondence and through providing them with devotional literature and other measures of spiritual guidance. Such as, *Strength for Service to God and Country,* published by Abingdon-Cokesbury, Nashville, Tenn., 90c.

2. Keep in close touch with the homes and families of those who are in service. What happens in the homes and families left behind is often more crucial to an individual's morale and spiritual integrity than what happens on the battlefront.

3. Plan family-centered programs and activities under church auspices.

4. Utilize all available resources—curricular materials, special classes, special speakers, institutes, etc.,—for opportunities in family life education. Especially important are courses in boy-girl relationships, preparation for marriage, and marriage and parenthood.

5. Provide counseling services for all young people concerning mate selection, preparation for marriage, and Christian home-making.

6. Provide a counseling ministry to married couples and families in the problem areas of marriage and family relationships.

7. Establish a working relationship, for referral purposes, with other specialists—psychiatrists, gynecologists, lawyers, etc.—and other community agencies that are equipped to serve certain needs of families.

8 Establish a bookshelf of helpful literature on various phases of family life.

9. Consult The Family Life Commission of the North Carolina Council of Churches, Durham, N. C., for suggestions concerning speakers, program materials, audio-visual aids, and pertinent literature.

---

[*] Rev. Mr. Greene is Director of Family Life Education for the North Carolina Conference of the Methodist Church and Chairman of the Commission on Family Life Education for the North Carolina Council of Churches.

EDITORIAL.

(Continued from page 5.)

creases only by conversion and Christian nuture. The mobility of church members creates problems of institutional adjustment; it does not mean a net gain in the strength of the denomination." Again, "There is devastating evidence that we are handicaped in certain areas both by the small size of our churches and by the low birth rate of our constituents."

Burlington is cited as Exhibit A in church extension. The pattern is important. A strong, well-established church in the heart of a growing city takes the initiative in developing suburban churches. The denomination takes on new life as the growing edge is expanded.

Observations and Conclusions.

Dr. Sanderson's statement that "On the Negro side the C C merger seems largely to have taken place on paper" raises a number of questions. While the Editor does not agree with this statement, he does agree with the modified statement that "This merger is as yet not quite complete." Perhaps it wauld be added that this condition is by no means limited to the Negro side of the C C merger, nor even to the Southeast! One reads: "Desiring to exercise a larger measure of local autonomy that the Congregational Churches have seemed to demand (Is that possible?), the Afro-Christian Churches have, to a large extent, maintained their own accustomed ways of doing things." Since when, it may be asked, have Congregational Churches across the country and even the General Council ceased to do likewise? There is some frustration among our ranks over the fact that Congregationalists exalt local autonomy on the one hand, then chastise the Christian Churches for not doing things the Congregational way.

The present frustration of the E and R merger is giving the necessary time and opportunity to perfect the C C merger, nationally as well as in the Southeast.

(Continued on page 15.)

FOR THE CHILDREN

Mrs. R. L. House, *Editor, Southern Pines, N. C.*

Dear Boys And Girls:

May is the month of flowers brought on by those frequent April Showers. In England little boys and girls make May baskets to hang on their friends and neighbors' doors. First they make the basket and then they get up early and pick violets, arbutus and other small flowers to put in them. The little baskets are hung on the door knob, the bell is rung and away runs the little person so he will not be seen.

Make a May basket from an old ice-cream cup—the kind that serves one—paste colored paper around it, and run ribbon through the top and tie on either side for the handle. This type of container is waxed and will hold water. Cottage cheese containers may be used the same way but will hold a larger bouquet. Or make a cornucopia from heavy paper and punch a hole in the top or run a piece of bright colored yarn through. Fill with any flowers that you have. If you don't have any flowers how about giving a package of flower seeds? There are many favorites to be had for 5 and 10 cents. Make an envelope of colored paper, tuck in the seeds, paste a picture of a flower on the outside and slip under the door. Flowers-to-be are long lasting.

The third week of May brings a special holiday to the children of Holland, Michigan. During that week the tulips are in full bloom and the people have a holiday just as they did long ago in far away Holland. They wear native costumes, they scrub the streets and then parade in their wooden shoes. Many people go to see the people and the beautiful, beautiful tulips. It has been said that all the tulip bulbs in America are related in some way to the tulip bulbs of Holland. The Hollander children in Michigan have fun giving dances and plays about the old days or tulip time.

May Dances, May Poles and May Queens have their day too. May 5 will be the day for the crowning of the May Queen at Elon College.

May also brings Mother's Day with pleasure and joy for Mothers and families. May is a wonderful month in our wonderful calendar.

WHO TOOK THE TULIP BUDS?

By Laura Gray.

Issued by the National Kindergarten Association.

"Anne, who picked the buds off those tulips?" I cried in dismay.

"Where?" My daughter, almost four years old, gazed innocently into the sky.

"There by the walk! They would have been so pretty!"

"Oh, just somebody." She started off toward the garage.

My lovely flowers! What was I to do! Were we never to have a garden? Although many children played here, it was plain to be seen, I thought, who the culprit was. No doubt those expensive parrot tulips would be spoiled, too. Anne certainly must be taught better, but how could I teach her?

Immediately after this we went out together in the car, and when we returned Anne came into the house with me. Yet, when we went into the garden together next morning, every parrot tulip had lost its head!

"Anne, who takes the buds?" I demanded. It certainly was not she who was to blame this time.

"Oh, just someone." Again she hastened away.

I checked the urge to follow and question her, suddenly realizing that she would be forced either to lie or to "tell on" her friends. What was I to do? My expensive bulbs!

Days later we stopped before a roadside nursery. Potted geraniums, hanging baskets, and trays and trays of bedding-out plants tempted me beyond bearing. Jim, my husband, and I bought quite a few things. Anne hung around a table of georgeous pansy plants.

"Aren't they beautiful, Anne?" I said. Jim admired them, too. "Would you like to have one to put in your garden?" he asked Anne.

"Oh, yes!" She danced with delight.

"Well, here's one." He reached in and lifted out a sturdy plant with a single purple bloom.

"No, not that one! I want this yellow one!" She picked out an overblown plant covered with yellow blooms—to her it seemed much more desirable.

Her choice was wrapped and laid in her arms and it was cuddled and admired all the way home. This puzzled me, for Anne had shown little interest in the plot we had given her, although we had provided her with plenty of seeds. But, of course, seeds take a long, long time to come up—when one is hardly four.

With loving care the plant was set in the ground and watered. Friends were invited in to look and were ordered not to pick flowers or buds. I thrilled with hope—perhaps now *our* garden would be respected. But next day when I went out the pansy plant was gone—buds, flowers, and roots. Really, something must be done! Annne would be heartbroken! Just then the gate clicked and in she ran—plant held close to her chest.

"Whatever are you doing with your plant?" I cried.

"I took it down to show Mrs. Hurst and Mrs. Wembly. They said it was lovely. Now I'm going to put it back."

"But, my dear, you will kill it. Flowers must stay in their beds and grow and not be moved."

"But we brought it home this way." She almost shed tears.

"Of course, dear, it had to be out of the ground while we were bringing it home, but now it must stay in the earth."

We rooted it once more, and the brave little plant went on living and blooming. With equal delight and interest on the part of Anne a marigold and a pteunia plant have been added to her garden; each was in flower at the time of planting. Interest has not died. Flowers are carefully picked—with long stems—and put in water. Seeds previously sown keep coming up and are carefully weeded out. Anne's garden has been loved and treasured for weeks, and, best of all, ours has suffered no harm whatever.

But I am still wondering who took my parrot tulip buds. Of one thing I am certain, however. If we would try harder to understand just what goes on in our youngster's mind—to get their point of view—bringing them up would be much easier. The pansy plant in full bloom was something the four-year-old could understand. Seeds, and even green buds, had as yet no meaning for her.

The law of harvest is to reap more than you sow. Sow an act, and you reap a habit; sow a habit, and you reap a character; sow a character and you reap a destiny.—*G. D. Boardman.*

Youth at Work in the Church

Max Vestal, Box 792, Elon College, N. C.
Miss Ann Truitt, *Associate*

THE CHURCH AND YOUTH.

By Miss Virginia Ward.

High School Teacher of Family Life Education, Wilmington, N. C.

As a part of a high school course in Family and Community Living a group of twenty-six girls and boys in New Hanover High School were asked to describe the growth of their religious attitude from as far back as they could recall. The findings are considered simply interesting side lights on certain adolescents' point of view. The following are some excerpts from these papers.

"Now that I am old enough to decide how many services I want to attend, I don't attend as much as I did when I was growing up." —Wayne.

"For myself I have never been made to go to church. My family has always gone and I went with them. I don't belong to any church because I haven't decided which church I would like to join. I think one should understand about the church and the way of worshipping before he joins it."—Betty.

"I remember going to church when I was about five years old. Then I wanted to go, but the older I got I had the tendency not to want to go to church."—Shirley.

"When I was small I didn't understand things about religion and the church. I went to church but since I got to understand more about it, I attend church more and also like to go."—Pat.

"The older I became the less I went to church. I'm sorry to admit it but it is the truth."—Ed.

Why do some of these girls and boys grow up with an increasing interest in church activities and some others have a tendency not to want

One part of the answer can be found in the report of the Mid-Cen-
to go to church?
tury White House Conference. The Rev. Raymond B. Johnson, of Hingham, Massachusetts, suggested that the current apathy of young people toward religion may mean that "we need to broaden the base of our conception." Said he: "The difficulty is that we start off with definitions instead of developing in the individual capacity for religion, giving him an opportunity to think the subject through and then to follow any particular faith which he may prefer." Betty's experience cited above bears out this point.

In various studies and at the county-wide White House Conference meetings held over North Carolina many of the unmet needs of children and youth in the state became evident. "Need for church programs more directly geared to everyday living, including increased emphasis on the phases of religious education which teach values and human relationships," was the fifth in the list of unmet needs that was compiled after these conferences.

VISITORS FROM THE SOUTH.

A fine group of young ministers from Alabama and Georgia attended the Regional Meeting in Greensboro. Miss Margurite Davison was also at the meeting. After the meeting the group visited the Elon College campus, where they met with Julius Rice, who preached in Alabama, and Sammie Nelson, a ministerial student from La Grange, Ga.

RELAX WITH MAX.

You folks in Virginia better not miss the big rally in Richmond, May 6. It's a beautiful season to drive, so the farther you have to come the better.

* * *

Dr. Hardcastle convinced Dick Jackson of his ability to read from the Chinese Bible. Dr. Hardcastle knew that the Chinese start in the back of the book, so he turned to the last page and began to read: "And in the beginning. . . ."

Dick said, "Well, that's fine, Doc, except you're reading the table of contents."

* * *

Let's all take a minute to think what we have been doing to help to bring God's kingdom on earth. It's fun to relax, but it is very important that we have something to relax from.

* * *

Some of you English scholars may read that last sentence and note that I am guilty of ending a sentence with a preposition. I'll agree with you that a preposition isn't a good thing to end a sentence with.

* * * * *

Ain't is a bad word, but isn't ain't. I ain't got any news so it isn't worthwhile to continue.

I AM KING TOBACCO.

I am Tobacco. I am an American. When the white man first came to the shores of America, I was already here. The Indian already knew me. He used me medically and ceremonially. He was never my slave. I was his servant.

How times have changed! Imagine me ever being the servant of anyone! *I am king now,* and *what a king!* I am a master who rules his subjects with a power stronger than that exercised by the Pharaohs and Caesars. I am a *king*—an *absolute monarch!*

If you think this is boasting, here is the proof:

I take food from the mouths of babies that fathers and mothers may have me. I take the keen intellect of the young man and turn him into a dullard. I take away the beauty, modesty, and self-respect of the sweet young woman. I droll and dribble down the chin of the old man, making him an object of loathing. I give to my subjects an odor and stench more abominable than that of goats and skunks. I litter and befoul every cafe, hotel, and every other public building in our land. I enter the quiet precincts of the hospitals to fill this place of suposed cleanliness with my offal and the air with my obnoxious odor. I enter the train, the bus, and all other public conveyances; and woe be to that person who is not my slave. I burn his eyes. I sear his lungs. I befoul his clothes. I befuddle his brain. I make his travel an unforgettable nightmare. I am not content just to rule my own subjects. All must feel and know my power. *I am King Tobacco.* If you doubt my strength, try to break the nicotine chain by which I have you bound. I am your master; you are Apollos for fiery oratory, nor Paul *Curtis, in Gospel Light.*

ON GIVING.

(Continued from page 3.)

But when reports come of what a penny would buy in that desperately hungry land of China, we found in those days that our pennies had given a bowl of food to twelve hundred people. Best of all, every one in that home went out to life a confirmed giver."

—*The Church in the Home.*

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

THE NORTHERN KINGDOM.

TEMPERANCE.

Lesson VII—May 13,1951.

Memory Selection: *Righteousness exalteth a nation, but sin is a reproach to any peaple.* Proverbs 14: 34.

Lesson: I King 12: 20, 26-30; 16: 23-28, 30; Amos 6: 1-6.

Devotional Reading: Psalm 11.

The Historical Background.

When Solomon died, he left the kingdom to Rehoboam, his son. He was a heady, high-living fellow, caring little or nothing for the people of his kingdom, and from the first he adopted a policy that was destined to break the unity of the united kingdom, and bring disaster. To be sure he inherited a difficult situation. Solomon his father had lived luxuriously and had built magnificently. In order to pay for all this, he had taxed the people heavily, indeed unbearably. This was especially galling to the Northern tribes who had to pay for things in which they did not share, for Solomon spent most of the money in Jerusalem. Thus it was that when Rehoboam came to the throne, the people came to him and petitioned him to reduce taxes and to relieve them of the burden of excessive taxation. Rehoboam consulted with his old counselors, who recommended a reduction in taxes. It was sound counsel and it would have averted trouble. But for some reason Rehoboam then consulted a group of young men, his cronies and companions in high living, and they recommended a policy of even heavier taxation and more drastic action. It was the last straw. The Northerners revolted and set up Jereboam as their king. The result was a division of a strong, self-supporting kingdom into two little monarchies, both giving way slowly to moral, political, and religious corruption.

And now a word about Jereboam, the new king of the Northern tribes or kingdom. The record states that he was "a mighty man of valor," and very "industrious." As a young man he had caught Solomon's eye, and the king made him "ruler over all the charge of the house of Joseph." One day when Jereboam was walking in the way, the prophet Ahijah met him and in a symbolic act told him that he was to have the leadership of ten of the tribes of Israel. When Solomon heard this, the "jig was up" of course with Jereboam, and he had to flee to Egypt for his life. He remained there until Solomon was dead and then returned to his native land. When Rehoboam refused to give the Northern tribes any redress, they turned to Jereboam, and in fulfilment of the prophecy of many yaers before, they chose him as their king. That brings us up to date on the lesson for today.

A Sad and Sorry Story.

The story of the Northern Kingdom—and that is the province of this lesson—is a sad and sordid one, and one that ends in tragedy. It is a story of incompetent and often immoral lealers, of political corruption, of moral decay, and of spiritual disaster. From time to time there did come to the throne a good king, but for the most part Israel did not have strong or moral lealership, and although outwardly Israel was like a piece of highly polished furniture, the termites of decay and disaster were at work, and eventually the nation fell.

Jereboam seems to have set the pattern for succeeding kings. Again and again reference is made to Jereboam as the man who did cause Israel to sin. He got off on the wrong foot. He was afraid that he would lose his influence and his power over the people if they went to Jerusalem to worship, so he took it upon himself to set up rival centers of worship, one in Dan and one in Bethel, and at these centers he set up golden calves, and ordered the people to worship them. Furthermore he appointed to the priesthood any one he chose. It was a return to paganism, a compromise with the heathen religions, an apostasy from the true religion of Israel. Thus Israel outlawed itself from God, and sealed its own doom, Jereboam's act was not compromise but surrender. He sold his people "down the river," and he started them on the path that led to national destruction and death.

Jereboam's successors were little if any better. And one of them Ahab, and his wife Jezebel, teamed up to make the worst ruling couple that the nation ever had. Omri was another "bad egg"—an upstart army general who stole the throne, and a man who was cruel, crafty, and callous. It was Omri who bought a hill and established his government in the city built upon that hill, Samaria the capital of the Northern tribes.

"Ill Fares the Land, to Hastening Ills a Prey—"

Hundreds of years later an English writer wrote "Ill fares the land, to hastening ills a prey, where wealth accumulates, and men decay." And that is just what happened in Israel. Wealth increased in the nation, but was in the hands of a comparatively few people. There was corruption in high places. Drinking and drunkness was rampant. The worship of Jehovah was neglected and idol worship flourished. And as is always the case, when religion was neglected, morals deteriorated. The clasic passage from Amos forms a part of today's lesson text giving us a picture of the sad state of affairs—a love of ease and comfort, luxurious living—they had beds made of ivory, they ate only the lambs of the flock and the calves from the stall, they spent their time in "idle songs," they drank wine not from cups but from bowls, they anointed themeslves with the choicest of oils, and worst of all they did not give a hang for the afflictions and sufferings of the common people. The situation was like unto a tree with a rotten heart. Outwardly it may look all right, but inwardly it is rotten, and when the time of testing comes, it falls and great is the fall thereof.

So What?

Well, what of it? How does all this concern us? What about America's yearly consumption of liquor, about the facts which the recent crime investigation have revealed, about the political corruption that is rampant in government, local and state and national, about the widespread and in many instances, legally-protected organized gambling, about the stark paganism of many American people, about the love of ease and comfort, characteristic of so many people, of the concentration of wealth in the hands of comparatively a few people? What about all these things and other things that could be mentioned? It could happen here, like it happened in Israel, and Babylon and Assyria and Rome and Greece. The fact that America is prosperous and smart and powerful from a military standpoint does not mean anything, unless the nation is sound at heart, unless her citizens are men and women and young people of moral fibre and spiritual soundness. It is only righteousness that exalts a nation. And the wages of sin is death, for the nation as well as the individual.

Based on "International Sunday School Lessons;" copyrighted 1951 by Division of Christian Education, National Council of the Churches in the U. S. A.

A STUDY OF THE LORD'S PRAYER.

(Continued from page 6.)

of Christ. For God was willing that his beloved son, though innocent, should suffer in order to show men the evil of their ways. The redemptive power of the suffering of the innocent for the guilty is time-proven in the experience of all generations. Jesus said, "I, if I be lifted up, will draw all men unto me."† He did not mean if he be lifted up upon a throne, but rather upon a cross. These words of Jesus' have been fulfilled over and over again. Those who have fallen short of their best have been turned from their sin by the power of the suffering Christ who would point them to the Heavenly Father.

Forgiveness brings release. There is nothing which will bind all that is good, worthy, and constructive in a life more tightly than sin. We are reminded of the Lord in the scripture lesson who forgave and released his debtor servant. The servant was threatened with disaster, and he besought his master for mercy, pleading that he be given more time to meet his debt. This servant could see plainly that his whole future was threatened, that his belongings and his family might be sold into bondage, and that he, himself, would be cast into prison. His only hope for redemption was in the compassion which his lord might show toward him. That which he sought for, he received, for the lord forgave him and released him. In this word "release" we see not only release from the threat of prison and ruin, but also release from the tremendous weight of mental burden. The servant was free because he had been truly freed, freed in every sense, physical, mental and spiritual. He had become reconciled to his lord. The barrier of debt which had separated them was now removed. This process of forgiveness, seen in the cross of Christ, and emphasized in this simple story, dwarfs the former suggestion of mend your ways, better the surroundings, or even, work for something constructive. The process of reconciliation with God through Christ is truly the way of salvation. Paul says, "For I am not ashamed of the gospel: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek."‡

The chief function of the church is to call people to repentance. Let it be recalled that Jesus came preaching that the "Kingdom of God was at hand; repent. . . ." There has been no occasion since Jesus came preaching that doctrine for his disciples to cease to lay the emphasis upon repentance.

"The Christian Church is not a society of integrated personalities, nor of philosophers, nor of mystics, nor even of good people. It is a society of broken personalities, of men and women with troubled minds, of people who know that they are not good.

The Christian Church is a society of sinners. It is the only society in the world, membership in which is based upon the single qualifications that the candidate shall be unworthy of membership. This is the genius and glory of the Christian Church—not that it receives good people, saved people, but that it receives and positevly seeks out for its membership those who are sinners."¶

We have placed great emphasis on the need to be forgiven. "Forgive us our debts" is a prayer which ought to be in every balanced prayer. Because of their importance in the Christian faith, forgiveness and repentance are likely to be stressed out of proportion. By this I mean, the act of forgiving others does not, as a rule, receive equal attention. Man occupies the peculiar position of being not only the sinner, but the one sinned against. He is both lord and servant, judge and accused. Jesus hastened to add the clause, "As we forgive our debtors." It is fully as important as its counterpart.

We have said that reconciliation is a synonym of forgiveness. However, it is not quite right to say that they are identical. Reconciliation means the forgiveness of man by God, plus the forgiveness of man by man. This is clearly Jesus' teaching, not only in the Lord's Prayer, but in the parable of the unjust servant. Our text reads, "And the lord of that servant, being moved with compassion, released him and forgave him his debt." The story goes on to tell how the servant, who himself was a creditor, cruelly refused to mete a like forgiveness and release to *his* debtor. When the fellow-servants heard of his inhumanity they told their lord who became inflamed with wrath, called the servant to him, withdrew his forgiveness, turned him over to the tormentors; in short, broke all connections with him who refused to forgive. One is apt to retort, "Should we not forgive indefinitely on the basis of Jesus' statement that we should forgive, not seven, but seventy times seven times?" Jesus clearly teaches that the forgiveness of one person is based upon that person's willingness to forgive others. We should forgive indefinitely where the spirit of others to forgive prevails.

It is true that Jesus forgave the thief on the cross. That thief, however, manifested a change of heart even though it was in the final hour. There is no mention of his forgiveness of the other thief. The difference lay, not in Jesus, but in the two thieves. What about the crucifiers of Jesus? Were they forgiven? Jesus said, "Father forgive them for they know not what they do." But God's attitude of mercy is quite another thing from the experience of reconciliation. It is difficult to stress the point too much that it is absolutely necessary that we have a forgiving spirit if we expect God to forgive us. This side of forgiveness has not been emphasized in proportion to it importance. Not that forgiving others is more important than being forgiven, but simply that our own forgiveness cannot take place, until we ourselves have forgiven others.

I close this section of the Lord's Prayer with the words of Jesus, which ought to shake every Christian to the core, "And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him. So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses."§ God will go to the lengths of his Christ on a cross to draw us to himself. To what lengths will we go to draw all men unto ourselves?

---

†John 12.32.

‡Romans 1:16.

¶Morrison: "What is Christianity?" page 211.

§Matt. 18:34-35.

There are many persons that smile on hearing talk of building a better world and say that the world cares nothing for that. These persons have lost faith in people and God because of their own mistakes.

—*John S. Bonnell, D. D.*

The Orphanage

J. G. Truitt, *Superintendent*

Dear Friends:

Fifth Sunday we shall give the following children's program at Chapel Hill: Piano Prelude; prayer and presentation of program by the superintendent; song, "We are His Dear Children"; playlet, "We are Climbing Jacob's Ladder—George Morningstar, Jerry Wilkins, Tommy Wilkins,Betty Jean Proctor, Betty Lou Wilson, and Nancy Watkins; "I Remember" — (Impersonation of children who knew Jesus) First incident: Jesus and the children, Dolly Hutchens, Betty Leigh, Jo Ann Black, George Morningstar; Second incident: Zaccheus, Bobby Daughtrey, Nancy Watkins; Third incident: The boy with the lunch, Jerry Wilkins; Incident Four: The second-mile, Gerald Hughes; song, "He Cares for Me"; The festival of the first fruits; pupil leader, Woodrow Haith, "Anna," Marie Proctor, "Beulah," Betty Lou Wilson, "Claudia," Frances Rowland, "Deborak" Betty Jean Proctor, "Joel," Tommy Wilkins; song, "Let the Beauty of Jesus be Seen in Me"; May God bless you, Richard Bridges.

These children will have a good time going to many friendly Sunday schools and churches. Mrs. Truitt and I will take them. People are so nice to them they all enjoy going on these trips. It is very expensive to hire a bus, therefore, we are asking a number of children which we can carry in two cars to do a twenty-five minutes program of songs and playlets. And it looks like they are going to do a good job. Three of the above are in with mumps, but others are taking their parts until they can make the trip. If you would like to have us visit your church let us know.

Since coming to the Orphanage less than two years ago 16 children have been dismissed—5 of them into further training or to their chosen work, 11 have been placed in private homes where even more personal care and training could be given them than we can give. Your Orphanage is concerned first, last, and always with the welfare of the child.

Last Sunday I had the joy of being with the Rev. H. V. Cox at New Center and Brown's Chapel—two fine old rural churches which have sent out men and women who have made good places for themselves and served their day well. April 29th we are to be at Chapel Hill; May 6th Catawba Springs; May 13 at Mt. Zion; May 20th Virgilina, Lebanon, and Liberty; May 27th Winston-Salem and Pfafftown—at night I am engaged to preach the baccalaureate sermon for the Elon Community High School; June 3rd Haw River and Pleasant Hill; June 10th Mt. Bethel; June 11th at Mt. Gilead. Several afternoons and nights are yet untaken. I am to preach the baccalaureate sermon at Bethany High School the night of May 20th. After school is out these children would like to give their program at least one week-day evening each week if any church not too far distant that would like to have them.

Again let me thank you—one and all—for your help. I can assure you it is appreciated by each child and staff-member here. We are having so many nice visits from Sunday schools and friends. You are welcome to visit us at any time. Come we shall show you a large family of lovely girls and boys. Also more than 200 hens, more than 400 hundred growing chickens, 80 hogs and pigs, more than fifty cows and calves; green fields and growing gardens and a happy lot of people.

Donated Commodities for the Week.

Mrs. J. A. Williams: 2 quilts.

* * * * *

REPORT FOR APRIL 26, 1951.

Sunday School Monthly Offerings.

Amount brought forward		$ 4,969.73
Eastern N. C. Conference:		
Mt. Auburn S. S.	$ 5.36	
Mt. Herman	8.00	
Wake Chapel S. S.	30.90	
		44.26
N. C. & Va. Conference:		
Hopedale	$ 5.27	
Reidsville S. S.	28.00	
		33.27
Western N. C. Conference:		
Asheboro	$39.25	
Zion	25.00	
		64.25
Valley Va. Conference:		
Newport		23.00
Total		$ 164.78
Grand Total		$ 5,134.51

Special Offerings.

Amount brought forward		$ 8,001.99
Brown's Chapel Church (Special Offering)	$ 32.10	
C. V. Hooper	25.00	
New Center Church (Special Offering)	44.81	
New Hope Christian S. S. (Alabama Conf.)	3.28	
Templemen's Bible Class, Christian Temple	20.00	
Mr. Allen E. Gant, A Memorial in memory of Mr H. E. Rauhut	10.00	
Special Gift	30.00	
Total		$ 165.19
Grand Total		$ 8,167.18
Total for the Week		$ 329.97
Total for the ear		$13,301.69

John G. Truitt,
Superintendent.

MEMORIAL GIFTS

"Instead of Flowers"

Dr. John G. Truitt
Christian Orphanage
Elon College, N. C.

Dear Dr. Truitt:

Please acknowledge the enclosed $.................. as a memorial gift sent to the Christian Orphanage in lieu of flowers in memory of:

....
(Name of Deceased) (City) (Date of Death)

....
(Survivor to be Written) (Address)

Name..

Address..

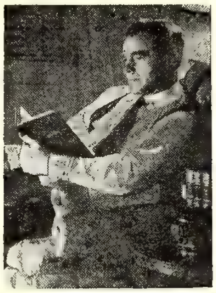
REV. MR. SHOLZ PASSES.

(Continued from page 3.)

ordained to the Christian ministry of the Christian Church in 1899. Mr. Scholtz served as pastor of Christian Churches in Eastern Virginia, in Raleigh, Burlington, Asheboro, and in several rural churches of the Eastern North Carolina Conference. He was for a long time teacher in the public schools of North Carolina. Funeral services were conducted Sunday, April 29th, and interment was made in the Macon cemetary.

W. T. S.

Have You Read ?



Economic Resources And Policies Of The South. Calvin B. Hoover and B. U. Ratchford, Macmillan Company, New ork. $5.50.

One of the happy achievements of our age is the number of authoritative books on the economic development of the South. Now one may add to that growing bibliography this major work by Professors Hoover and Ratchford.

Professor Hoover is by no means a novice in this field. This reviewer studied economics under him at Duke University back in 1928. Since that time the author has traveled and studied widely. One of his latest assignments was the Director of Research for the National Planning Association Committee of the South. The book is dedicated to the memory of J. M. Broughton, late Governor of North Carolian, first Chairman of the Committee of the South. This two-man team, Hoover and Ratchford have given an able analysis of alternative economic policies for the South.

The enigmatic nature of our southern economic malady is diagnosed with the skill of a physician. An exhaustive study of our southern economic potential is made. Our physical resources (soils, minerals, forests, transporation, and water) are appraised. Our human resources (population, both rural and urban; health and education, employment and labor) are computed and charted. The changing pattern of southern agriculture (production, mechanization, land tenure, fertilization, diversification, governmental subsidy) are delineated and evaluated. Industrial trends (textile, tobacco, apparel, furniture, food, paper, etc.) are both recorded and forecast. Our financial handicaps as well as our financial resources are recognized and some panacea is offered for our ills.

For instance, here is one of the most obvious causes of low income. "Low per capita income in the South has been rooted in the kind of argriculture carried on in the South and in the kind of market in which the products of this agriculture have to be sold. . . . The way toward higher value product per worker has been worked out by the trend of the last two decades in southern agriculture. The trend has been in the direction of: somewhat larger farm units, greater yields per acre, fewer persons employed in agriculture, greater mechanization on the farm, a shift away from the production of cotton alone and toward a system of mixed farming, combining cotton raising with the production of other crops not so dependent upon cheap labor and with dairying and the raising of poultry and beef cattle. . . . Along with the trends toward larger farm units, fewer persons employed in agriculture, and the mechanization of agriculture, has gone the trend toward soil improvements of all kinds. Improved practices in the use of fertilizer, erosion control through terracing and the like, the increased use of soil-improving legumes and grasses have contributed greatly to increased value productivity per worker. Immense room for improvement remains, however."

Some readers may be surprised to find the authors challenging the belief that controls and price supports in the long run will be most beneficial to southern agriculture. They state that "the very popularity among farmers of the south of governmental agricultural price support programs has obscured the possibilitie of improving the terms of trade of southern agriculture other than by governmental intervention and by measures which would improve income through a better ratio of land and capital to labor."

The authors call attention to the economic maximum that employment of displaced agricultural labor depends upon industrial expansion. Specifically: "A program for southern agriculture, which assumes a great increase in production per capita together with a lowering of the cost of production through mechanization and a shift in type of agricultural production, could be of advantage to the south and to the nation only if the labor no longer needed in agriculture could find productive employment in manufacturing, in commerce, and in the service industries. "

The authors recommend measures that will create a favorable environment for additional industry, such as: honest, efficient government; fair tax system; more techincal training and research; industrial development corporations, good highway facilities; avoidance of trade barriers, etc.

The value of this book will be obvious at once to students of southern economy, industrialists, chamber of commerce personnel, etc. It should be of no less interest to churchmen who desire to study the economic base of our southern culture, the economic potential of southern stewardship, the role our southern churches in a retarded but rapidly developing economy.

NEW BOOKS ON FAITH AND ORDER.

Two new books looking forward to the Faith and Order Conference to be held in Lund, Sweden, in 1952 have just been published.

The Church and the Purpose of God, by Oliver S. Tomkins, Secretary to the Commission on Faith and Order, gives in comprehensive scope a survey of the background (both historical and theological) of the Faith and Order movement, and surveys the problems to be considered at the Lund Conference. An Ecumenical Glossary, several pages of Selected Bibliography, and an outline of Questions for Study and Discussion are included. (118pp; 50c, 10 for $4.50.)

Exploring Paths of Church Unity, by James W. Kenedy, bears the descriptive sub-title, "A preliminary study guide for clergy and laity, to the better understanding of the questions to be considered by delegates from the churches at the third world conference on Faith and Order. . . ." It approaches the study from the practical viewpoint of "buzz session" discussion material, blackboard charts, and ideas about "the tangible point where something can be started." (64pp; 35c, 5 or more 25c.)

EDITORIAL.

(Continued from page 9.)

Placed in clear focus is our interracial and ecumenical opportunity. "To help spearhead the ecumenical movement in the region is particularly our privilege."

Dr. Sanderson concludes on this grand scale. "The Southeast is a field for extension, and for consolidation; for increasingly specialized types of ministry (urban, rural, educational, evangelistic, stewardship and mission. . . . It is a place that affords an opportunity for greatness. Where the need is deepest, there do we right to enlist our most opulent personalities, the most heroic and resourceful spirits, the most Scheweitzer-like devotion." Amen.

South Speaks to North

We Southern Congregational Christians, greet you Northern Congregational Christians.

We in the Southeast are a peculiar people, dwelling in a region that we love. Loyal Americans, we still bear, even in our body ecclesiastical as well as in our body politic, the scars of terrible strife. By this strife, some of us were emancipated, but none of us is yet free from the consequences of centuries of slave economy. To the majority of us, this strife meant the tragedy of defeat, the bitter destruction of warfare, the collapse of our entire economic system, the exploitation of occupation forces. Reconstruction is a word most of us still dislike, and you wouldn't expect us to remember the carpetbagger days without a bad taste in our mouths. Not yet are we back again even to national averages, but we are getting there. We are catching up now, fast, all of us. Both as majority and as minority groups, we make good progress.

You church people of the North sought to help us, not to exploit us. Especially in the field of education you organized schools for our most underprivileged. For these schools you gave money, and what was of infinitely more value—you provided personnel. Many of us did not understand these brave teachers, they did not always understand us. Proud people do not enjoy playing the role of a mission field. Some of the "foreigners" may have been too critical of us, sometimes some of us may have been too sensitive. In spite of everything, however, we have been grateful. . . .

Meanwhile we had hundreds of churches of our own. Your Northern churches, chiefly Congregational, were for the most part as regional as ours; most of the Christian churches, both white and colored, were native to the soil of our Southland. For two decades now we have been partners in the fellowship of the Congregational Christian churches. Some of us were in the Southland long before you decided to help the impoverished South educate its youth. We did not then anticipate, and neither did you, that one day we would be partners. We have not known each other too well. Your ways have seemed strange to us, ours to you.

Two world wars have affected us both, for good as well as ill. Hundreds of thousands of your soldier sons have trained in our Southern camps. Many of our daughters have married your sons. Thousands of farmhands and skilled workmen have gone North to work in your cities. As citizens of one nation, and members of one denomination, why don't we get better acquainted, we Congregationalists and Christians, whether we live South or North? There are huge regional tasks that will tax the resources of all of us. We must do them together.

—Dr. Ross W. Sanderson, in Field Research Report: "Toward a Regional Strategy for the Congregational Christian Churches in the Southeast."

HISTORICAL SOCIETY. 1956.
Southern [illegible] Congregational Christian Churches.

1844 - Over a Century of Service to the Denomination - 1951

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME CIII RICHMOND, VA., THURSDAY, MAY 10, 1951 NUMBER 19

Pilgrim Fellowship Youth Storm Richmond

A Group of the more than 300 Young People and Youth Leaders who attended the State-wide Pilgrim Fellowship Rally in Richmond, on Sunday, May 6. Composed of Youth from the Virginia Valley and the Eastern Virginia Conferences, this Rally was possibly the largest delegated group of Congregational Christian Youth to ever gather in the State.

News Flashes

James Harmon Self and Miss Emly Kathleen Mankins, of the Belew Creek Church, were united in Holy Matrimony at the Church Parsonage on April 4, 1951. They were attended by Mr. and Mrs. William Martin of The Belew Creek Church. The Rev. Clyde O. Koon was the officiating pastor.

Dr. Rusell J. Clinchy, Minister of Center Congregational Church in Hartford, Connecticut, has presented his resignation in order to accept an invitation to become a Senior Staff member of the Foundation for Economic Education. He has served the Hartford Church for 13 years. Dr. Clinchy is a trustee of Elon College.

The Richmond chapter of the Elon Alumni Association held its annual meeting in the William Byrd Hotel on Tuesday evening of this week. Mr. J. F. Darden, Alumni secretary met with the group. Mr. Ryland Johnson who has held that office for the past two years was reelected president of the local chapter.

Rev. W. Walter Hall, who has been pastor of the Albemarle Church for the past almost four years, has resigned the pastorate of this church and has accepted a call to the Congregational Christian Church at Carlisle, Massachusetts, in order that he may enter Andover-Newton Theological School this fall. He and his family will leave June 1st., and request the prayers of their many friends of the Southern Convention in this new venture.

BEVERLY HILLS COMMUNITY CHURCH ORGANIZES.

At the regular Sunday evening service on May 6th, thirteen people joined together to form the initial organization of Beverly Hills Community Church of Burlington. As they signed the Church Roll, they also made application for membership in the North Carolina and Virginia Conference.

Dr. William T. Scott presided over the meeting. After the reading and singing of the Church Roll, Superintendent Scott declared the church to be organized, and extended the right hand of fellowship to Rev. Robert T. Woodruff, Jr., the pastor of Beverly Hills.

The Rev. Henry Robinson, pastor of the First Church in Burlington brought the sermon. He spoke on the subject: "The Christian Church Cannot Fail," giving the new church a fine inspirational send-off.

Those who joined to form the new church, in addition to the pastor and his family, include: Mr. and Mrs. Clyde R. Buckner, Mr. and Mrs. T. A. Vincent, Mr. and Mrs. James Faulkner, Mrs. Alice D. Woodruff, Miss Sadie Fonville, and Mrs. W. P. Baldwin. The charter membership is being kept open in order that others will have the opportunity of becoming charter members during the next few weeks.

A temporary organization with Mrs. Buckner as Clerk and Mrs. Vincent as Treasurer has been set up. The rest of the organization will be completed during the coming weeks. Beverly Hills Church is also making plans for a recreational program for the summer, anticipates sponsoring a Cub Scout Den in the near future, and is planning a Vacation Bible School for the last of June. The pastor also reports that the regular Sunday school is beginning to grow, and alread has a fine Primary Class with five in attendance this past Sunday.

RELAYED FROM REIDSVILLE.

Recently in the Redisville Church, Cub Scout Pack 44 was organized with Claude Somers as cub master. The pack committee is composed of Bob Gilbert, Troy Lasley, and Charlie Chaney. Mrs. Daisy Briggs, Mrs. Net Gilbert, Mrs. Catherine Katkins, and Mrs. Reta Childrey are the den mothers. Our pastor, Mr. Humphries, is the inspirational director.

The twenty-two cubs meet once a week in the den mothers' homes to work, play, and for refreshments. On the third Tuesday night in each month the cubs, dressed in their little blue uniforms, along with their parents and friends have a pack meeting at the church, where they display the handicraft, such as bird houses, stilts, model boats, and model planes, which they have made during the month. They are very enthusiastic about their work, and the organization has proved to be very successful. During this short period they have earned over one hundred cub scout badges and arrows.

For their May pack meeting they are planning an outing with all the hot doge, onions and pop, along with games such as sack races, stilt walk-

(Continued on page 7.)

My Mother's Lamp

By JOHN G. TRUITT

The lamp my mother held in hand
Was a little lamp, you understand;
But in the morning by break of day
She'd pick it up and haste away
To the smokehouse for some meat
For her farmer folk to eat;
And by its light she would prepare
Ham and eggs, and coffee rare.

With her lamp she'd climb the stairs
To darn and sew and make repairs;
And often times to be alone
To lift her heart to Heaven's throne;
Or kneel beside a little bed,
To comfort there a troubled head—
She brought more than lamp in hand,
She brought the gift to understand.

Little lamp, you are dear to me,
Though a modern lamp you've come to be;
No longer now you burn your oil,
Nor are you held by hands of toil;
But the light you gave, I'll not forget,
It's shining on my pathway yet.
In Mother's hand you did your part
And left your shining in my heart!

WHAT IS HAPPENING TO THE AMERICAN FAMILY?

By J. Joel Moss.

Research Assistant and Graduate Student, University of North Carolina, Chapel Hill, N. C.

Each of you readers will recognize that your family is both similar to and yet different from the families of your neighbors, your parents or grandparents. Each is an "American Family" patterned after a traditional arrangement of ideas and customs which we call a "family" brought here from Europe. This traditional pattern was father-dominated; family-centered in activities; individual prestige was linked to the family name; and each family was an economic, recreational and educational center. This tradition helps mould the families we have today in conformity with its general pattern.

But the American way of life is not completely harmonious with this traditional pattern. The family finds itself as a group of people asking to live together harmoniously betwixt the demands of tradition and the demands of modern competitive living. In America, we prize the individual —demand his rights—and fight each other in a competitive economy. Each person's activity now takes place largely outside his family. He can get his meals, clothes, etc, without being married. He has to break away from his family to operate as an individual competing with other individuals.

The family does not perform the same tasks it used to perform. What do its members ask of it now? The struggle of vying with one's neighbor for success produces tensions which every person must find some way and some place to handle—this someplace becomes the family scene. The person wants a refuge where he can "lick his wounds returning to the battle of living," a recognition of himself as a person and not for what he has achieved.

All family members ask more of the family than in past years. Women have sought to be independent personalities recognized on an equal plane with men. They have gained recognition but with it have also found a confusion of what they may do in society.

In America, people don't have to marry but yet marriage is more popular than it has ever been. Likewise, divorce is more popular than ever. But the divorced people remarry

(Continued on page 15.)

REPORT ON RAMSEUR MEETING.

May I take this opportunity to say "Thanks" to the many who made our recent Superintendents meeting such a fine one? By expressing my appreciation through our Christian Sun perhaps more people will be reached.

First, I want to thank the ladies of the Missionary Society for the delicious meal they served for us "for free." I'm sure this was enjoyed by all present, and the many expressions of pleasure given by the superintendents and their assistants, also proved it was appreciated.

For the response to the invitation to this meeting, I wish to thank all the superintendents and assistants. Your presence really made our efforts worth while, and I trust you reaped a great reward and will benefit much from the meeting. Many of you expressed how much you enjoyed meeting the men of different churches.

Hats off, also, to the seventeen ministers who were present! This is the largest response I have ever received from the ministers since I have been President of the Sunday School Convention, and makes me think that perhaps we were getting down to "grass roots" with some of your problems, etc.

To you, Dr. House, Dr. Lester, Dr. Scott, Miss Coghill, and Rev. W. J. Andes, members of our panel. I want to give special thanks, for you gave to our Sunday school leaders a tremendous amount of good advice. I still am getting reports from the Superintendents on how much they enjoyed and benefitted by the discussions.

Our meeting could not have been complete without Rev. Fred Register and Rex Powell. Fred, your address on "The Dedicated Superintendent" carried a punch that I believe will truly wake us all up to the responsibility we have toward God and man, as superintendents and leaders in our

(Continued on page 15.)

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

Editor..................Robert Lee House
Managing Editor.........John T. Kernodle

Departmental Editors—Convention, Wm. T. Scott; Missions, F. C. Lester; Women's Work, Mrs. F. C. Lester; Young People's Work, Miss Pattie Lee Coghill; Children, Mrs. R. L. House; Sunday School Lesson, H. S. Hardcastle.

Institutional Representatives—Elon College, L. E. Smith; The Christian Orphanage, John G. Truitt.

Area Reporters—M. W. Andes, W. J. Andes, J. Frank Apple, H. G. Councill, Jr., Clyde Fields, Stanley C. Harrell, I. W. Johnson, S. E. Madren, Will B. O'Neill, Fred Register, P. H. Ricketts, Guy H. Veazey, R. A. Whitten.

Board of Publications—Duane Vore, Chairman, S. T. Holland, Secretary; R. C. Helfenstein, S. E. Madren, P. H. Ricketts, G. D. Colclough, Treasurer, ex officio.

SUBSCRIPTION RATES

One Year	$3.00
Two Years	5.00

Published by the Board of Publications, agent for the Southern Convention of Congregational Christian Churches, and printed every Thursday except the last in June and December by the Central Publishing Co., Inc., Richmond, Va.

Entered as second-class matter at the Post Office at Richmond, Va., July 25, 1922, under Act of March 3, 1879.

Remittances for subscriptions and notices of change in address should be sent to the Convention Office, Elon College, N. C.

All other matters of business should be addressed to The Christian Sun, 1536 East Broad Street, Richmond 19, Va.

General contributions should be addressed to the editor at Southern Pines, N. C., and should reach him not later than Wednesday of the week preceding date of publication.

Departmental material should be sent to the proper departmental editor, at the address shown on their page, and as early as possible.

The Christian Sun Subscription Blank

Dr. Wm. T. Scott, Elon College, N. C.

Enclosed will be found $3.00 ($5.00) for which please send The Christian Sun for one (two) year(s) to:

Name ....

Address ....

[ ] New ....

[ ] Renewal Name of Church..

THE EDITOR'S MESSAGE

Hurrah for Tarheel Mother!

We need not deal in platitudes. We can safely discard shopworn allusions to the glory of motherhood and get down to—well, not brass tacks but to flesh and blood reality.

North Carolina has a great history. We believe the Old North State has a great future; but, more especially, she has present greatness. Not least among her examples of her greatness are some of her great mothers.

Seventy-seven years ago Mary T. Martin was born. She married Dr. Eustace H. Sloop. Ever heard of him, or her? Ever hear of Crossnore, N. C.? Mrs. Sloop has been practicing medicine there with her husband since 1911. Crossnore, we are told, is in Avery County.

Yes, the big news is that Dr. Sloop was picked by the American Mothers Committee of the Golden Rule Foundation as "American Mother of 1951." The competition was keen, for Dr. Sloop was one of 52 mothers nominated by committees in every state, the District of Columbia, Alaska, Hawaii and Puerto Rico. The American Mothers Committee for North Carolina, which nominated her for national honor, stated that more than 5,000 letters were written in her behalf.

Who is this Mrs. Dr. Sloop? What is her claim to greatness? It appears that she is a mother, physician, reformer and sociologist. She is the mother of two children who follow in her healing footsteps; Dr. Emma Sloop Fink, herself a mother of three children, who practices at Crossnore School, and Dr. William Martin Sloop, who runs a dental clinic for charity cases in the county.

She is not only the wife of a country doctor and a practicing physician; she is not only the mother of two upstanding and outstanding children; she also founded Crossnore School for underprivileged children and has been credited with bringing good roads, modern farming methods, religious tolerance, a hospital and dental clinic, and vocational instruction to Avery County. What a mother! What a citizen! Such are the heights to which motherhood can rise right here in North Carolina.

It is interesting to note that Dr. Sloop found an economic answer to the problem of intemperance in Avery County. She used sociology as well as intuition.

The existence of liquor in and its removal from Avery County posed her big field of battle in the early days, she said; and she continued:

"Many people of the county were able to have no more than $50 pass through their hands in a year's time when I went there in 1911. There was money only in liquor, and it was a temptation.

"The corn grown in the high altitude seemed good only for making liquor. My husband and I knew there had to be a solution."

Dr. Sloop found the answer in seed potatoes, when she was told by the State Department of Agriculture that such potatoes were grown in Maine above 3,000 feet.

"I had always heard of Maine potatoes," she said, "but did not connect the altitude with seed potatoes. By 1914 they were growing seed potatoes in Avery County, and now Avery County seeds are used throughout the Southland."

Liquor problems are now greatly reduced in the county.

Mothers of North Carolina, mothers of America, this is a time and a land for greatness. Do not waste your time on trivialities. Many doors of opportunity are open in cities, towns and the counties. America is still blessed with peace, productivity and prosperity, while mothers in many lands must eat the bread of frugality. "Bear ye one another's burdens and so fulfill the law of Christ." Think on this Mother's Day not only of what you are to rightfully receive, but more especially of what you may, by God's grace, give to a bleeding and needy world.

What Is This Point IV Program?

The Point IV program of our Government undertakes to carry technical assistance to underprivileged nations of the world. Now the question arises: To what extent can our missionary program be correlated with the Point IV program on the mission field? Missionary leaders find it necessary to think through the sociological and theological implications of this new political and economic Good Samaritan.

It is interesting to know that a statement of principle and policy for the guidance of the Church's foreign missionary enterprise in its relation to government and to the Point IV program has been approved by 125 church officials and mission executives.

In a detailed evaluation of the Church's relation to the Point IV program, the conference laid its major emphasis upon the voluntary service the Church might render to insure the fulfillment of the high ideals and aspirations of the Point IV concept.

Insisting that the Point IV program called for increased Church and government cooperation, the conference stressed the need for Christian organization to spread useful information to the Christian community on the techniques and methods developed by Point IV projects.

It urged missionaries, in the event they were so requested, to offer advice and counsel to government officials in the development program. The conference thought the missionaries could be especially useful in serving to develop "genuine comradeship" between western personnel and their national colleagues.

"Christian organizations should use every proper occasion for emphasizing the moral and spiritual elements requisite for cooperative work in human welfare and for the building of true community," the conference said. "Combination of these elements with technical knowledge and skills is essential. An adequate faith to live 'by' is no less important than more things to live 'with.'"

The specialized knowledge of the Church in dealing with individual, family and community betterment, the conference said, should be made "freely available" to government agencies or to voluntary agencies for wider use.

The support for the Point IV program, the conference stressed, was the humanitarian and social principles associated with its original conception, which offered a "significant aid to the achievement of missionary objectives. Widely used, they should make for improvement both in the physical welfare and in the spiritual estate of those to whom Christianity seeks to minister around the world." the conference said.

"We believe any modification of this tradition is perilous," the statement said. It went on to say that cooperation with government for service "to the basic physical needs" did not violate the Protestant concept of Church and state relationships, adding: "The crises of our times and the purposes as expressed in the original Point IV program, call for new and enlarged programs of cooperation."

Actually, aid from government should be considered, the conference said, only for such projects which clearly further the humanitarian goals of Point IV. Furthermore, the Church projects should be "limited and supplementary" to the main task of the Church. The fields of service in which offers of government aid might be considered are education, medicine, rural rehabilitation and community betterment. This would include such projects as extension service, literary campaigns, non-sectarian literature, and science work. The Point IV concept as the beginnings of a realistic alternative to Communism, especially in Asia, was a theme stressed by a number of distinguished church leaders and statesmen, who spoke at the conference.

Dr. John C. Bennett, of Union Theological Seminary, New York, who delivered one of the keynote speeches, stressed the fact that the Church and the government approach to Point IV inevitably proceeded from different motives, although their interests overlapped at certain crucial points. For the government, he said, the Point IV program is primarily a means to further American interests and security, while for the Church, its chief value lies in its fulfillment of human needs. He said: "The influence of the Church in supporting the program is essential because narrow views of what constitute national interest or security often threaten such a program as this."

Mr. Francis Sayre, United States Representative to the United Nations Trusteeship Council, told the conference that Point IV represented a "positive, creative movement which will put more heart and hope into suffering humanity." He said that while armed force was at times essential to repel Communist aggression, the deciding factor in the "war of conflicting ideologies" will be which "can offer the sounder and more convincing programs for human progress."

He declared: "Here is where effective programs for raising the living standards and the social and economic welfare of underdeveloped areas enters the picture. These, far more effectively than massed and powerful military forces can give the decisive answer. The one solution to the poverty, disease and ignorance, threatening the world with revolution and war, is Christ's solution—the way of the Good Samaritan."

"And what is the way of the Good Samaritan among the hundreds of millions of peoples of Asia and Africa, except to show these peoples with understanding friendliness, how, through their own efforts and within the limits of their own cultural patterns, they can produce more food, can build more adequate homes, can actually stamp out a large part of the disease and epidemics which weaken them in their work and inflict upon them and their loved ones unnecessary suffering."

Speaking in his capacity as chairman of the International Development Advisory Board to the President, Mr. Nelson Rockefeller told the conference that "our heritage of faith is stronger than that of any nation in the world to help direct us in the problems we face. . . . The concept of brotherhood of man and the teachings of Christ give us a clear road to follow."

Mr. Rockefeller, whose board recently submitted a set of proposals on Point IV for congressional consideration, claimed that America had a "selfish interest" in measures designed to expand the world economy."

"Only the growth of global prosperity can insure prosperity here," he said.

Dr. Fu Liang Chang, former executive secretary of the National Christian Council of China, warned against the Church's involvement with government directed programs, especially when they are motivated by political considerations.

He suggested that the Church develop a parallel "Point IV program" based on the "religious ground of Christian sharing and stewardship."

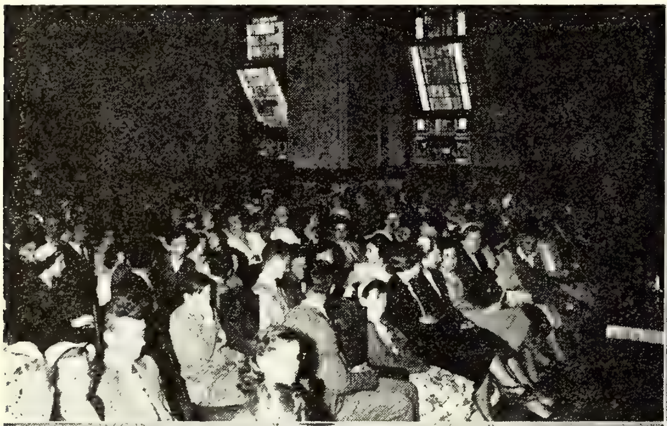
We earnestly trust that such conferences as this will help clarify the issues, avoid grievous errors or pitfalls, and, above all, take advantage of present opportunities to join hands with powerful allies for the amelioration and redemption of mankind.

Youth at Work in the Church

MAX VESTAL, Box 792, Elon College, N. C.
MISS ANN TRUITT, *Associate*

NORTH CAROLINA STATE-WIDE YOUTH RALLY.

Nearly 600 Youth Fellowshippers from North Carolina and Central Virginia met at Elon, Sunday, April 29, for one of the finest rallies in their history. The highlight of the meeting was an address by Ken Stokes, National Pilgrim Fellowship President, in which he stressed the importance of each small group. The worship service was led by the Youth Fellowship of the First Church in Greensboro. Warren Matthews, President of Southern Convention Youth Fellowship, presided. Bill Simmons, President of Western North Carolina Conference, E. C. Hagwood, President of Eastern North Carolina Conference, and Bill Tolley, President of North Carolina and Virginia Conference, made encouraging reports on the progress being made in their respective areas. All of the conferences had good representation at the rally. Western North Carolina had 227 present; North Carolina and Virginia had 202 present; Eastern North Carolina had 162. The group saw a very inspiring movie, "Kenji Comes Home," after which an offering was taken for the Philippine Project. After enjoying supper in the college dining hall, the group was led in recreation by Rev. Arthur Detweiler.



Sector of Group which crowded the Church Auditorium to capacity.

Ken Stokes, Pattie Lee Coghill, and Fellowship Officers.

The Buffet Supper had to be served in Groups.

These overtaxed Kitchen Police did a most creditable Job.

THE RICHMOND RALLY.

Approximately four hundred Congregational Christian young people and leaders tagged "My Name is ———— What's yours?" met together in Richmond on Sunday afternoon May 6th for the State-wide Virginia Youth Rally.

These young people, who represented churches from all over the state, were called to order by Evelyne Allen, president of the Virginia Valley Conference, and were welcomed by the pastor of the Richmond Church, Dr. Roy C. Helfenstein.

An effective worship service was given by Freda Seldon, of the Valley Conference, and Shirley Stainback, of the Eastern Virginia Conference. Following this, Curtis Hayser, President of the United Christian Youth Movement, addressed the group, and Miss Pattie Lee Coghill gave information about summer camping. After a brief song service Ken Stokes, the National President of the Pilgrim Fellowship, delivered an inspiring address.

Due to the unprecendented crowd, half of the group enjoyed recreation while the other half partook of a cafeteria style spaggetti supper. Later those who had eaten went back for recreation while the remainder stopped for supper.

Following the meal Shirley Joyner and Dorothy Lathgen gave reports on Missionary Action and greetings were brought from the North Carolina Young People.

A talk by Warren Matthews, President of the Southern Convention Youth Fellowship, closed the meeting and the young people left reluctently feeling that each had enjoyed an inspiring Rally.

ELIZABETH EVANS,
Director Religious Education,
Richmond Church.

(Continued on page 13.)

News of Elon College

PRESIDENT L. E. SMITH, Elon College, N. C.

ELON COLLEGE IN THE NEWS.

During the past week certain items of interest appeared in the daily press regarding some of the outstanding professors on the faculty of Elon College. As reported before, the Social Science Research Council awarded Elon College $5,000 to be used for the employment of professors in our social science department. Dr. Douglass, head of the department of social science and professor of history, and Mr. Hunter, associate professor of history, were selected by the council to do special jobs of research. Dr. Douglass will do research in Colonial and Early American History. Mr. Hunter will do research under the heading of Turnpikes of Virginia and their effect upon road building.

Mr. John Foster West, associate professor of English, entered a statewide poetry contest sponsored by the North Carolina Poetry Society and was awarded first prize in poetry. This is Mr. West's second year with the college. He is doing excellent work and deserves the award which he received. The judges received the contestants' contribution without name of poem or author. Mr. West's poem received a unanimous decision. The following is the prize poem:

OPPOSITES.

Yet too, the scrawny ragweed has a case
  Against this upstart flower I would protect;
Late in the spring it thrust determined face
  Into a hostile world and climbed erect
Upon earth's careless breast to try the sun.
  The primary law of life would guard its side,
Were not a righteous aesthete ever one
  Who will not be defied.
I guess, you homely stalk of like, you lose,
  I just convinced my conscience all is two,
Good versus bad, no median—I must choose
  The flower alone, eliminating you.

Mrs. L. S. McDonald, assistant professor of French was awarded the annual French Government Scholarship given by the French Government to instructors in French in America to improve their scholarship in French. Mrs. McDonald will pursue her studies in the University of North Carolina during the summer and will live with the French colony in the French House. Mrs. McDonald is working toward her Doctor's degree in this field.

The "Maroon and Gold," our college paper, was judged the best college paper published in North Carolina and was awarded first place at a recent meeting of the editors held in Raleigh, North Carolina.

Mr. Ed Engles, a student at Elon College, is the editor of the school paper. Articles contributed by Mr. Engles for publication in the "Maroon and Gold" won the first place over similar articles published in college papers in the state.

Professor Luther Byrd is professor of journalism and supervises the editing and printing of the college paper. This is the third consecutive year that Mr. Byrd's pupils have won this award. This recognition means much to our department of journalism.

The rocognition of these members of the Elon College faculty and of its students is greatly appreciated.

APPORTIONMENT GIVING.

The number of Sunday schools and churches making contributions to the college on apportionments has increased during the past weeks. As a result, our reports have been somewhat encouraging. Some of these contributions have been of considerable amounts, but the majority of them have been in small amounts. One way to increase the total for the college would be to increase the number of Sunday schools and churches contributing. A comparatively small number of our churches and Sunday schools in the convention make contributions regularly to the college. It would seem that one Sunday school or church could contribute as well as another, even though the contribution be small. It would be wonderful to look over the report some day and find that a hundred churches and Sunday schools had sent contributions to the college during the week. That is not impossible. Why not send in your contribution today and trust that the other ninety and nine would follow with theirs. The college needs every ounce of encouragement that could possibly be given during these gray days of uncertainty and anxiety.

Previously reported		$3,493.32
Eastern N. C. Conference:		
Morrisville	$ 5.55	
Mt. Carmel S. S.	17.08	
Pope's Chapel S. S.	5.00	
Wake Chapel S. S.	27.81	
Eastern Va. Conference:		
Bethlehem (Nans.) S. S.	$ 20.57	
Newport News S. S.	25.35	
Norfolk, Rosemont	75.00	
N. C. & Va. Conference:		
Ingram S. S.	$ 26.73	
Greensboro, Palm St. S. S.	115.00	
Monticello	25.00	
Valley Va. Conference:		
Winchester S. S.	$ 8.34	
Total		$ 351.43
Grand Total		$3,844.75

JAMES F. DARDEN RESIGNS ALUMNI POST.

James F. Darden who has served as secretary of the Elon College General Alumni Association for the past five years has submitted his resignation effective June 1, in order to accept a position with the Savings Bond Division of the United States Treasury Department, with headquarters in Greensboro.

Mr. Darden is a native of Suffolk, Va., the son of Mr. and Mrs. L. F. Darden. He graduated from Elon College in 1943 and was in naval service from July, 1943, until February, 1946, when he was discharged with the rank of lieutenant, junior grade.

He assumed his work at Elon College March 10, 1946, and since last summer he has also served as field secretary. He was a leader in a fund-raising drive which made possible the building of the New Alumni Memorial Gymnasium. Under his leadership the Elon College Alumni Association has grown from 1,800 to 4,500 members.

He is married to the former Miss Virginia Jeffries of the Pleasant Grove community near Burlington, and they have two children. He will continue to reside at Elon College.

RELAYED FROM REIDSVILLE.

(Continued from page 2.)

ing, soft ball and the many other things it takes to fill the evening of boys eight to eleven years of age.

* * *

Under the sponsorship of the Women's Auxiliary, Family Night was observed at the Reidsville Church Saturday, May 5 when a covered dish supper was served to a large crowd of church members and friends.

During the entertainment hour Mr. Fred Covington kept the audience ajoy with his magic tricks, and Mrs. Jule McMichael kept us laughing with her humorous reading "Visiting the Sick." Tuck, Jerry, and Susie Humphries also presented a very humorous skit. Everybody joined in the group singing, which added to the good food, good fun, and good fellowship.

Christian Missions

At Home and Abroad

REPORT FROM TOKYO.

By David McKeith, Jr.

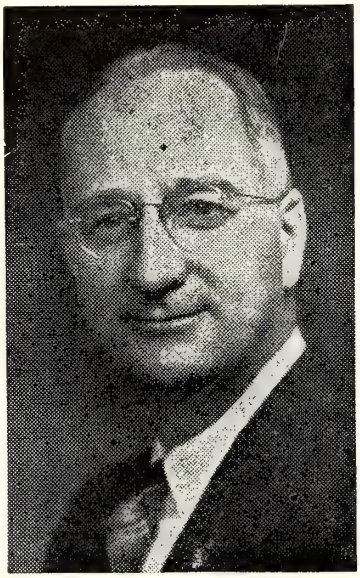
Dear Friends:

Our first days in Tokyo were spent visiting reconstructed churches, seeing some of our social workers and visiting historic places, including Shinto shrines and Buddhist temples. The visit to the great Buddha at Kamakura on Buddha's Birthday was interesting. While crowds of school children as well as older people visited the temples and other sacred places there was no commericialization of the day such as we find connected with Christmas. This gives one food for thought;—have the business men missed an opportunity or are the Buddhist's more conscious of the sacredness of their holy day? Possibly those better acquainted with Japanese culture and Buddhist tradition would give a far more accurate answer.

Among the interesting events of that first week was a luncheon given for us by Mr. Hisato Ichimada the Governor of the Bank of Japan. I had met him in New York on his recent trip to the States and it was certainly gracious of him to give us of his time so generously. Among those present at luncheon were Dr. Junzo Sasamori, a member of the Japanese Diet, and Mr. I Morimura (formerly Baron), leading Japanese industrialist and banker. All of these men spoke English and most of them had been in the United States for part of their Education or extended visits. This luncheon was arranged by Mr. Harold Hackett former Associate Treasurer of the American Board and now Vice-President in charge of Business Affairs of the Japan International Christian University. These men are either on the Board of Trustees of the Board of Advisors of the University. We were impressed with their keen interest in the University and their earnest hope for its success. They were the leaders of the campaign in which over $500,000 was raised among Japanese people to aid in this project.

We spent a day with the Hacketts at their home on the new I. C. U. campus and visited the various buildings. On this site a Japanese air craft firm had started to build a large training center for pilots and an areonutical research institute. They had only progressed part way in the construction when the war ended all the buildings. We were surprised at the great size of all the buildings.

The leaders of the I. C. U. here are anxiously awaiting the financial results of the special International Christian University week April 29—May 6.



DAVID McKEITH, JR.

Through Mr. Hackett's friendship with Ambassador William J. Sebald we had an unhurried visit with him discusing the present conditions and future possible situations in Japan.

During our stay in Tokyo we visited a number of the Christian schools here including the Union Theological Seminary. Their new buildings on a four acre site just outside the city will be completed within a few weeks. I do regret that these fine buildings were not built on a site nearer the I. C. U. so that the students could have had the advantage of some of the University profesors and some of the University graduate students shared classes with the Theologues. Various reasons have been given but I need not go into them here.

One day we left early in the morning with Rev. and Mrs. Darley Downs in their little Austin and drove to Annaka and Maebashi to visit two of the Christian High schools in which the American Board has been interested. At Annaka we met the Reverend and Mrs. Beeken, young missionaries of the Evangelical Reformed Church. They are grand and I wish we could send out more like them. Mr. Beeken teaches in the school and on evenings and week-ends visits churches in the area. Although he has to work throug an interpreter (this is their first term and they return to language school this summer) nevertheless he has reached hundreds of people, and using colored slides, tells the Christian story. He has the aggressive evangelical zeal needed here.

One afternoon I had the privilege of addressing the National Christian Council, a group of about 150 ministers and laymen and on a Sunday morning preached at the large Japanese church here in Tokyo. On both occasions I had the same interpreter and I've never had a better one anywhere in the world. I would give a sentence and almost before I had finished he would give it in Japanese and then as quickly I would continue. Many who heard us said it was quite effective those listening in English were hardly interputed in their train of thought by his Japanese and those listening in Japanese were not bothered by my English interruptions.

Both here and in Osaka, where I preached for my Seminary classmate Ray Oshimo, I was impressed with the number of Young People in the congregations. Over 80 per cent were under 25 years of age and the majority of these were young men. We have been told that this is the situation in most of the Protestant churches here in Japan. I do not feel we are adequately meeting this opportunity. Many of the Japanese Christian leaders seem unable and unequippied to cope with it.

I shall not go into the organization of the United Church (called the Kyodan) other than to report that I have attended meetings of their various groups and met with their leaders.

On March 30 we started a 2 weeks trip through the southwestern section of Japan by taking the day army train to Kyoto. Here we visited Doshisda University, talked with faculty and student groups, and visited with our missionaries. One morning we took a few hours out to tour temples and shrines of the area with John Young. He certainly is a rare guide. I wish I had time to tell about the work of each of our missionaries here and elsewhere, but I shall report to you in person about those in whom you are particularly interested.

(Continued on page 13.)

Church Women at Work

With Emphasis on Missions

Mrs. F. C. Lester, *Editor*
840 Sunset Avenue, Asheboro, N. C.

FAMILY LIFE GOALS.

North Carolina socities are reminded of the goals adopted at their Conference last fall in the field of Family Life. It will not hurt any society, no matter where it is located, to consider these goals, as sent out by Mrs. J. G. Truitt in a recent letter.

1. Appoint a chairman of Family Life (Whose duty it will be to see that the society meets as many of these goals as possible.)
2. Sponsor a least one "Family Night Supper." (Program, speaker, or movie, and fellowship period, songs, games etc.)
3. Show the Film, "Family Affair." (Secure from the Convention Office.)
4. Observe National Family Week. (We suggest a special invitation to all families of your church, to a church service on the Sunday most convenient, at which time families sit together, and the minister be asked to preach an apporpriate sermon. In some churches there are arranged family suppers, parties, meetings, for every night of this week.)
5. Encourage (by that we mean help to sponsor, check on it, see that it is done if possible):
   (1) Camp attendance by your Junior, Intermediate and Senior Young People.
   (2) Consecration or Baptism of Infants.
   (3) Mother and Daughter and Father and Son banquets.
   (4) Worth-while Children's Day Programs.
   (5) Daily Vacation Bible Schools.
6. Circulate good books and magazines on Family Life among your young mothers. "Children's Religion" and "The Church in the Home" are good magazines. We have a Family Life Kit of books which may be borrowed by a society from Mrs. J. G. Truitt, Elon College.
7. Place a copy of "The Family Grows Together" in as many homes of your church as possible. (Order from Pilgrim Press, 14 Beacon St., Boston 8, Mass.)

* * * * *

BURLINGTON-GREENSBORO DISTRICT RALLY.

The Greensboro and Burlington Districts held a joint yearly spring Rally at Mt. Zion Church on Thursday, April 5. We were very glad to have representatives from Calvary Church in Greensboro present for the first time.

A MOTHER'S PRAYER.

During this Family Week, those who are mothers will think of their special cares and responsibilities. Here is a prayer-poem which may be helpful.

Keep Sweet.

Amid the duties of today,
In all I think, and do, and say,
Whether I work, or rest, or play—
Lord keep me sweet at HOME.

When household duties claim my care
And I seem needed everywhere—
Then tune my heart to praise and prayer,
And keep me sweet at HOME.

No matter what the day may bring,
Or night—I pray in everything
My life may glorify my King—
Especially at HOME.

LAURA A. B. SNOW.

An impressive worship service led by Mrs. John G. Truitt opened the morning session. Mrs. Harold Ingle, Burlington District Superintendent, presided. Plans were announced for a Caravan of several women, headed by Mrs. Mack Welch, who will be available whenever socities need help or a group wishes to organize.

Mrs. E. E. McClintock, Executive Secretary of Woman's Work in the Congregational Christian Churches, made some excellent suggestions and led in helpful discussion of how to solve some of our problems. She emphasized the six areas of our work: Spiritual Life, Christian Education, Missionary Education, Social Action, Friendly Service, and Stewardship.

An excellent lunch was served by the Woman's Society of Mt. Zion Church, headed by Mrs. Brodie Crabtree, president.

The afternoon session was presided over by Mrs. Mack Welch, Superintendent of the Greensboro District. Rev. R. L. Jackson gave a most inspiring message, telling of seven Christians in China for whom we were asked to pray. Mr. Jackson also told something of his life in the Shaowu Mission and of his apreciation of the support of the Convention for the work there.

Dr. Scott presented the opportunities facing the Convention Mission Board this year, especially emphasizing the building of new churches. The home mission budget of the Southern Convention for this year is $78,000.

New officers, to be installed at the Fall Conferenc, at which time they will begin their work, were elected as follows:

Burlington District.

Superintendent—Mrs. James Hailey.
Asst. Supt.—Mrs. Pinnix Miles.
Secretary—Mrs. William Bowland.

Greensboro District.

Superintendent—Mrs. Mack Welch.
Asst. Supt.—Mrs. Martin Garren.
Secretary—Mrs. R. E. Apple.

Next year this rally will be held at the Palm Street Church, Greensboro.

The Rally program seemed to move along so that we had plenty of time for everything. This seemed to be a very well spent day for all who attended.

Mrs. W. J. Andes, *President,*
N. C. Woman's Conference.

* * * * *

EASTERN VIRGINIA DISTRICTS ELECT LEADERS.

The three districts in the Eastern Virginia Woman's Missionary Conference have elected the following officers for 1951-52. They will be installed at the Fall Conference along with the Conference officers, and will begin their term of service then.

Norfolk District.

Superintendent — Mrs. J. Everette Neese, 1041 Bayview Blvd, Norfolk.
Assistant Supt.—Mrs. E. G. Middleton, 4942 Amherst Street, Norfolk.
Secretary—Mrs. M. K. Harrell, 3002 Bainbridge Blvd., So. Norfolk.
Assistant Secretary—Mrs. Andrew Smith, 1213 Park Avenue, So. Norfolk.

Suffolk District.

Superintendent—Mrs. Ray F. Gordon, 218 Grace St., Suffolk.
Assistant Supt.—Mrs. Hobday Godwin, Windsor.
Secretary — Mrs. L. H. Wilroy, Driver.

(Continued on page 14.)

FOR THE CHILDREN

Mrs. R. L. House, *Editor, Southern Pines, N. C.*

This is Family Week. Every week should be family week but this one is a special week set aside for people all over our land to think about families.

Families are very important and we have had them for a long, long time. Babies need a mother and father to care for them, babies need older brothers and sisters for little babies learn from older members of their family.

Jesus had parents, brothers and sisters. Although we do not know a great deal about them we have some make believe stories that might have been what they did. Since Joseph was a carpenter we feel that the boy Jesus played and later worked in the carpenter shop. Sometimes he would run errands for his mother and sometimes he would play with his brothers and their friends. Elsa Anna Wood, an English artist, has pictured him on a hilltop and there are many red flowers around his feet. He looks like a healthy, happy boy.

Just as there were happy times and work times, there was the day for worship. We know the most about the time Jesus went with his mother and father to the Temple in the big city and how they lost him. His mother must have felt anxious as all mothers of lost children do. When they had found him their hearts were gladdened and they started home, a family traveling together.

We can work and play together. We can go to church together. It is the very best thing for families to do. When Jesus was a boy his family had no name, that is no last or surname. The Bible tells us that he was with Joseph who was from Nazareth. The Bible tells us of another Joseph who was from Arimathea. It was much later that families had names like Jones, Brown, Smith, and all the names we know. They were known by the place in which they lived, we are known by our family's name.

It seems right that Family Week ends on Sunday, the 13th., which is Mother's Day.

Mothers around the world are very much alike. The American Indian mother swings her papoose on her back, so does the Eskimo mother. In Persia baby is rocked or sleeps in a little bed decorated with tassels overhead. Little African babies don't wear any clothes but Dutch babies wear lots of them. Mothers and babies the world over laugh and play together (and may be cry) although their faces may be red, yellow, brown and nearly black and some of them are white. If you would like to read more about babies and their families see "A First Book About Babies All Around the World" written by Isabel M. McKeekin.

BROKEN TOYS.

By Louise B. Ferguson.

Issued by the National Kindergarten Association.

A recent magazine article on child development advocated the *throwing away* of all broken toys and gave a graphic description of a "reform" instituted in one nursery where a closetful had been thrown away. Almost anyone is willing to agree with the writer that it is undesirable, even demoralizing, for children to play with a lot of broken toys, for these they treat with increasing disrespect and lack of interest; but, by throwing them away in a wholesale manner, is not one also *throwing away* a most important educative opportunity and character builder?

If the unfortunate toy, after being duly commiserated with, is carefully set aside for Daddy to mend, this mending becomes an interesting and instructive operation, with the children as eager watchers and helpers. One child, brought up in this fashion, in after years said, laughingly, he must owe the good muscles in his legs to running up and down stairs for tools for his father! This same boy became quite skillful in the use of tools when very young due to this early observation of their use.

Then, having helped in the process of making the beloved toy usable again, it is frequently found to have become a much more precious possession—much stronger and more desirable. Moreover, this co-operation in mending the toy also creates a lasting bond between the children and their father.

As a father's time is usually limited, some toys will have to wait a good while, and some will finally be found impossible to mend, so there is no temptation to be careless with a toy because "Daddy will mend it." On the other hand, with the method of throwing away and replacing by buying again the value of the toy is altogether lost sight of by the child. For money means little, if anything, to young children. It will be found that more care is taken of their toys as children realize how much labor it must entail to make them when it takes so much time and trouble to mend them! This leads later to a respect for labor of all kinds—more sympathy for one's fellows—the true democracy that is the goal we are all striving to reach.

In case the toy is past the hope of mending, it should be carefully taken to pieces, and if any parts—wheels, screws, hinges—could be used for mending some other toy, or for any other purpose whatever, these should be put in the appropriate compartment of an assorted mending material box that all families should keep as a constant supply store for the creative impulses of the children as they grow older.

How worth-while it is to teach early this lesson of thrift—of getting the greatest conceivable use from everything. It not only teaches the respect for labor, which we have already pointed out, but it lays the foundation for resourcefulness. And resourcefulness is a treasure chest, the owner of which will seldom join in the hectic rushing from one amusment to another that the parents of our young people are now so often heard to deplore.

THE ART OF SUCCESSFUL PARENTHOOD.

By Gelolo McHugh, Ph. D.

Asst. Professor of Psychology, Duke University, author of "Training for Parenthood."

Mary and Bill Smith decided they wanted a baby shortly after they had moved into their new home in a neighborhood of young couples, most of whom had started their families. Mary could hardly wait to join the happy sorority of mothers in the park with their babies and to have some vital experience of her own to contribute to the talk there. Bill wanted to have things to tell about his family at the office.

Finally the baby was born and these enthusiastic parents who became a mother and a father for positive reasons found themselves poorly prepared for the real meaning of parenthood. Mary had not realized that

(Continued on page 15.)

A Study of the Lord's Prayer

By Rev. Henry Robinson.

No. 6 "TEMPTATION."

Text: *"Thou shalt worship the Lord thy God, and him only shalt thou serve."* Matt: 4:10b.

Scripture: Matthew 4:1-11.

"Lead us not into temptation" follows immediately the prayer for forgiveness. Let us assume that he who prays is both forgiven and forgiving, and that the experience of reconciliation has been complete. Jesus knew full well that he who had been forgiven must return to the environment in which he had sinned. In that environment temptation has always been and will always be. Forgiveness does not eliminate temptation. Temptation is a constant factor in daily life. Its degree of power varies with individuals and circumstances, but its presence cannot be doubted. Temptation comes sometimes like the lightning, without warning, finding us totally unprepared to meet its devastations. In our surprise and amazement the evil one finds an opening.

On the other hand, Satan, and by Satan we mean the force of evil, comes stealthily like a thief in the night under the cover of darkness. From whence he comes and whither he goes we do not know, but that he has crosed our paths there is no doubt. By stealth, quiet, and secrecy, temptation comes, and the evil one is sometimes admitted by these avenues.

Again, through the ingrained patterns of habit come the ways which lead to destruction, unless guarded night and day by an unceasing vigilance. The habits surrounding taste, touch, sight, hearing — in short, through the senses, patterns of action are formed which unbalance the harmonies of life and cause some dread disease of mind, body, or spirit to work for our destruction.

Sometimes temptation comes by pure accident, planned by no one, without any fault on the part of the tempted, but nevertheless the fact of temptation unforseen and unpredictable is present. Jesus realized that forgiveness was not a permanent guarantee of purity, hence the prayer, "Lead us not into temptation."

The language of this section of the prayer is difficult to understand. We are taught from infancy to depend upon the guidance of God. His guidance is our constant need. The prayer for guidance should be a part of every prayer. Why should we ask God to lead us not into temptation? May we not assume that God would not lead his children where they should not go? Does God ever tempt his children to do evils? In the light of God's character, the answer must be "No." "Let no man say when he is tempted, I am tempted of God: for God can not be tempted with evil, neither tempteth he any man:"[*] The explanation of the wording may be found in the interpretation of the word "temptation" itself. It seems likely that Jesus was thinking of temptation as "trial." We know that there are trials which cause growth. These words of James, "My brethern, count it all joy when ye fall into divers temptations. Knowing this, that the trying of your faith worketh patience."[*] The constructive character of trials is a common experience of all Christians who, through tribulation, sorrow, and disappointment, have been strengthened.

But there is another kind of trial which is too severe for the individual. It is the trial which causes destruction, the trial too heavy to bear, the trial which comes to us in times of physicial or spiritual weakness, the trial over which we do not triumph, the trial which presses us down into the dust and leaves us without strength to rise. This is the type of temptation from which we pray deliverence. "But every man is tempted when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death."[*] It is the death of sin about which Jesus is concerned for his disciples. Trials that lead us into sin are those from which we must be delivered. We need to emphasize the close relationship between sin and death. That relationship is often overlooked because there is frequently a period of time between the sin and the devasting destruction. "The wages of sin is death."[†] These are hard words. They are uncompromising words. They are words which we all too often explain out of existence, or rationalize for the purpose of alleviating their sting. But all the connivings of the human mind cannot alter the fact that sin, when it is finished, bringeth forth death. Sin is man's foremost antagonist. In order to defeat this super-enemy man requires more than his own strength. He needs the unlimited sources of power which God may supply through prayer. Jesus was willing to leave his disciples stranded on the shoals of their own abilities. He taught them to pray for God's help to escape the evils of this world, having been forgiven and reconciled to the Father.[‡]

The temptation story of Jesus[§] illumines the whole subject of temptation. The story of Jesus' temptation emphasizes the humanity of Jesus, for he was tempted like as we. The first temptation came to Jesus at a time of physicial weakness for he had fasted many days and was hungry. Satan's first temptation comes to the physical body. Perhaps through the generations of humanity Satan has found this the most effective stumbling block he can place before people. It is the the temptation to misuse one's energy, ability, power. God has given us the marvelous machanism we call our bodies with power to move, think, feel, analyze and construct. The evil one knows that if we weaken our bodies through lust of any sort, our powers as children of God will have been so dissipated that their effectiveness he need no longer fear. Jesus did not succumb to this temptation to misuse his power. His reply was, "Man shall not live by bread alone, . . ."[¶] implying that the satisfying of his physical hunger would not bring a complete satisfaction. In short he would be obedient to Satan without acquiring that which his soul required.

In the second place, having failed to tempt Jesus through the physical, Satan took Jesus on to the pinnacle of the temple. There he tempted him to cast himself down, assuring the Master that God's angels would bear him up lest he dash his foot against a stone. This temptation is more subtle than the first. We might call it the temptation to misuse one's kinship with God. We find this technique in prevalent use by him who would destroy life, for we see righteousness being used for a screen for selfish acts. Many have stumbled before this temptation, having achieved the request and dignity of a Christian, to use this relationship to God and his fellowmen to his own ends, for his own protection, for his own safeguard against reckless living. There was nothing more sacred to Jesus than his relationship with the Father. His immediate answer was, "Thou shalt not tempt the Lord thy God."[§]

(Continued on page 15.)

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

THE SOUTHERN KINGDOM.

Lesson VIII—May 20, 1951.

Memory Selection: *Be still and konw that I am God; I will be exalted among the nations; I will be exalted in the earth.* Psalm 46:10.

Lesson: II Kings 18:1-7; Isaiah 31:1-3.

Devotional Reading: Psalm 46.

A Good King.

Hezekiah comes as a welcome and wonderful contrast to the rascals and reprobates who had been ruling as kings of the Northern Kingdom, and also as a contrast to some of the kings of the Southern Kingdom for that matter. He had human limitations, but he was a man of high ideals, religious convictions, statesman-like policies. He was a combination of statesman, poet, religious reformer, fighter, engineer, and atiquarian, the most versatile and valuable of Judah's kings. In spite of the fact that the Northern Kingdom had fallen, and that he was beset on every side time and again by powerful enemies, he preserved the integrity of Judah as a nation, and brought about her temporary recovery. He strengthened his nation against enemies without, and effected great reforms within. He reopened the Temple doors, relighted the altar lamps, and restored the old forms of worship. His biographer says that "after him was none like him among all the kings of Judah, nor among them that were before him." II Kings 18:15. The secret of it all was in the fact "that he trusted in the God of Israel, and clave unto Jehovah, and departed not from following after him, but kept his commandments, which Jehovah had commanded Moses." "And Jehovah was with him, whithersoever he went forth he prospered." His long reign, twenty nine years, was a bright spot in Judah's history.

Appeasement.

When Sennacherib, the king of the powerful Assyrians who were on the prowl, came up against Judah, Hezekiah tried a policy of appeasement. He sent word to the Assyrian king that he would pay such tribute as the king might demand. That was right down the old king's alley, and he demanded three hundred talents of silver and thirty talents of gold. Hezekiah was hard put to raise this enormous sum and had to give him both the royal and the religious treasured, even taking the gold off the temple doors.

A War of Nerves.

But then, as in modern times, a policy of appeasement did not work for long. The king of Assyria again came up against Judah. He used a subtle strategy. He sent up two of his representatives, with a great host, and began a "war of nerves." These envoys of the Assyrian king came up to the city walls and demanded an audience with the king of Judah, Hezekiah sent three of his government representatives to confer with the Assyrians. Rabshakeh, the Assyrian king's spokesman then told the Judahites that it would be of no avail to withstand the king of Assyria. He named one country after another that had done that and showed how in turn each had fallen under the Assyrian military machine. He also insinuated that the God of Judah would not be able to defend them either—had Hezekiah not thrown down the high places and the altars of this seemingly impotent God! When Hezekiah's spokesman suggested that Rabshakeh speak in a language which his fellow-countrymen could not understand, the Assyrian repeated what he had said in the language of the Jews—he wanted to strike terror into the hearts of the Jews. How medern it all sounds! Appeasement and then more appeasement. A campaign of terror and threat and a war of nerves!

No Entangling Alliances.

Hezekiah was prompted to make alliances with other small nations, which with Judah would withstand the Assurian might. It was made clear to him that this was folly and futile. Then as now a powerful nation could divide and conquer. Alliances have all too often had little binding effect on nations when the pinch comes. There is some value in the North Atlantic Pact, and in the American Federation. But let no one be fooled or lulled into a sense of false security. What does history say about such things, both in ancient and in modern times? The ultimate strength of any nation is not in pacts but in persons who are righteous.

Military Might Versus Spiritual Strength.

When Hezekiah refused to knuckle to Sennacherib, the Assyrian king's blood pressure really went up. He would show this Judean upstart a thing or two. Forthwith he gathered a huge army and marched against Judah. In this emergency, Hezekiah turned to the prophet Isaiah and to God. He was assured that his nation would not fall to this scourge. While the Assyrian army was drawn up against Judah a great epidemic or scourge struck in their midst and thousands of them died like flies. As a result the remainder of the army beat a hasty retreat, and Judah was saved, at least for the present.

Too Little and too Late.

Hezekiah came too late to save his people. The forces of moral and spiritual decay had been too long at work, and the nation was doomed. But he did stay these forces for a while, and his reign showed the positive and powerful influence of a man in high places who feared Jehovah and who tried to walk in the ways of the Lord. One wishes that our leaders in Washington would be found more often in public services of worship, so that when they do attend church, it would not be such an infrequent thing that it makes "news" for the daily papers.

King and Prophet.

Hezekiah and Isaiah make a great team. The king turned often to the young prophet for counsel and guidance, and the prophet gave him sound advice. They are two of the strongest characters in the Old Testament. One without the other would have failed. The fact that Judah outlasted by more than a century and a half the Northern Kingdom was no mere quirk of history. It was because there was spiritual guidance in the halls of government, in the decisions of State. One wonders if the situation in the world and in the nation might not be different today, if spiritual leaders had a part in making decisions and shaping policies, as well as politicians. The so-called idealistic preachers sometimes are more realistic than the so-called hard-headed, practical men of affairs. Isaiah was a statesman who took all the factors of the situation into account. He was smart as well as spiritual. He was smart because he was spiritual. And Hezekiah was smart because he listened to the man of God. Church and State must be kept separate, but the leaders of the State would do well to listen to the leaders of the church. Missionaries sometimes know something as well as military men. Preachers have some sense as well as Presidents.

Based on "International Sunday School Lessons;" copyrighted 1951 by Division of Christian Education, National Council of the Churches in the U. S. A.

REPORT FROM TOKYO.

(Continued from page 8.)

A night boat trip form Kobe brought us to Matsuyama. This visit proved to be one of the high spots of our trip. The girls High School here under the leadership of Rev. and Mrs. Clarence Gillett is a school of which we can well be proud. Character foundations as well as building foundations were laid by Miss Olive Hoyt who recently retired. Upon her retirement she was received by the Emperor and given the Fourth Order of the Sacred Treasure medal.

The Buildings of this school were all destroyed during the war and have partly been rebuilt from our Congregational Reconstruction Funds. Never has money been more wisely used or more received for the amount spent. The boys' high school down in the city has not been as extensively rebuilt, but the work here also is excellent.

A spiritual atmosphere prevades these schools which one cannot escape. At the girls school for example, a morning service is held every Wednesday at 8 a. m. on the hillside at a place called the "prayer circle." Cold weather does not interfere with this service. The past season under the leadership of "Kimi" Honami, a member of the faculty, including a few Buddhist, has taken charge of this service, reading from our scriptures, giving a brief devotional message and leading in prayer. Mr. Honami confidently expects that before the year is out all these faculty members will be earnest inquirers or baptised Christians. Would that we had a leader like him in charge of the religious work in every school. I should add probably that daily chapel service is held for the entire student body.

An afternoon boat trip took us among the islands of the Inland Sea to the port of Hiroshima. One cannot adequately describe his feelings on this occasion. Part of the city has been rebuilt, but one can still see the extent of the destruction. As one man describes it, "There was the hum of a plane far above, then a flash and over a hundred thousand people were dead and many thousand injured all in a moment of time." On the steps where the bank stood there is an area like a shadow. The rest of the stone is rough, damaged by the atomic blast; this one area is smooth. A man sat here and his body shielded the stone from the blast. I shall remember the shadow of a man on the stone steps. How men can talk of using the "A" Bomb or any bomb is beyond me. As we have travelled here in Japan and in the Philippines and walked amid ruins there has continually come to my mind with new meaning the words "War is Hell."

We returned to Kobe College for a two day conference with our American Board missionaries now serving in Japan. The fellowship and frank exchange of news was greatly appreciated and we will always remember our American Board group here as folk who know how to differ, to discuss, and to retain respect for one anothers' point of view, and still maintain that spiritual fellowship which binds a group together in common purpose.

Last Sunday night we returned to Tokyo by the night sleeper (hardly comparable to U. S. sleepers, but the same result is accomplished, transportation not sleep.)

The highlight of these few days was my interview with the Emperor of Japan yesterday morning. It was arranged by Darley Downs through Mr. Kensuhe Horinonchi the former ambassador whom I had met at the I. C. U. luncheon. I had been told I would have ten or fifteen minutes. Much to my surprise the Emperor kept me for a few minutes short of an hour. We spoke through an interpreter, although the Emperor does understand some English. After the expected comments about the purpose of my visit to Japan, where I had been, and my reactions he asked two questions which kept conversation going for some time. One was about the Philippines. He had been told of my visit there and wanted to know about the recovery of their economy and the extent of their rehablitation. To my surprise he expressed sincere regret over what the Japanese soldiers had done in that land. I'm sure his concern was very real.

The other question was about the progress of the International University. Here I had to be somewhat guarded for while the Japanese have raised $500,000 (including gifts from members of the Imperial Family) the American contributions have not yet been very substantial. I could, however, report on my visit to I. C. U. campus and the progress of work on the main building.

One of my questions to him was what the youth of Japan needed most, which started a conversation on the moral situation of the youth, the Emperor's recognition of their lowered standards and his hope that government, churches and social agencies could work together on this problem.

I've rambled along and as I re-read this letter I realize how much I have omitted. I should have written at length about the work of Rev. William Woodard, an American Board missionary on loan to the Occupation. He is Religious Research Director for Civic Information and Education. His work with all religious groups has been most effective. One of his major contributions has been the writing of the religious law now before the Diet assuring religious freedom and separation of religion and state.

I should also have told more about the work of Rev. and Mrs. Darley Downs here in Tokyo. He is Secretary of the Interboard Field Committee and our representative on many of the United Church and Interboard Committees. These two friends have been wonderful host and hostess to us. They have far too much to do, but the end of this month they will be on their way home for a year's furlough, although part of his time will be spent in the Interboard office in New York.

YOUTH AT WORK.

(Continued from page 6.)

RELAX WITH MAX.

We certainly were happy to have so many nice young people as our guest here at Elon last Sunday—about 600, I believe. We hope you'll come again real soon.

* * *

Pattie Lee: "I'd like to get a good book to read."

Librarian: "Would you like something light or heavy?"

Pattie Lee: "It doesn't make any difference. I've got my car outside."

* * *

Who wrote that pretty poem that says: God's in his heaven; all's right with the world? Wonder if it wouldn't be more realistic if it read:

God's is his heaven;
The world's in a mess.
We've left him there
Is the trouble, I guess.

The Orphanage

J. G. Truitt, *Superintendent*

Dear Friends:

You should see these children as they start out to the public school every morning. They are fresh and clean, full of laughter and chatter, and are not nearly so much "institutionalized" as you may think. They are most of them normal, growing, learning, happy children.

There are many people it seems, who think that a child is received here at the age of four, and kept until he is eighteen—fourteen years. They say what a pity this child had to spend fourteen years in an orphanage home. Well lets look at the facts. I have been here not yet two years, but in that time eleven children have been released into private homes. Perhaps two hundred children may have reached the "age limit" during the years of this institution's life I doubt it; but six hundred sixty-nine have been received. What became of the other four hundred sixty-nine? They went into private homes after a few months or a few years here. To be sure they—most of them—went back to a father or mother or a near relative who had re-established their home. And what better home could we give them than their own re-established home! There is a lot of talk that shows a serious lack of information, and some of it is not helpful for the good piece of work being done by the Christian Orphanage.

With true Christian concern and sympathetic understanding your Orphanage has placed many children in private homes where more personal care and love could be their portion. To be sure some of them have gone into homes where their lots were not bettered above what it is here. But as opportunity has opened up for a child to have a better home than could be offered by the Orphanage it has been given them. Some time people think it should be easy to go to the Orphanage—look them over, pick up one and walk out with it. It is not that easy. In the first place we are only wardens of the child, and the father, or mother, or near relative, or legal "parent"—which we are not—could object to that sort of procedure. The laws will not allow it to be done that way, and it is a fairly difficult thing to get a child who has lived to be four years old away from the one living parent for legal adoption.

The Christian Orphanage is the "good Samaritan" that stops by the roadside where a little child is stranded, alone, afraid, and helpless. It takes the child tenderly into its care at the urgent requests of those who know the child's needs. It does all it can—and I am telling you it does well—for that child for the months, or the few years it is here. The records will show that, and scores of people who have been helped both inside and out of the Orphanage family will testify to the service which it has rendered. *There are many more than we can take knocking at our door.*

Yes, sir, we are one hundred percent in favor the child having a better home than we can offer. But *when he has no home* we—to the best of our ability—gladly offer him this one. And, not only that, we shall await the day when circumstances offer him a better one, for the Orphanage will still do all it can do every day, month, and year.

Thank you. God bles you. And please help us keep abreast of the times, and to seek to do at all times what is best for each and every child who comes for a short or long while under our care.

Donated Commodities for the Week.

Pleasant Hill Missionary Society (WNC): 2 quilts.

A Durham Friend: Suit for Raymond Harvell.

Mrs. B. C. Luke, Sr., Hampton, Va: Box of clothing.

* * * * *

REPORT FOR MAY 3, 1951.

Sunday School Monthly Offerings.

Amount brought forward		$ 5,134.51
Eastern Va. Conference:		
Norfolk, First	$ 15.00	
Portsmouth, First S. S.	8.30	
South Norfolk S. S.	36.37	
Suffolk S. S.	50.00	
		109.67
N. C. & Va. Conference:		
Bethel	$ 2.63	
Durham S. S.	30.71	
Mebane	6.25	
		39.59
Western N. C. Conference:		
Hank's Chapel		28.94
Valley Va. Conference:		
Dry Run S. S.		2.00
Total		$ 180.20
Grand Total		$ 5,314.71

Special Offerings.

Amount brought forward		$ 8,167.18
A Friend	$ 20.00	
Mr. Joe Robinson, Reidsville, N. C.	20.00	
United Church, Chapel Hill, N. C. (Special Offering)	35.73	
W. P. Robinson	1.00	
Special Gifts	199.55	
Total		$ 276.28
Grand Total		$ 8,444.09
Total for the Week		$ 456.48
Total for the Year		$13,758.17

John G. Truitt,
Superintendent.

MEMORIAL GIFTS

"Instead of Flowers"

Dr. John G. Truitt
Christian Orphanage
Elon College, N. C.

Dear Dr. Truitt:

Please acknowledge the enclosed $.................... as a memorial gift sent to the Christian Orphanage in lieu of flowers in memory of:

....
(Name of Deceased) (City) (Date of Death)

....
(Survivor to be Written) (Address)

Name..

Address..

CHURCH WOMEN AT WORK.

(Continued from page 9.)

Waverly District.

Superintendent—Mrs. G. C. Brittle, Wakefield.

Assistant Supt.—Mrs. W. A. Bailey, RFD Waverly.

Secretary—Mrs. F. W. Mailfield, Waverly.

Mrs. W. T. Harrell, *President,*
Eastern Virginia Woman's Missionary Conference.

In Memoriam

RAWLES.

Mr. Willie J. Rawles departed this life on February 17, 1951.

We, the members of the Liberty Spring Christian Church, wish to pay loving tribute to his memory.

Therefore, be it resolved:

1. That we bow in humble submission to the will of our Heavenly Father who doeth all things well and try to emulate the high Christian ideals of service and kindness which were his daily living.
2. That we extend to his family our sincere sympathy and commend them to God for comfort.

Mrs. WILLIAM R. LOWE,
Committee.

WARD.

We, the members of the Liberty Spring Christian Church, wish to pay loving tribute to the memory of our beloved member Mrs. Henry W. Ward who died March 4, 1951.

Therefore, be it resolved:

1. That God's way is always best.
2. That we extend to her loved ones our love and prayerful sympathy, and commend them to the God of love and mercy.

Mrs. WILLIAM R. LOWE,
Committee.

A STUDY OF THE LORD'S PRAYER.

(Continued from page 11.)

Finally, Satan took Jesus on to a high hill from which he could see the riches and kingdoms of the world. These he promised Jesus provided the Master would fall down and worship him. This is the most subtle temptation of all. It is subtle because those who have yielded to it appear to be winning when they are losing. The evil one has enticed people to lay the foundations of their lives upon foundations which will soon pass away, and when those foundations have crumbled the life built upon them falls into the lap of Satan who has been standing by, awaiting the collapse. There is no way which leads to destruction so surely as this. That is why Satan is willing to step aside and wait a while. People who yield to the ure of the world find themselves clinging to a battered bark which falls apart and leaves them in the end to the mercy of the angry sea. Even though we keep out bodies and our kinship unsullied, if we put our treasures where moth and rust doth corrupt, we are lost.

"Blessed is the man that endureth temptation, for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him."[*]

As Jesus triumphed over the temptation of evil, may our prayer be answered that God shall forever "Lead us not into temptation, but deliver us from evil." "Thou shalt worship the Lord thy God and him only shalt thou serve"[§] is the way which leadeth to life everlasting. These are the words of him who came that we may have life and have it more abundantly.

---

[*] James 1:2, 3, 12, 13, 14, 15.

[†] Romans 6:23.

[‡] "But deliver us from evil" is a Hebrew parallelism which repeats in other words the though of the foregoing clause.

[§] Luke 4:1-13.

[¶] Matt. 4: 4b

RAMSEUR MEETING.

(Continued from page 3.)

churches. Rex, in spite of your declaration that you conducted your first Worship Service at our meeting, you did a splendid job and my Sunday School Superintendent said to me on the next Sunday, "Boy, if I could just lead a devotional service like Mr. Powell!"—That's his way of saying "thanks," too.

By now I hope those of you who were not present and have read this far are saying,—"My! that must have been quite a meeting—wish I had gone." You have, no doubt, gathered that this was a panel discussion and fellowship meeting for Sunday School Superintendents and their assistants, which was held April 20th. at Ramseur.

Since our meeting, several have expressed their desire to have other questions answered which, because of the time limit, could not be asked. Perhaps if you would write me concerning your question, we can get an answer from some qualified person printed in our church paper.

S. H. Pell, *President,*
Sunday School Convention
Western N. C. Conference.

AMERICAN FAMILY.

(Continued from page 3.)

faster than single people marry. Of the divorced from 1943-to-1948, approximately 75 per cent were remarried by 1948. People divorce because they are not satisfied in their marital relationships—yet they turn right around and remarry because the family is the intimate arrangement where the affectional, emotional and security needs can be met.

The family is changing but it isn't going to pieces. It needs alterations to meet the new demands placed upon it. It must be its own doctor, its members making their own diagnosis of problems and working to solve them. Family members may call upon specialists to assist, such as the Commission of Family Life Education of the North Carolina Council of Churches. But these specialists can serve adequately only where Christian families are willing to carry the Christian principle of repentance into the inner workings of their families to make them more satisfying.

SUCCESSFUL PARENTHOOD.

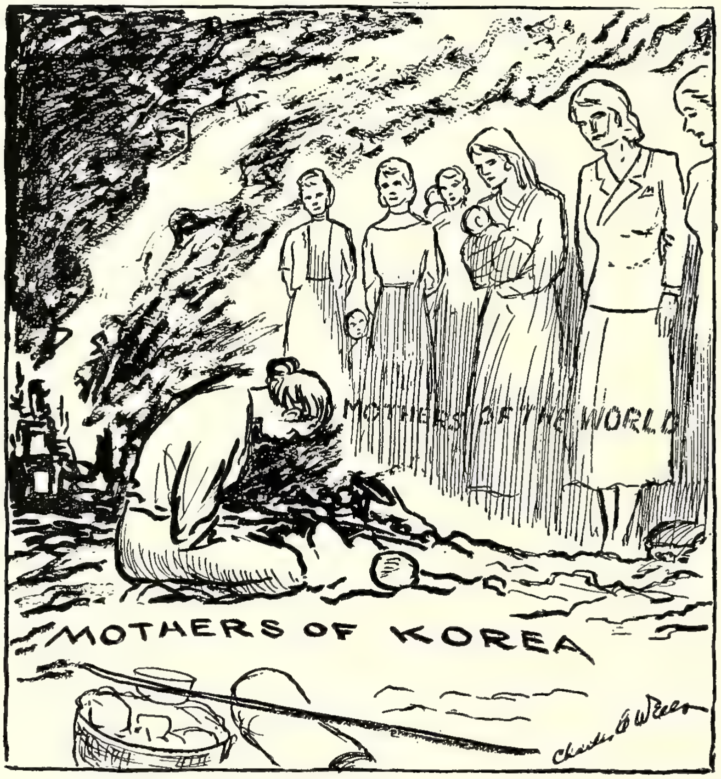
(Continued on page 10.)

behind the happy mothers in the park there was in addition to the usual load of house keeping, diapers to wash, formulas to perpare, an extra bed to care for, and many other tasks. Bill had not taken into account the fact that the baby might mean meals would not be on time, that Mary might forget to be concerned about how things were going at the office and her whole attention would not be his. Not having planned for these things, both began to resent being parents and to feel guilty over harboring such feelings. They were in need of help with adjusting to parenthood.

The experiences of Mary and Bill are not uncommon. Such negative attitudes can range all the way from frequent feelings of slight irritation to almost constant frustration. But Mary and Bill were lucky. Their feelings were based on real possibilities for pleasure in parenthood even if these were only a part of the whole picture. Happy and successful parenthood does not imply one-hundred per cent enthusiasm one-hundred percent of the time. Bathing, changing, airing, washing clothes and making formulas do not have to be fun to be done efficiently and well. Admitting the truth of such facts, at least to one's self, is the constructive way of handling emotional feelings which otherwise might prove destructive. Since the pleasures afforded by the rearing of a child overbalance these difficulties, it is not hard for intelligent and well adjusted mothers and fathers to gain a safe margin of enthusiasm for the parenthood situation as a whole.

Once developed negative attitudes and behavior that may arise on account of them are difficult to change. Even if help is sought, it may require months to recognize and make constructive attacks upon the cause of failure. It is far better not to have to seek a cure for this kind of difficulty. The best protection against such problems is through adequate preparation in advance of parenthood.

MOTHER'S DAY 1951



By CHARLES A. WELLS

There are few wars in history that have brought more suffering to the innocent than the conflict in Korea. Out of a small population, over a million have been killed. And in both North and South Korea, the people have had little choice in their fate. Much of their land has been fought over two and three times—few have homes or resources left. The blows fall hardest on the weakest—women and children suffering immeasurable hardships. The mothers of the world today will be thinking of these. Mother's Day should be more than a day—it should be a message. It should speak of the universal love of God.

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.

1844 - Over a Century of Service to the Denomination - 1951

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME CIII RICHMOND, VA., THURSDAY, MAY 17, 1951 NUMBER 20

UNION, SOUTHAMPTON, CONSECRATES NEW BUILDING

On Sunday, April 1, the congregation of Union (Southampton) held the first service in their attractive new building. Superintendent W. T. Scott, Dr. N. G. Newman and Rev. R. E. Brittle were present for this Consecration Service. Dr. Scott delivered the main address, Dr. Newman presented the history of the Church, and Rev. Mr. Brittle gave the scripture and prayer. Rev. Melvin Dollar, the pastor, was in charge of the service.

Mr. W. H. Scott, Mr. Edgar Blythe and Rev. Mr. Dollar acted as the building committee for the project. The building was completed within six months after work was started. By purchasing the material and hiring individual labor, under the direction of this committee, the Church saved several thousand dollars on the work.

News Flashes

Revs. Howard P. Bozarth and Robert Lee House will exchange pulpits Sunday.

Prof. James Cannon, III, was installed as Dean of the Duke Divinity School on Friday of last week.

Mrs. G. C. Crutchfield is seriously ill and is a patient of the Alamance Memorial Hospital, Burlington, N. C.

Revival services will be held at Lebanon Christian Church, Semora, North Carolina, June 3-8, with services beginning at eight o'clock. The Reverend Fred Register of Fuquay Springs, North Carolina, will be guest minister.

Rev. Melvin Dollar completed his first year at Union (South Hampton) on Sunday, April 29, with 201 for Sunday school and 210 for the Morning Worship. Fifteen members were received into the church that Sunday, making a total of 82 received during the past twelv emonths.

Homecoming and Memorial Day Services will be observed at Lebanon Congregational Christian Church, Semora, N. C., on Sunday, May 20, and at Hebron Church, Nelson Virginia, on Sunday, May 27. Between morning and afternoon services, lunch will be served in the church groves. A cordial welcome is extended to all.

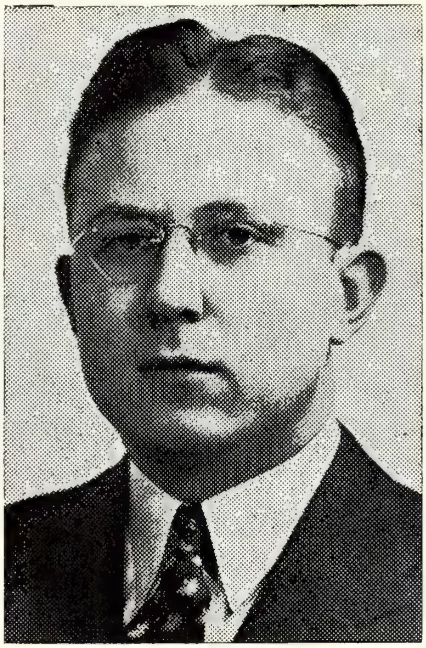
Under the direction of Mrs. John G. Truitt, thirteen children from the Christian Orphanage will present a program of music and drama in the Virgilina pastorate on Sunday, May 20. They will be at Liberty Church, Nathalie, Virginia, for the eleven o'clock service; Lebanon, Semora, N. C., at 2:00 p. m.; and at Union, Virgilina, Virginia, at 7:30 p. m.

For one of its projects the Young People's Missionary Society of the Congregational Christian Church in Reidsville each month takes fruit, or some other suitable gift, to three shut-ins. The shut-ins are not limited to our congregation but include people throughout the community and city. We feel this has proved a blessing, not only to the shut-ins but to the members of the society as well.

PASTOR OF ROSEMONT CHURCH RESIGNS.

Dear Friends:

It is with mixed feelings and mingled emotions that I submit to you my resignation as pastor of the Rosemont Christian Church. During the past four years and almost four months there have been many happy occasions, some sad ones, and some disturbing ones. Yet, taking them all together, the joy in being associated with you in the Lord's work, the thrill that comes from being located near home, and the assurance that comes from knowing that we are all members together of the same family of Eastern Virginians, all of these things have kept the skies bright over head even in the stormiest of weather.



REV. H. G. COUNCILL, JR.

The record speaks for itself. To date 75 new members have been added to the Church Roll, 39 of whom came in by profession of Faith in Christ, and received the Sacrament of Baptism. There have been 22 dedications of little babies by their parents, and 50 weddings performed. The church has purchased valuable office equipment — a typewriter, a mimeograph duplicator, addressograph machine—thus enabling it to print its own Sunday Bulletins and transact its own business easily and efficiently. The church has invested approximately $800.00 in visual aids equipment thus enabling the pastor and Sunday school teaching staff to use the latest Religious motion picture and 2 x 2 slides in their programs and services. At the suggestion of the pastor, the late Oscar F. Smith and Mrs. Smith presented to the church a Liberty Carillon in memory of Mrs. B. F. (Aunt Betty) Gibson on December 22, 1947. The church has also received a memorial Cross from the William Downing Memorial Bible Class in memory of the men of this church who served their Country in World War II. And today a beautiful Communion Table has just been dedicated, made possible by the gifts of Mr. Irving B. Kline (not a member of the church), Mr. H. R. Morrison, Sr., Mrs. H. L. Bondurant, Sr., and Mrs. O. S. Mills, in loving memory of Mr. O. F. Smith. In recent months flood lights have been installed so that passers-by can see this very attractive and worshipful edifice at night, this being made possible by the John Morrison Bible Class. Space does not permit me to mention many other good deeds being done every week by Bible Classes and individuals of the church.

These have been years of activity and progress. But I feel now that the time has come for me to move on from this place into another parish, into a land of beginning again. It is not going to be easy for me and my family to pull up roots after these happy years during which our hopes, our aspirations, our longings, our very lives have been blended together in that great endeavor to live as God's Chosen People.

A call has come from the congregations of the First Congregational Church of Elizabethtown, New York, and the First Congregational Church of Lewis, New York, and the call has been accepted. According to your Constitution and By-Laws, I must give you 60 days notice of dissolution of relationship and will be happy to abide by this rule if you insist. However, I would be pleased to leave you at the end of 40 days if you would grant me that privilege.

Mrs. Councill, Cheryl, Brenda, Herbie, and Jerry, join me in praying God's blessings upon you now and always, thanking you for all the deeds you have done for us and the many expressions of kindness you have rendered us, and assuring you that we will always keep you in loving memory, I remain.

Herbert G. Councill, Jr.

Whoever yields to temptation debases himself with a debasement from which he can never rise. A man can be wronged and live; but the unrestricted, unchecked impulse to do wrong is the first and second death.

—*Horace Mann.*

NEWS FROM REIDSVILLE CHURCH.

Since the Rev. Tucker G. Humphries has been pastor of the Congregational Christian Church in Reidsville, he and Mrs. Humphries have organized in our church a club for young married couples known as the Fireside Club. Tuck and Jerry, as we call them, meet with the club each month. The principle purposes of the club are fellowship and service.

During the winter months we usually have covered dish suppers in the recreation room of the church or in the home of one of the members. For our March meeting we met with Tuck and Jerry at the parsonage for a turkey dinner and an hour of fun and fellowship. During the summer months we enjoy outdoor suppers and short trips.

For several months we supervised an hour of recreation and refreshments one night each week in the church basement for children who probably might have spent that hour in some undesirable place. At the present time, along with the Pilgrim Fellowship, each week one couple carries a tray filled with candy, chewing gum, hair pins, tooth brushes and paste, razor blades, and various other items to each patient in the Penn Memorial Hospital in Reidsville. A typed scripture verse and prayer are offered at the bedside of each patient. In order to raise money to supply the items on the tray, several weeks ago we sold tickets to a barbecue supper, which was a big success.

We are very grateful to Tuck and Jerry for organizing this club, for meeting with us each month, and for the interest they show in each member of the club.

THE O'KELLY CEMETARY.

Forty-four churches and twenty-nine individuals have sent in to the treasuer, S. H. Basnight, contributions amounting to more than $700. A number of our strongest churches have not yet contributed. This is an appeal to them to kindly respond. We hope to have in the treasury $1,000.00 before beginning the work of improvements.

An appeal by letter is going out to those churches that have not responded to the appel to do so through the Woman's Auxiliary of each church. On the part of a few of us much time, labor and anxiety has been experienced. More than four hundred letters containing appeals have been written and the greater portion of this number had enclosed an addressed envelope to the treasurer. Many expressions of encouraging words of approval have come from various sources. It is the writer's opinion that the reason it is necessary to continue making appeals is that so many people do not know the early history of our church, nor very much about the life of our great founder and leader, Rev. James O'Kelly.

C. E. Newman, *Secretary,*
Board of Trustees of O'Kelly
Cemetary Foundation.

RALEIGH MINISTER RESIGNS.

The Rev. Frederick B. Eutsler, pastor of the United Church, Raleigh, for the past four and a half years, resigned his pastorate Sunday, so that he might avail himself of further study under the G. I. Bill of Rights.

His letter of resignation, which he asked to be put into effect September 1 of this year, was read to the United Church congregation at the morning worship service.

In the letter he said, "As a consequence of my service as a chaplain during World War II, I am eligible for approximately three and a half years of study under the provisions of the so-called G. I. Bill of Rights. Under existing regulations of the Veterans Administration I must begin this study this summer and pursue it to completion or forfeit these educational benefits.

"After long and careful consideration my wife and I have concluded that this opportunity for further graduate study is one that we ought not to allow to pass by. It is, therefore, with genuine regret that I submit my resignation as minister of The United Church to take effect September 1, 1951."

As for his immediate plans, the Rev. Mr. Eutsler said he will attend Duke University for the first summer term of six weeks and serve as

(Continued on page 15.)

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

Editor..................Robert Lee House
Managing Editor.........John T. Kernodle

Departmental Editors—Convention, Wm. T. Scott; Missions, F. C. Lester; Women's Work, Mrs. F. C. Lester; Young People's Work, Miss Pattie Lee Coghill; Children, Mrs. R. L. House; Sunday School Lesson, H. S. Hardcastle.

Institutional Representatives—Elon College, L. E. Smith; The Christian Orphanage, John G. Truitt.

Area Reporters—M. W. Andes, W. J. Andes, J. Frank Apple, H. G. Councill, Jr., Clyde Fields, Stanley C. Harrell, I. W. Johnson, S. E. Madren, Will B. O'Neill, Fred Register, P. H. Ricketts, Guy H. Veazey, R. A. Whitten.

Board of Publications—Duane Vore, Chairman, S. T. Holland, Secretary; R. C. Helfenstein, S. E. Madren, P. H. Ricketts, G. D. Colclough, Treasurer, ex officio.

SUBSCRIPTION RATES

One Year	$3.00
Two Years	5.00

Published by the Board of Publications, agent for the Southern Convention of Congregational Christian Churches, and printed every Thursday except the last in June and December by the Central Publishing Co., Inc., Richmond, Va.

Entered as second-class matter at the Post Office at Richmond, Va., July 25, 1922, under Act of March 3, 1879.

Remittances for subscriptions and notices of change in address should be sent to the Convention Office, Elon College, N. C.

All other matters of business should be addressed to The Christian Sun, 1536 East Broad Street, Richmond 19, Va.

General contributions should be addressed to the editor at Southern Pines, N. C., and should reach him not later than Wednesday of the week preceding date of publication.

Departmental material should be sent to the proper departmental editor, at the address shown on their page, and as early as possible.

The Christian Sun Subscription Blank

Dr. Wm. T. Scott, Elon College, N. C.

Enclosed will be found $3.00 ($5.00) for which please send The Christian Sun for one (two) year(s) to:

Name ....

Address ....

[ ] New ....

[ ] Renewal Name of Church ....

THE EDITOR'S MESSAGE

CONCERNING MINISTRY TO THE IMPRISONED

A copy of the Virginia Religious Work Journal lies on the editorial desk. It tells a story with which some of our readers may not be familiar.

This annual statistical report tells a story of need and achievement; it tells a story of incarceration and visitation; of loneliness and friendship; of sin and salvation.

Statistics can never tell the whole story; but those who exercise the imagination and read between the lines can get a glimpse of amazing, redemptive activity through this fragmentary resume.

Rev. George Ossman serves as Chaplain at the Medical College of Virginia Hospital. Miss Katherine Golbeck is full-time Director of Religious Education at the State Industrial Farm for Women. Mrs. Caressa W. Morgan is Chaplain of the Lynchburg State Colony, of which Dr. D. L. Harrell, Jr., is the Superintendent. Miss Doris E. Foltz is Director of Religious Education at the Bon Air Industrial School for Girls. Rev. Geo. A. Ostergren is Chaplain at the State Penitentiary. Others give part time service.

Consider the fact that 1,608 worship services were planned and conducted; 18,976 visits to hospital patients were made; 529 letters were written for patients and prisoners; 73,013 Bibles and devotional books were distributed, and 578 decisions for Christ were secured; travel involved 37,274 miles.

Rev. Emmet M. Frazer is the Director of the Interdenominational Religious Work Foundation.

The Director and members of the staff are available to speak and show movies for groups who want to know what is being done by the church people of Virginia for those whom society has segregated because of mental or physical illness or because of anti-social habits. The most difficult part of this Home Missions program is the ministry to those whom society has said must die. The Reverend Mr. Frazer visits each condemned man regularly and secures for him the services of a minister of his own race and denomination.

The program of institutional ministry is an excellent example of "Christian Unity in Action."

The churches of Virginia gave $19,206.19 to carry on this work in 1950. The Congregational Christian Churches gave $75.00. While we have given this amount for a number of years, some of the denominations have doubled their contributions. Should we not desire and endeavor to share more largely in this vital ministry? Perhaps some generous church would forward an extra gift to the conference treasury and earmark it for the Interdenominational Work Foundation. The 1951 budget anticipates $100 from our churches.

THE CONTEMPORARY ACTS OF THE APOSTLES

The first official account of the historic Constituting Convention of the National Council of Churches held in Cleveland, Ohio, November 28 to December 3 will be off the press June 1, Mr. N. E. Tompkins, executive director of the Council's Department of Publication and Distribution announces.

Entitled "Christian Faith in Action," the book is intended as a commemorative document of an event which has been widely described as one of the most significant landmarks in the development of American church history.

The 352 page book is illustrated with 32 pages of pictures depicting the pageantry of the Convention and its significant highlights, Mr. Tompkins states the book has been designed not only as a "treasure-house" of information on the National Council and the Cleveland conference, but as a kind of compendium of "the best thinking in our churches on the problems of contemporary society."

The views of such outstanding Christian leaders as Toyohiko Kagawa, Ralph Sockman, O. Frederick Nolde, Harold Stassen, W. A. Visser t' Hooft, Sarah Chakko and Rear Admiral Stanton W. Salisbury, all of whom addressed the convention, are set forth in special chapters. They deal with such topics as the causes of racial and religious strife, the assessment of competing ideologies, the Christian view of international affairs, and the role of the church in modern society.

An extensive and realistic appraisal of the development of cooperative Christianity as an expression of church life, along with an interpretation of the National Council's significance to both church and secular institutions are featured in this book.

The book has been planned to serve as a standard reference work on the National Council. It contains an organizational chart, a complete list of officials and executives, with brief biographical sketches, and historical notes on the Council's 29 constituent communions.

The book is bound in blue cloth, stamped with gold, and bears the sub-title "This Nation Under God," the convention theme. A two-page four-color picture of the singing ceremony serves as the frontispiece. Copies are $4.25 each, and may be ordered from: The National Council of Churches, 297 Fourth Avenue, New York 10, N. Y.

We are making strenuous efforts to extend the physical and economic life of the many. But of what high consequence is that extension unless we try ever to live better, rather than simply to make a better living.

—Dr. John H. Finley.

Union, Southampton, Congregation Has Handsome New Church

The members of Union (Southampton) Congregational Christian Church worshipped for the first time in their new building at Hunterdale on Sunday, April 1, 1951, at 11 o'clock. Dr. W. T. Scott, superintendent of the Southern Convention, was the guest speaker at this service of consecration. Also participating in the program were Dr. N. G. Newman, historian of the Eastern Virginia Conference, who presented a short history of the church and Rev. R. E. Brittle, a former pastor, and currently president of the Eastern Virginia Conference, of which this church is a member. The services were in charge of the pastor, Rev. Melvin Dollar.

This building, which has until very recently served as the sanctuary of Union (Southampton) Congregational Christian Church, is to be remodeled as an educational building for the use of the church school. It is to be brick veneered to harmonize with the new church edifice.

The new building, erected to the right of and adjoining the old church, was begun on October 1, 1950, and was completed just six months later. It is of cinder-block construction, brick veneered, and measures 90 by 35 feet. Including the balcony, the sanctuary has a seating capacity of 275. The floor is of asphalt tile, the ceiling is of acoustic celotex squares. The building is heated by a hot-air furnance. Opening off of the vestibule is the pastor's study and three class rooms. The old building is to be refinished and used for class rooms and rest rooms.

The steeple is fitted with chimes, given by Mrs. Raleigh Joyner in memory of her husband, Mrs. Charlie Blythe and children donated the marble communion table in memory of Mr. Blythe; Mrs. Sam Cutchins and her daughter, Mrs. Ed Sykes, gave the cross, candlesticks and vases for the communion table in memory of Mr. Cutchins; and the electric organ was given by W. H. Scott in honor of his parents, Mr. and Mrs. A. J. Scott.

Union Church has had a long and interesting history, having been organized 125 years ago. The church building in existence during the War Between the States is said to have been used as a military hospital. The new edifice is the third to be built since the organization of the church.

Until three years ago the church had been yoked with other rural churches. Due to the rapid development of the community, however, the members felt the need of a ful-time program; and Rev. B. H. Watkins was called to be the pastor, succeeding Rev. R. E. Brittle, who had served the charge faithfully for 19 years. The calling of a residental minister required a parsonage, so a modern six-room house was built on the lot to the left of thechurch.

On January 1, 1950, Rev. Mr. Watkins resigned as pastor to join the Virginia Methodist Conference. He was succeeded on May 1, 1950, by Rev. Melvin Dollar, the present pastor. The membership of the church now numbers 220. Enrolled in the Sunday school are 230 persons, the attendance averaging 160. W. G. O'Brien is the superintendent of the Sunday school.

Deacons of the church are R. H. Joyner, Jr., chairman, Lee Roy Allen, Frank Blythe, Moris Blythe, C. W. Burgess, Herman Cobb and R. H. Joyner, Sr. The trustees are W. H. Scott, chairman, Irvin Blythe, Richard Carter, J. G. Cobb and Tony Cobb.

Members of the finance committee are Gordon Bridges, chairman, Edgar Blythe, W. G. O'Brien, Miss Nellie Scott, Mrs. V. R. Scott and Marvin Whitley. Edgar Blythe is the treasurer of the building fund.

S. M. Joyner is the church treasurer; Miss Ruth Cobb is the financial secretary; and Mrs. Morris Blythe is the church clerk.

A Study of the Lord's Prayer

By Rev. Henry Robinson.

No 7.

"For Thine is the Kingdom, and the Power, and the Glory, Forever."

Scripture: Rev 21.

In the most ancient manuscripts this portion of the Lord's Prayer is not included. Whether Jesus included these words or not, the church across the centuries has raised this ascription to God as a finale of praise, confidence, and hope. In essence these words set forth the faith of Christians that God is supreme and that the ultimate victory is his.

Shortly following World War I, there was a wave of optimism based on the scientific prowess of man. His new-won mastery over the essentials of material living brought promise of a society free of suffering and want. Almost unconsciously under this new impact people began to look to science rather than to God as the source of the world's salvation. As we look back over the past thirty years we see the enormity of this tragic error. Instead of bringing into being a society free of want and suffering, immoral men with science as their instruments have unleashed depression, war, and the threat of human extermination.

The prayer of our Lord assigns to God, not man, the rule over human destiny. Not for one moment has God relinquished the control of the world. Man is assuming such control is a usurper who can only bring

(Continued on page 8.)

Youth at Work in the Church

MAX VESTAL, Box 792, Elon College, N. C.
MISS ANN TRUITT, *Associate*

VIRGINIA STATE-WIDE RALLY.

Congratulations, Virginia. There were over 350 young people present at Richmond, May 6, for the state-wide rally. There was good representation from both Virginia Conferences.

* * *

THE CHRISTIAN SUN is sorry that we did not get pictures of the Carolina Youth Rally. The report to us was that they "turned out bad."

OFFICERS RETREAT.

Twenty-five officers and counselors of the Southern Convention Youth Fellowship met at Cypress Chapel, May 4 and 5, to discuss plans for the coming year. Ken Stokes met with the group and made several helpful suggestions. The officers were royally entertained by the host church. The officers realized the importance of each group and each individual. Plans were made so that the officers may better serve the young people of the Southern Convention.

HENDERSON CHURCH NEWS.

The Christian Youth Fellowship of the First Congregational Church in Henderson sponsored a barbeque supper in the dining room of the church for the church members on Wednesday afternoon, April 11. The supper was held in effort to raise money for the missionary committments that our Congregational Christian Young People are sponsoring.

There were around fifty, other than the young people, present for the supper. We sold about twenty more tickets. Some of them carried their plates home and some just bought the tickets to help the young people with their project.

Immediately following the supper, the young people held an auction sale on hand made items. We didn't have many items to sell, but it turned out to be a great success. In fact, we made several times as much on this than we thought we would. The church members were very generous in their bidding.

The young people in our church are wide-awake. We are already planning a project within the church. By having something to work for, we will all work harder.

We already have around thirty planning to attend the Youth Rally at Elon Sunday, April 29. Here's hoping that we have the largest representation.

Our organization organized a tri-Church Young Peoples Meeting with Fullers Chapel and Liberty Vance, both just outside Henderson. We meet once a month at one of the three churches. The next meeting will be at Fullers Chapel May 6. We already have a large group from our church that is planning this meeting.

ODELLE RAWLES,
Reporter.

MAKING A GO OF MARRIAGE.

By DR. HERBERT SPAUGH, *Minister, Marriage Counselor, Newspaper Columnist, Charlotte, N. C.*

Marriage can be an earthly heaven or an earthly hell. It all depends on love and where you put it. Selfish love leads only to misery and unhappiness. True marriage is a divine institution, ordained by God. It takes a man and a woman and God to make such a marriage. It should be bound together by physicial love, the love of companionship, and spiritual love. Where it is God-centered instead of self-centered, it is most beautiful of human experience.

A marriage is like a beautiful machine which requires delicate adjustments. These are physicial, psychological, sociological, financial, vocational, parental, and spiritual. A fuller description of these can be had by writing The Everyday Counselor, in care of the Charlotte News, Charlotte, N. C., enclosing a self-addresed stamped envelope.

We can also liken marriage to a game where certain rules must be scrupulously followed. Some of these rules are given below:

Dont's.

1. Don't try to reform each other.
2. Don't find fault with each other.
3. Don't preach or nag at each other.
4. Don't argue. Even if you win the argument you lose.
5. Don't neglect birthdays and anniversaries.
6. Don't pout and sulk.
7. Don't explode at each other.
8. Don't do the things which you know irritate your mate.
9. Don't treat your mate with less respect and courtesy than you do your friends, acquaintances, or customers.

Do's.

1. Do put your best foot forward for your mate in manners, appearance, personality.
2. Do share recreation together. Try to have at least one date a week outside the home, preferably a dinner date.
3. Do work together.
4. Do praise and compliment one another.
5. Do speak together in unity to the children.
6. Do talk together about your problems.
7. Do smile together.
8. Do read together and be sure that the Bible is one of the books.
9. Do go to church and Sunday school together.
10. Do pray together.
11. Do make it your desire to make your mate happy. True happiness in marriage depends upon bringing happiness to the other.
12. Above all, do make your home God-centered, Christ centered.

RELAX WITH MAX.

Any of you folks who ain't et Virginia ham and chicken prepared by Mrs. Rountree, Cypress Chapel, just ain't et yet. All of us officers worked really hard just so we could get done in time to eat.

* * *

We had nearly a thousand people at our two state-wide rallies. Now I think that's mighty fine, and I hope all of you had so good a time as I did.

* * *

It is considered a topographical error when one makes a mountain out of a mole-hill?

Congratulations to those of you who will be finishing high school in a few weeks. We'd be very happy to have you with us at Elon for the next few years.

* * *

Had a terrible dream the other night. I dreamed we were having our

(Continued on page 15.)

News of Elon College

PRESIDENT L. E. SMITH, Elon College, N. C.

THE STALEY-ATKINSON-NEWMAN MEMORIAL FUND.

In 1944 the Southern Convention in session at Reidsville, North Carolina, upon the recommendation of the several conferences constituting the convention, passed a resolution authorizing the establishment of a fund for Christian education at Elon College and called upon the churches to assume responsibility for raising this amount. An amount equal to ten times the conferences' apportionment for the college to each individual church was declared to be the pro-rata share and the goal of each local church for the fund proposed. Consistent and persistent efforts have been made to keep this obligation before the churches of the convention with the hope that each church would accept this amount as its responsibility. A substantial number of our churches did accept their responsibility for this fund and raise the amount in full. Others accepted their responsibility for the fund and have paid a substantial part of this obligation. Quite a number of the churches took no official action, and consequently have contributed very small amounts. Some of our churches did not accept the responsibility and have not paid anything toward this fund. I am happy to report, however, that more than the $100,000 was subscribed, and a total of $92,788.96 has been paid on this obligation, leaving a balance of $7,211.04 due. Contributions continue to come in from the churches on this memorial and are promptly credited to the church sending the contribution, and added to the total. I think that the churches of the convention have done wonderfully well in raising this fund. It certainly would be a fine thing if the churches of the convention would complete this fund so that the churches of the convention would stand out in the clear and the names of those being honored would shine more brightly on the pages of the history of our church.

The establishment of this memorial fund was an effort on the part of the ones of us who knew these distinguished Christian ministers and statesmen of our church intimately, that we might give to them in part the recognition due them and at the same time emphasize the necessity of these three important departments of our convention and church, namely, the pastorate of which Dr. W. W. Staley was an efficient and effiective exponent; the field of missions in which Dr. J. O. Atkinson was a marvelous advocate and enthusiastic laborer; and Christian education in which Dr. Newman excelled and inspired the young men and young women who were students at Elon at Elon College for the first fifty years of its history, particularly our ministerial students. There are others among us, of course, who labored with equal zealousness and consecration whose names are recorded along with these three outstanding laborers. In that sense, the church is emphasizing the importance of these departments of the church as well as the ones who labored in these various fields for the advancement of the church as a whole.

When this memorial fund was voted, the college obligated itself to increase the curriculum for Christian education in the college. This increase has been made and an additional professor employed. At present we have three competent instructors in the field of Christian education. Dr. D. J. Bowden divides his time between administration and teaching in this department. Dr. Bowden has a Ph.D degree from Yale University, New Haven, Connecticut. Dr. Ferris E. Reynolds, Chairman of the Department of Philosophy and Religion and Professor of Religion and Greek, gives his entire time to teaching in this department. He received his doctor's degree from Hartford Seminary, Hartford Connecticut, and the University of Edinburg, Scotland. Dr. W. W. Sloan, Professor of Bable and Religious Education, has his Ph.D. from Northwestern University. This gives to Elon College and to the church a very strong faculty of religion. The contributions of the churches have made this enlargement of the program at Elon College possible.

The churches of the convention that have not contributed their full amount to this fund are aware of this slight failure. It certainly would be a fine thing if they would come forward with a sufficient amount to complete this fund. When the fund is completed, a statement will be published showing the churches that raised their full amount. It would be a marvelous achievement if the record could be made complete and perfect.

BEVERLY HILLS CONTRIBUTES.

The new church recently organized at Beverly Hills, Burlington, North Carolina, is placing itself squarely in line with the plans of the convention for the support of its institutions. This new church took account of the fifth Sunday and recognized its obligation to the college. We have received a contribution of $7.30 from this new church to the college. This is unusual and is very fine of the church. The college is most appreciative.

We should like to extend our best wishes and to offer our services to assist in any way possible.

ALUMNI ORATOR AT ELON COMMENCEMENT.

Dr. Thomas E. Powell, well known in the scientific world as the owner and operator of the Carolina Biological Supply Company located at Elon College, N. C., will deliver the annual Alumni Oration at the 1951 commencement of Elon College. Hih address will be the principal feature of annual Alumni Day exercises, schedule this year for Saturday, May 26.

Dr. Powell graduated from Elon with the class of 1919 and was later awarded the Master's Degree from the University of North Carolina and the Ph. D. from Duke University. He was for some years a member of the faculty of Elon, but relinquished that post to enter business.

APPORTIONMENT GIVING.

A task well done always brings a sense of satisfaction upon the part of all involved. When given a year in which to perform a task, to perform a part of it week by week and keep it up to date gives a feeling of satisfaction and a sense of assuredness that the task will be completed when the time has been consumed. When we fail to keep pace with the obligation, the result is questions and a sense of uneasiness lest we fail in the task assigned in the time alloted.

For the past few weeks, contributions on apportionment for the col-

(Continued on page 10.)

Christian Missions
At Home and Abroad

MISSIONARY RETURNS.

Six Congregational Christian Missionaries from Communist China reached San Francisco May 4 on the *S S Cleveland.* They were:

Miss Ethel Lovatt, R. N., daughter of Mrs. Mary R. Lovatt, Lubec, Maine.

Miss Gladys M. Williams, daughter of Mrs. Alice M. Williams of Oberlin, Ohio.

Dr. Adaline Satterthwaite, sister of Dr. Lois T. Todd, 4545 Hamilton Street, Palo Alto, California, and 4-year old son, David Row.

Miss Louise Meebold, sister of Miss Sophia Meebold, 6200 Kenwood Avenue, Chicago, Illinois.

Before going to China first in 1940 Miss Lovatt was surgical teaching supervisor in the Maine General Hospital in Portland, Maine. Caught in the Japanese invasion she returned to the U. S. A. on the *Gripsholm* in 1943. While detained here she served for a year in the Salem Hospital, Salem, Mass., but returned to China in 1946. She has been working in the Lu Ho Hispital of the American Board in Tunghsien, North China.

Miss Gladys M. Williams was born in China and her father was a martyr of the Boxer Rebellion. She is a graduate of Oberlin College and began work under the American Board in China in 1918 serving in the school at Taiku, North China. For three years (1943-46) while detained in the U. S. A., Miss Williams worked for the Boston City Misionary Society.

Dr. Adaline Satterthwaite, M. D., was born in Berkeley, California, and educated at Pomona College and the University of California, M. D. Before going to China with her husband, the late William Saterthwaite, she served with the Presbyterian Hospital in San Juan, Puerto Rico where she met and married her husband. They went together for missionary service under the American Board at Lu Ho Hospital, Tunghsien in 1948. Mr. Satterthwaite died in 1949 in China.

Miss Louise Meebold was born in Chicago, Illinois, and educated at Wheaton College and the University of Chicago. She first went to China under the American Board in 1920. She was interned by the Japanese for two years in Weihsien. A year later she went back and has been serving in Fenyang, North China. Miss Meebold has visited and spoken in the Southern Convention.

Miss Mary Reed Dewar, R. N., daughter of Mr. and Mrs. Alexander Blanchard Dewar, 17 Davis Avenue, East Orange, New Jersey. She is coming home via India and Europe and will reach America sometime in June. She went to China under the American Board in 1947 and has been on the staff of the Taiku Hospital, North China, since that date.

Also arriving on the *S S Cleveland* was Miss Grace M. Boynton of Medford, Mass, for many years an educational missionary at Yenching University in Peking, North China, but transfered to Kobe College, Kobe, Japan, last fall.

A STUDY OF THE LORD'S PRAYER.

(Continued from page 5.)

misery and hopelessness into the heart of humanity. When we pray "Thine is the kingdom," we pray a prayer of personal surrender to God and his will. Such surrender is the only true basis of a world in which peace and order can prevail.

The second key word in this section of the prayer is "power." Not long ago I stood beside a great ship of the air. Its lines of symetry, the sleek shining wings and fuselage, of themselves spoke of grace and speed. The crews were loading the cargo. Papers went up to the pilot giving instructions and weather. Passengers were boarding. Unseen and lacking entirely of color and drama were tanks of fuel that supplied the power of this modern voyager. Without that fuel the blades would not turn, the ship would not rise.

Around the countryside these days a common sight is an excavated cellar hole surrounded by lumber and brick. Somewhere for each of these is also a set of carefully drawn blueprints. Yet, never could a single house rise on its foundations without labor—applied power.

Even the great plan of God for man contained in the Bible is of no avail until it is applied. Counsel, witness, teaching, and fellowship represent the dynamic that links the plan to the child in need. It is the faith of Christians as they pray the Lord's Prayer that God not only has the way, but also the power, to transform life into a thing of matchless beauty. Where man, impotent, falable, shallow, and blundering, has failed, God in might and power will avail.

There is power in the world that divides, corrupts, degrades and destroys. Any sane person who lives a few days in our kind of a world will agree that evil is strong and that it is everywhere. But the Christian believes with all his heart that there is another power in the world greater than the power of evil. It is the power of God which in the end will be victorious.

We have recently passed through another observance of the glorious resurrection of our Lord. In this climax of the Christian year, the faith of every Christian rises in triumph as we witness to the power of God in a Risen Christ, conqueror of sin and death. The power of God has overcome these final barriers between man and his creator. "*Glory*" is the rule of God implemented by his power toward the end of a better day. In this word is caught up the aspiration of the ages that will never admit defeat. In the earliest inscriptions of the Egyptians there is a vision of future betterment. This compelling impulse found expression in the Hebrew prophets. "The wilderness . . . . shall rejoice and blossom as the rose . . . . and the parched ground chall become a pool, and the thirsty land springs of water."* In Plato's Republic we have a conception of man governed in order and wisdom, where those with understanding shall be placed in the seat of authority. Then we read that majectic vision in the Revelation: "And I, John, saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband."†

These are mountain peaks of vision that glimpse a better day. They witness to an unquenchable trust that the God who has made us will lead us some day to that better day frought with the eternal qualities.

On this timeless note the prayer concludes. The final word "forever" lifts us from the grip of time and space into the reaches of eternity. This to be sure is a prayer, but it is a prayer of faith, not mere wishful

(Continued on page 14.)

Church Women at Work

With Emphasis on Missions

Mrs. F. C. Lester, *Editor*
840 Sunset Avenue, Asheboro, N. C.

GOOD CONVENTION SESSION.

The 104 registered delegates from Eastern Virginia, the 77 from North Carolina and the 6 from the Valley of Virginia, plus a great number of friends who shared the evening session, seemed unanimous in their verdict that the Woman's Missionary Convention held at the Christian Temple May 1-2 was a profitable and harmonius session.

Mrs. O. H. Paris, the retiring president, presided with grace and dispatch, seeing that nothing interfered with the planned program. The speakers did a good job in carrying out the theme: "A Highway for Our God." From the first moment of the opening worship led by past president Mrs. J. M. Harris to the closing service of installation conducted by Rev. R. L. Jackson, assisted by Timothy Chang and Mr. Bosley from India, everything went smoothly. Rev. J. T. Stanley did a good job of presenting the needs of Franklinton. Mrs. W. B. Williams gave an excellent report of the National Council organizational meeting. Dr. L. E. Smith emphasized the importance of giving not only money but students to Elon. Ken Stokes gave a picture of the faith of our young people today as they work through the Pilgrim Fellowship. Mrs. Richard L. Jackson did a superb job of making us see China as she really is, leaving us conscious of our own plenty as opposed to China's needs. Mrs. Paris' "ferewell message" will be printed in The Sun so that those not present may share that part of the program.

The dinner meting, well served by the women of the Temple Fellowship, provided fun and fellowship and enlightenment: Mrs. Paris received an orchid from the host society and one from her home society—one of which she presented to Mrs. Jackson; Mrs. John Truitt told plans for the School of Missions; and Mrs. Elizabeth Hargrove, Mrs. Hazel Nelson, and Mrs. Rachel Wallace "took us with them" on their recent trip to Washington and New York. There were no dull moments—which cannot always be said of banquets!

DEVOTIONAL BOOKS.

Mrs. Carl Wallace, spiritual life superintendent for the North Carolina Conference, sent each society a list of devotional books for various age groups. Thinking that others might be interested, we are sharing with you this lists:

For the Youngest.

"God Gave Me Eyes," Ellen Segner—$1.00.

"A Child's Grace," Constance Bannister—$2.00.

"My Prayer Book," Margaret Clemens—60c.

"A Little Book of Singing Graces," Jeannette Brown—50c.

For Six to Eight Years Old.

"Then I Think of God," Mabel Neidermeyer—$1.25.

"Thank You, God," Vivyen Brenner—75c.

"Tell Me About Prayer," Mary Alice Jones—$2.00.

"Children's Prayers for Every Day," Jessie Moore—$1.00.

"God's Wonder World," Bernice Bryant—$1.25.

"Teach Me To Pray," Bill Martin—$1.00.

"A Child's Grace," Burdekin—$2.00.

For Nine to Eleven Year Olds.

"Thoughts of God for Boys and Girls," Welker and Barber—$2.00.

"Some Time Every Day," Mabel Neidermeyer—$1.50.

"As the Day Begins," Shields—$2.00.

For Youth.

"Remember Now," Cavert—$1.25.

For Adults.

"Living Joyously," Kirby Page—$1.50.

For the Family.

"Two Minutes With God," Hoh and Hoh—$1.75.

"The Family Worships Together," Pilgrim Press—50c.

"God Works Through Homes," Inter. Council of Rel. Ed.—50c.

For Homes Not Touched by Sunday School.

"The Church in the Home," Pilgrim Press—$1.20 per year.

These books which are fine for your own family, for gifts, or for your church library, may be ordered through Pilgrim Press, 14 Beacon St., Boston 8, Massachusetts.

* * * * *

OUR HENDERSON WOMEN LEAD IN ORGANIZING COUNCIL OF WOMEN.

In order to coordinate the work of all the churches in our city in the observance of the World Day of Prayer, World Community Day, and May Fellowship Day, the president of our Henderson society, Mrs. T. A. Parks, made a suggestion that a Council of Women be selected to work out plans for a united program in which the churches of all denominations might participate. Heretofore only the World Day of Prayer had been handled in this manner. It was thought that all the special programs would be more effective if observed jointly. This suggestion was readily adopted and plans made for the observance of May Fellowship Day.

We feel that the organization of this Council of Women is a great forward step not only in observance of special days but in promoting a spirit of fellowships and cooperation among the women of all the churches.

It is our hope that in the near future the women of the county will organize in like manner and that these two units will join hands in advancing the work of the Kingdom.

Mrs. W. L. Langston,
Secretary.

* * * * *

BOOK REVIEW AT DAMASCUS.

The Woman's Missionary Society of Damascus Christian Church, Sunbury, North Carolina, met April 25 for the book review, "Once There Were Two Churches." Mrs. Roy Parker reviewed the book in a most interesting way. All the ladies of the church were invited. The members of the society each brought a covered dish for refreshments.

Reporter.

* * * * *

UNION ENJOYS BOOK REVIEWS.

Union Ridge Christian Church, near Burlington, has the custom of having both the home and foreign books reviewed in a single meeting, with a supper between the two. This year, for the first time, they used two of their own women for the reviewers rather than importing "experts" from afar off. They report that the reviews were excellent and the meeting a fine one.

Mrs. Robert Walker, busy housewife who had never before done anything of the kind, gave an interesting review of "Assignment: Near East." Then the thirty-seven women enjoyed a covered dish supper.

Mrs. L. L. Hooper, who is a housewife and school teacher, reviewed "Once There Were Two Churches." She applied this book to her own church group and thus made it very practical.

Mrs. Kenneth Register, pastor's wife and program chairman for the women's society, presented the first

(Continued on page 13.)

FOR THE CHILDREN

MRS. R. L. HOUSE, *Editor, Southern Pines, N. C.*

When the Women's Convention met in Norfolk the first of this month I visited my family at Newport News. My mother gave me an article about Dr. Walter Reed that came from the Newport News Daily Press and suggested that I write some more about him and I promised her I would.

Walter Reed was born on September 13, 1851 in a small house five miles from Gloucester's County seat. His father was a Methodist minister who was well liked in the community. Just a few weeks before Walter was born their home was burned to the ground and some neighbors invited them to use one of the buildings on the estate "Belroi." After his birth the family moved to a better home.

Later his family moved to Farmville and then to Charlottesville where Walter Reed was graduated from the University of Virginia Medical School in 1869, one of the youngest men to graduate in the history of the school. He went to New York and studied at famed Bellevue Hospital. In 1875 he became an army doctor and while serving with the army studied bacteriology at Johns Hopkins Hospital. His discovery that mosquitoes carry disease has been described as one of the greatest triumphs for medicine in our country.

In 1927 the home of Dr. Reed became a national shrine but recently no one has cared for it. Part of the land is deeded to Virginia Medical Society and it is hoped that better care can be provided, for his fame has brought fame to that section of Tidewater Virginia.

Now I have kept my promise to my mother. All through the years she has sent me interesting clippings and pictures and found things for me. Does your mother help you that way? It is fitting that I should write about a doctor now for she is recuperating in the hospital from an operation and doing very well.

NOT A SISSY.

By EDITH C. GABRIEL.

Issued by the National Kindergarten Asociation.

"You say you've not enough boys for the game, Jerry?" asked Mrs. Nixon of her son. "Why not ask Burt Hardy?"

"Oh, Mother, he's a sissy. None of the boys care for him."

"Which boys do you mean by 'none of the boys'?"

"Oh, Ralph Small and Al Stewart and Blakie. None of them like Burt; he's a sissy."

"What do you mean by 'sissy'?"

"He washes the dishes and likes to do housework. None of the other boys do things like that," informed Jerry Nixon in a rather disgusted tone of voice.

"Now wait a minute, Jerry. You know Mrs. Hardy isn't very well and can't do all her own work. Burt's sister, Mary, isn't old enough to do much, and the Hardys aren't able to hire anyone. You wouldn't call a boy a sissy for helping his mother, would you? If I were ill, wouldn't you help me? I'm sure you would."

"Well, I hadn't thought of it that way," drawled Jerry. "I thought he wanted to do it."

"Even so, isn't it in his favor if he wants to help his mother and relieve her a little?" answered Mrs. Nixon. "He is very considerate. I would say —and the boys are overlooking something in Burt which they should admire." She was supprised that the boys, generally, held such a false idea.

"I guess you're right, Mother, but if I should make friends with Burt the other boys might leave me out," reasoned Jerry.

"Don't be afraid to have the courage to do what you think is fair, Jerry," counseled his mother in an earnest tone. "Overcome all fear of what others may think; that will make a stronger and braver boy of you. Remember Columbus. He charted his course and followed it in spite of those who laughed. Your part will be to show the other boys what is right and wrong in this case, so that they will want to act accordingly. Don't you think you could be convincing? You usually meet situations of that kind very well, I've always thought."

"Let me see," mused Jerry, holding his chin in his hand, in an attitude of thoughtfulness. "I have it, Mother. If I can only get the boys to see it as I do now, maybe they'd want to be friends with Burt. But, Mother, he can never play ball nor have the time for fun; he always has some job to do."

"That makes it all the more necessary that he have friends. Don't you think he'd like to play ball? He needs recreation as much as you and the other boys, so why not lighten his burden a bit? It would give you good exercise to join him when he works in the yard. Occasionally you could all fall in line and help him out so he could be included in a game."

"That's fine, Mother, if the other boys will agree. You do come up with some of the newest ideas! I'll talk with the boys."

"I believe they can be made to see it. Ask them over here after school, Son—I'll have a little snack ready—and you and I will talk to them together, if you like. I'll help you to get started, and I can depend on you to do the rest."

"Okay, Mother, leave it to me." And Jerry hastened outside in search of his pals, whistling as he went.

NEWS OF ELON COLLEGE.

(Continued from page 7.)

lege have been coming in in encouraging amounts, the kind of encouragment that the college needs and needs badly at this particular time. The summer months will be difficult for the college this year—more difficult than any one previous year within the last 10. The college's obligations and funds with which to meet these obligations are farther apart than in previous years. The churches are the college's friends. The college has learned to put its faith and confidence in the churches with a feeling that it will not be greatly disappointed.

Previously reported		$3,844.75
Eastern N. C. Conference:		
Piney Plain	$ 22.00	
Eastern Va. Conference:		
Liberty Spring S. S.	$ 23.00	
Oakland S. S.	28.05	
Spring Hill S. S.	3.00	
Windsor S. S.	20.58	
N. C. & Va. Conference:		
Burlington S. S.	$ 74.88	
Greensboro, First	45.89	
Hines Chapel S. S.	7.57	
Ingram S. S.	25.39	
Tryon, Ersk Mem S. S.	10.00	
Union S. S.	15.40	
Burlington, Beverly Hills	7.30	
Western N. C. Conference:		
Pleasant Union	$ 7.00	
Valley Va. Conference:		
Bethel S. S.	$ 28.16	
Linville	26.32	
Total		$ 344.54
Grand Total		$4,189.29

"THE WORD OF GOD IS NOT BOUND."

"I suffer hardship unto bonds, as a malefactor; but the word of God is not bound." 2 Tim. 2:9.

Paul wrote this from his prison cell in Rome. Not from The Vatican (there was no Vatican nor pope then), but from a Roman prison where he was held by an infringement upon Roman law and justice. He was bound, but the word of God (which he preached) was not bound. Nor can it be bound. Bind its exponent, and the word will cut you like a "sharp, two-edged sword." It will reach the tender hearts to convert them around you. It was hard for the Jews to kick against the goads, like a stubborn ox, in binding Paul and sending him to Rome as if he were a malefactor. They could not bind the word of God within him, for the Spirit would help him to wield it affectively. The word of God is "the sword of the Spirit."

It is true that Paul was "ready to be offered"; the "time of his departure" was at hand. Shortly after penning this, his last letter, addressed to the beloved Timothy, he was beheaded, willingly yielding up his life for his faith in Christ.

What pathos in this parado—Paul bound in a stone dungeon, yet the word of God within his soul, in his heart, on his lips, in his pen, was "not bound!"' It "ran and had free course" to the conversion of souls, even men of the guard, yet Paul was bound in chains. He feared God only, for Jesus had said: "Fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell (Gehenna)." And God had said through a prophet that "my word (living, abiding in my servants) . . . shall not return unto me void; . . . it shall accomplish that which I please." Hence, from Paul's dark dungeon (not from St. Peter's Cathedral; there was no such cathedral there then)—from Paul's dungeon the brilliant light of God's word shone into the hearts of faithful converts around him, to light their paths unto eternal glory.

It will be recalled that Paul, during his first imprisonment, preached the gospel of Christ to a runaway slave —Onesimus, by name—who had escaped his master. Now note what happened: the slave's fetters did not fall from his feet, but the burden of sin fell from his soul; and he returned to Philemon, his master, still a Roman slave by law, yet free in Christ, "a brother beloved." His shackles were nothing now—he was equal in Christ Jesus with his master, both free in Christ, bound only by the bonds of love. That is the wonder-working power of the word of God—the unbound word, the binding word —to liberate capatives, to set them up on an equality with their masters, or above them if they are not Christians —to bind them in one body as freed souls — freed men, freed women—bound only unto God and to one another in Christ Jesus our Lord.

Jesus came to set men free. All who would frustrate his mission shall be bound by Satan himself, the enemy of Christ, to the hurt of their own souls. They set a snare for their own feet—they are bound hand and foot, body and soul, by the power of Satan in trying to bind free souls who enjoy peace and liberty in Christ. Paul himself is an example from every angle of this principle.

But Jesus came to unbind and set free, all who would come to him. Isaiah said that Jesus was coming to "bind up the broken-hearted to proclaim liberty to the captives, and the opening of the prison to them that are bound." Isa. 61: 1f.) Luke says Jesus fulfilled this prophecy. (Luke 18:19.) Jesus Christ, in his glorious resurrection, "led captivity captive, and gave gifts unto men." (Eph. 4:8.) These gifts are perfect —bring a perfect victory, peace, liberty, and power.

If we would be free—"free indeed" — we must take refuge in Christ. If we want the unbound and unbounded gift and power of God—in prison, in conflict with sin and the devil—we must hide his word richly in our hearts. Then our souls shall be free in every circumstance—free with the joy of this marvelous liberty. And it will operate freely, like a thrust lance, to free those who want freedom walking about us bound in the fetters of sin.

The word of God is "quick and powerful." It is not bound—it cannot be bound. Accept it, and it will set you free in the liberty that is in Christ Jesus our Lord.—*James E. Chessor.*

Gaiety that sweetens existence and makes it wholesome—a sense of humor, a zest of enjoyment—this is the accompaniment of courage which gives it a supreme value. Something of the high laughter of Cayrano de Bergerac—the world needs it.

Dr. Robert Hichen.

"KON - TIKI."

PICTURE OF THE MONTH.

That "truth is stronger than fiction" is abundantly proved in this film, taken from the book of the same name which has consistently held the top rating in the best-seller list. Both the charm of the book and the disarming simplicity of its author come through in this exciting production made by Artfilm and distributed by RKO. The genesis of the expedition is so fully explained that anyone unfamiliar with the book is able to enter immediately into the spirit of the adventure. Ben Grauer gives a well-formulated and captivating introduction.

Thor Heyerdahl is the Norwegian scientist who conceived the expedition, its purpose being to support his theory that certain Polynesian islands had been populated 2000 years ago by natives from the Western Coast of South America, crossing the Pacific on balsa wood-rafts with the aid of prevailing trade winds and what is now known as the Humboldt current. Reconstituting the conditions and the means of transportation as closely as possible, Heyerdahl and five scientist companions (four Norwegians and one Swede) built their raft and set out from Callao, Peru.

This is the pictorial record of their journey covering 101 days and 4,300 miles. It is full of marine lore, glimpses of unkown visitors from the deep (one cannot help thinking of the "great leviathans" of biblical fame when seeing the monstrous pilot shark) and the perky behavior of the parrot mascot. But the human interest story remains paramount: the men's ingenuity in times of emergency, through storms and calm, the multitudinous items of scientific lore accounted for, their bravery and fortitude when facing danger and death.

Thor Heyerdahl's commentary is not only informative in non-technical language but possesses the charm of unassuming narrative spiced with natural humor. We recommend this film as good family entertainment.

—Protestant Motion Picture Council.

A man's true greatness lies in the consciousness of an honest purpose in life, founded on a just estimate of himself and everything else, on frequent self-examinations, and a steady obedience to the rule which he knows to be right, without troubling himself about what others may think or say, or whether they do or do not that which he thinks and says and does.

—Marcus Aufelius.

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

THE BABYLONIAN CAPTIVITY.

Lesson IX—May 27, 1951.

Memory Selection: *And ye shall seek me, and find me, when ye shall seek for me with all your heart.* Jeremiah 29:13.

Lesson Text: Jeremiah 29:1, 4-14.

Devotional Reading: Psalm 137:1-6.

Prelude to Disaster.

The record of the reigns of the kings of Judah in the closing years of the nation's history makes sorry reading. "Jehoahaz was twenty and three years old when he began to reign, and he reigned three months in Jerusalem. And the king of Egypt put him down at Jerusalem, and condemned the land in a hundred talents of silver and a talent of gold." "And Jehoiakim was twenty and five years old when he began to reign . . . . and he did that which was evil in the sight of the Lord his God." "And Jehoiachin was eight years old when he began to reign, and he reigned three months and eight days in Jerusalem, and he did that which was evil in the sight of the Lord his God." "And Zedekiah was one and twenty years old when he began to reign, and he did that which was evil in the sight of the Lord his God. And he also rebelled against king Nebuchadnezzar . . . . moreover the chief of the priests, and the people transgressed very much after all the abominations of the heathen, and polluted the house of the Lord which he had hallowed in Jerusalem." Rulers and priests and people had forgotten and forsaken God, and the nation had fallen on evil days. The end of the nation as a nation was near at hand.

Disaster and Doom.

And then came disaster. Nebuchadnezzar, king of Babylon came up with an army and after a siege, captured Jerusalem. In keeping with the custom of those crude and rude days, he wreaked a terrible vengeance upon the rebellious city. He ordered almost a wholesale slaughter of its inhabitants, killing not only able-bodied men, but slaughtering women and children and old people. He destroyed the Temple and carried off its rich treasures, even the sacred vessels which were used in its service. He laid waste the city, leveling it to the ground. And he carried into captivity a large number of the ablest and best people, leaving only a handful of folks who would constitute no threat to his authority later. The day of doom, long prophesied by Jehovah's far-sighted prophets, somewhat delayed by the good reign of a few God-fearing rulers, but inevitable in view of the moral and spiritual decay of the rulers and the people, came, and the nation as a nation perished. It was not a capricious act of God. It was not in keeping with his desire for his chosen people. It was simply the law of the harvest—whatsoever a nation sows that shall it reap. It was the judgement of God upon the sins of the people.

Darkness and Discouragement.

Psalm 137 gives a picture of the desolation and discouragement of the captives of Exile. The people of Babylon evidently liked to hear the strange languarge of their captives, and especially in song, and they asked the Jews to sing for them. But there was no song in their hearts and none would come from their lips. They hung their harps on the trees and sat down and wept. How could they sing their songs in a strange land? One wonders if the German people, so mislead by their leaders have not felt some of the same bitterness of spirit, and whether under an army of occupation, something of the joy has not gone out of their lives. Or the people under the iron heel of the Communists? And is it not also a picture of those who once knew their Lord, and who have forsaken him, who are no more living on good terms or intimate fellowship with him. It is hard to sing when the heart is not right. On the other hand one can sing under almost any circumstances if the heart is right.

A Ray of Light.

Even in the inevitable punishment that came from violation of the Divine law and in accord with Divine justice, God had not forsaken or forgotten his people. In their discouragement and hoplessness, he spoke to them through their fellow-countryman, and his prophet, Jeremiah. The prophet had remained behind. But hearing about the discouragement of his fellow countrymen in Babylon, he wrote under the direction of the spirit of God a letter that brought light and hope to the people. Let them not be fooled by the false prophets in their midst—the captivity was to be a long one, for seventy years in round numbers. Let the people therefore build homes and live in them, plant gardens and eat the fruit thereof, marry and give in marriage, and live at peace among the people who held them in bondage. As a matter of fact the bondage was not oppressive. They would do well to adjust themselves to the situation. Who is there of us who has ideal conditions? Life is pretty much a matter of adjusting ourselves to hard situations. Do not shun the struggle, face it, and make not only the best but the most of it.

A Message of Hope.

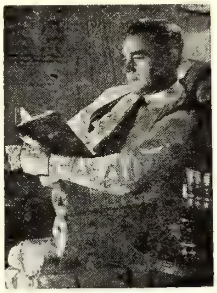
Jeremiah wrote also that in due time God would visit his people and bring them back to their native land. "For thus saith the Lord, that after seventy years be accomplished at Babylon, I will visit you, and perform my good word toward you, in causing you to return to this place." "There's a wideness in God's mercy like the wideness of the sea, there's a kindness in his justice that is more than liberty." Their punishment was redemptive in purpose. If the people would call upon him, he would hearken unto them. His thoughts toward them were of peace, and not of evil. Nor had he left himself without witness among the nations of the earth. He had his "Remnant" who would still glorify his name.

Good out of Evil.

God does not send evil. But he uses it. He can make good to come out of it. The dark and seemingly stark tragedy of the captivity had its good fruits. For instance out of it came the synagogue which became the center of the religious life of the Jewish people, and continues as such to this day. Or again there came a fresh study of the law, and its codification and preservation during this time. Best of all, the Jewish religion became spiritualized and universalized. The people found God not merely in a Temple, but everywhere. Out of the refining fires of the Exile came a purified, spiritualized people. God can make all things to work together for good to those who love him, to those who are the called according to his purpose.

Based on "International Sunday School Lessons;" copyrighted 1951 by Division of Christian Education, National Council of the Churches in the U. S. A.

Have You Read ?



A Tear For Judas. LeGette Blythe. Bobbs-Merrill Co. $3.00.

The history of many Bible characters has been written and now there appears one about the unhappy Judas. LeGette Blythe who wrote the well received "Bold Galilean" has written a very interesting study of Judas of Kiriot, the desert country of Judea.

The book opens with young Judas witnessing the horrible crucifixion of his Uncle Bezek. It was on this day that the desire to find a savior was born. It was also on this day that young Judas purposed in his heart to become a Zealot and to cause misery to Rome at whatever point he could. As the tale developes one reads that he could and did give Rome misery. One admires the way he follows his purpose and the passion with which he pursues his course.

Young Judas was engaged to Shelomith who was a blood relative of the high priest. She lived with her father, Benjamin, in Jerusalem, where he was a shopkeeper. Shelomith was acquainted with the Roman centurian Longinus and his beautiful sister, Cynara. Judas was both impelled and repelled by this Roman girl whose life was to become enmeshed with his.

From an angry Zealot to a halfhearted follower of Jesus of Nazareth Mr. Blythe follows his life. His acquaintance and association with Bar Abbas is dealt with. Judas knew John the Baptist and in this story was present (illicitly) at his death. It is an intense story, well planned and convincingly written. It is well that someone has filled in the gaps of this sad life, for the Scriptures tell us little of Judas.

"A Tear for Judas" is the second novel of LeGette Blythe. His is a familiar name to readers of the *Charlotte Observer* for he spent more than twenty years as a reporter, writer and literary editor with that newspaper. Now he has joined the ranks of some fellow students from the University of North Carolina: Paul Green and Jonathan Daniels. At present he is devoting his full time to writing.

Church people everywhere will want to read this book. They will find their hearts strangely warmed when they read the dedication:

To My Pastor
Reverend John W. Grier
For Half A Century
Beloved Evangfl Of
The Good News.

What a tribute to the writer and to his minister! Fellow North Carolinians and fellow Christians hope that LeGette Blythe will bring us other tales from the Scriptures.

* * * * *

The Whole Armour. Faith Baldwin. Rinehart & Co., N. Y., $3.00.

Miss Baldwin has achieved fame as a writer of light, romantic fiction. She anticipated that her publisher, friends and readers would be surprised that she wrote a novel tbout a minister. It is probably the best book she has written.

The Whole Armor (Title from Ephesians 6:13) is the story of Paul Lennox, a young minister, battling with himself as well as members of his congregation. A surprise-ending will displease some but it is most assuredly a human ending and not a romantic one. He is well portrayed as seems alive and vital. He in endowed with two or three characteristics that the best clergymen possess: stuborness, tenacity, drive and great physical strength.

One thinks with amusement and pleasure of the horde of readers who so seldom have a spiritual thought and what their reaction will be as they read this novel! It is good for a well-known fiction writer to give her public something that is both modern and fundamental.

The latest issue of *Christian Herald* carries an account by Faith Baldwin of how she came to write the story and what she thought about her work. It will make good background reading for the novel. Dr. Dan Poling read her manuscript and gave her suggestions about "What really happens to a clergyman." And neither of them forgot the long schedule and the interruptions as they worked on the book!

While The Whole Armor is fiction it is indeed a true parallel of contemporary clergy. It is good reading.

CHURCH WOMEN AT WORK.

(Continued from page 9.)

devotional in "Thy Will To Do." This gave all the women of the society a picture of the work of the women of the denomination, as they thought of the fingers which work together, joined by the hand into one effective whole.

Two ideas we want to pass on from this meeting: Members of your local society can review the study books well, being able to apply them to the local situation; and having the members of the society read the books before hearing the reviews, as Union had done, makes the reviews more meaningful.

IN APPRECIATION OF MISS PREUSSE.

Being one of the fortunate groups of church women who were privileged to see, hear, and in a small way to entertain Miss Edith Preusse, we of the High Point Church wish to tell you about it if we may.

Miss Preusse was in our church on April 16. At six o'clock a covered dish supper was served at the church, and the fellowship of that hour was enjoyed by all present. There is just something about the "breaking of bread" together that does something special for us.

At seven o'clock the Missionary Aid Society held a short business session, after which we gathered in the auditorium with others who had arrived and listened to Miss Preusse as she talked of our work in India. As she told of the conditions there, and incidents about those whom she had helped (for *us*, and with the help of *our* prayers and gifts) those people seemed to be brought very near to us, and we felt that we have fallen far short of doing what we could and should do for those who look to us for support in a great and good work.

We are grateful to Miss Preusse for her work and we hope that we may testify to our gratitude in a more substantial way than merely speaking of words of thanks in the future.

Mrs. B. P. Moffit.

The happiest people on earth are those who have contributed something to the welfare of others. "To do a good act every day is sure to keep the grumps away." The man who fashioned this homely ryhme told the truth, even though he might have framed it in a more pleasant fashion.

—*Harvey Holleman.*

The Orphanage

J. G. Truitt, *Superintendent*

Dear Friends:

I have just signed seventy-five report cards from our public school. Many of them are good indeed. Take for instance, Larry Rowlands. Larry is in fifth grade. He has: Reading A, Language A, Spelling A, Writing A, Georgraphy A, History A, Health A, Arithmetic A, and Citizenship B. What a pitty he didn't know his grades were going to appear in print because that last one should have been A also. Or take Bobby Kinch's grades. He is in the 12th grade in school and is very eager to enter State College June 11th. His report reads: English B plus, Algebra A, Physics A, French A, Typing B. Bobby is one of the most trustworthy and efficient workers on our campus. He is quiet, handsome and very businesslike. He will not be 18 until September 22nd.

It is very interesting to know these boys and girls, and to see their grades in school. Janet Beers is in the 11th grade. She is a champion on a high school champion basketball team, but she also makes good grades in school: English B, Math A, French A, Social Studies B plus. Some of you will remember little Ben Black: Reading A, Language A, Spelling A, Writing A, Georgraphy A, History A, Arithmetic A, Citizenship A. He is that little freckled face fifth-grader that will talk when being quiet would be better. He is the boy who I told you had talked so much he has "clergyman's throat." Ben will get there. I hope he makes a preacher! Some of us used to say Ben was good because his mother was a matron and made him study, but she has been gone two months and he is still ringing up those As.

One little fellow—bless him—has five Ds, and his teacher wrote on his card "shows progress!" And, and he is one of the dearest little first-graders here. He has time yet to get started to something. They all look good to me, and most every one of them are quite apt one way or another. This little fellow is apt to flunk his grade. I talked with his teacher the other day, and she says he will learn to read in a short while next year.

By the way I have just checked up my big chart, and I find that up to May 1st 94 churches had not made any contribution since December. In other words the other churches have helped us to reach a total this week of $14,176.53. Our income now is runing behind our expenses.

Are you or your Sunday school going to give some boy or girl a week's vacation this summer? They may have two weeks, which is the limit. If you would like a boy or girl for a vacation in your community or your home please write me. The children enjoy these outings very much.

We are having many pleasant visits these Sundays. We welcome them and would be glad to have you come on Sunday or any day of the week. And now let me thank you again for all you are doing for these fine boys and girls through this children's home.

John G. Truitt,
Superintendent.

MEMORIAL GIFTS

"Instead of Flowers"

Dr. John G. Truitt
Christian Orphanage
Elon College, N. C.

Dear Dr. Truitt:

Please acknowledge the enclosed $.................. as a memorial gift sent to the Christian Orphanage in lieu of flowers in memory of:

....
(Name of Deceased) (City) (Date of Death)

....
(Survivor to be Written) (Address)

Name...

Address...

Donated Commodities for the Week.

Bethel Missionary Society: Some clothing for Rachel Wilkins.

Mr. C. B. Riddle: Box of shoes and clothing.

Mrs. T. P. Miles: Clothing for Rachel Wilkins.

* * * * *

REPORT FOR MAY 12, 1951.

Sunday School Monthly Offerings.

Amount brought forward		$ 5,314.71
Eastern N. C. Conference:		
Ebenezer	$ 20.86	
Morrisville	16.03	
Pope's Chapel S. S.	6.00	
		42.89
Eastern Va. Conference:		
Bethlehem (Nans.) S. S. .	$ 22.10	
Suffolk S. S.	50.00	
		72.10
N. C. & Va. Conference:		
Happy Home S. S.		23.96
Western N. C. Conference:		
Shiloh S. S.		40.42
Valley Va. Conference:		
Winchester S. S.		8.34
Total		$ 187.71
Grand Total		$ 5,502.42

Special Offerings.

Amount brought forward		$ 8,444.09
United Columbus S. S. (Ga. Conf.)	$ 31.85	
Special Gifts	198.80	
		230.65
Grand Total		$ 8,674.74
Total for the Week		$ 418.36
Total for the Year		$14,176.53

A STUDY OF THE LORD'S PRAYER.

(Continued from page 8.)

thinking. This expression of man's highest and most exalted impulse is based on the matchless life of one who lived faultlessly among men and taught them how to pray. When we pray after Jesus his prayer, we pray a prayer that acknowledges the fatherhood of God and the brotherhood of man. We pray a prayer that attests the supreme character and quality of God's nature. We seek and submit to the reign of God in human affairs, private and public. We acknowledge the source of our living for both body and soul. We humbly admit our need for forgiveness and commit ourselves to forgive others. We seek to avoid the destructiveness of temptation by God's own leading.

Finally, we rise in faith to triumph because God rules in power to bring forth in his own good time a better day . . . . not for a season, but *forever.*

*Read Isaiah 35.

†Rev. 21:2.

Wisdom thoroughly learned, will never be forgotten.—*Pythagoras.*

In Memoriam

SPRATLEY.

The members of the Dendron Congregational Christian Church wish to pay loving tribute to the memory of our beloved member, Mr. Jack Spratley, who passed away February 16, 1951.

Therefore, be it resolved:

1. That we bow in humble submission to the will of our heavenly Father who doeth all things well.

2. To his loved ones we extend our love and sympathy, and commend them to the God of love and mercy.

Mrs. E. T. ATKINSON,
Mrs. L. T. WILLIAMS,
Mrs. J. R. BISHOP,
Committee.

BARRETT.

We the members of Dendron Congregational Christian Church were saddened March 18, 1951 by the passing of one of our most beloved members, Mrs. Waverly S. Barrett. She was a charter member of the church and also of the missionary and Ladies Aid Socities and was always faithful until declining health forced her to retire.

Therefore, be it resolved:

1. That God's way is always best.

2. That we are grateful for her Christian character and cherish the memory of her unfailing cheerfulness which has left its influence upon us.

3. That we extend to the family and loved ones our sincere and heartfelt sympathy and commend them to him who doeth all things well.

Mrs. L. T. WILLIAMS,
Mrs. E. T. ATKINSON,
Mrs. J. R. BISHOP,
Committee.

MASSEY.

James P. Massey, retired deputy sheriff of Durham County, died at the home of his daughter, Mrs. W. O. Watkins, Sunday afternoon January 28, 1951.

He had been in declining health for several years. He was born in Durham County, July 9, 1867, and married Miss Fidelia Harward, daughter of Mr. and Mrs. Lewis Harward of O'Kelly's Chapel.

Mr. Massey was a loyal and faithful member of the Durham Church for many years, until his health failed. He is survived by five daughters, Mrs. R. O. Watkins, Mrs. Noble Whitfield, Mrs. Water Hessee, Mrs. L. N. Hessee and Miss Lelia Massey.

To the members of the bereaved family the committee in the name of the entire church offers deep sympathy and commends them to "One who doeth all things well."

Mrs. LELIA ALEXANDER,
Mrs. D. M. ESTES,
Mrs. W. H. BOONE,
Committee.

NEAL.

Mrs. Minnie Flynn Neal was born at Belew Creek, N. C. 67 years ago, lived her entire life in same community, and died in a hospital at Winston-Salem, April 17, 1951. She was married in 1900 to J. G. Neal, who preceeded her in death five years ago. She leaves to mourn their loss ten children, twenty-eight grand children and nine great-grand children, three brothers, two sisters several other relatives, and her friends were numbered by her acquaintance. She was a faithful member of Belew Creek Congregational Christian Church.

The funeral was held at her church by her pastor, 3:30 p. m. April 19, the Rev. Clyde O. Koon, assisted by this writer, in the presence of an unusually large number of friends, and the richest floral offering this writer has ever seen. Burial was in the family plot near the church by her husband to await the resurrection of the just.

She was loved by all who knew her. She served well her family, her friends and her Savior. "She hath done what she could," and her deeds of kindness will be spoken of through many generations "as a memorial of her."

GUY H. VEAZEY.
(A former pastor).

ROBERTS.

We, the members of the Windsor Congregational Christian Church wish to pay tribute to Mr. John W. Roberts, our Senior Deacon, who died March 17, 1951.

Therefore, be it resolved:

1. That we bow in humble submission to the Will of our Heavenly Father and try to emulate the high Christian ideals of service and kindness which were his daily living. He was a faithful and devout Soldier of the Cross, his amiable disposition and courtly manner won for him countless friends.

2. That the members of this church hereby express its profound regret in the loss of John W. Roberts, a most devoted and loyal member who was truly a friend and a wise counselor to each member of his church. His loss will be felt very keenly by the entire community and especially by his neighbors and the members of his beloved church.

3. That we express to the bereaved family our genuine sympathy and earnest prayer that God's blessings may be upon their saddened hearts and give them comfort.

GLADYSE JOYNER HOLLAND,
F. IVAN STEELE,
OPHER B. WILKINSON.
Committee.

YOUTH AT WORK.

(Continued from page 6.)

regular services at the Youth Church. While I was talking, a group got up and walked out. Instead of going out the back, they came up front and by the altar. I stopped my talk and said, "If some of you must leave, please go out the back. They did—everyone in the congregation.

* * *

This article, *Making a Go of Marriage*, is one to which I hope you'll give attention. It is sent out by the North Carolina Council of Churches. Within 10 years a large percentage of us who are now Youth Fellowshippers will be married. If we should follow the current national trend, one-third of these marriages will fail. Now is the time to think!

* * *

Jack Byrd, Southern Convention vice-president of Youth Fellowship, is now in the army. I know he would be glad to hear from you. Here's his address:

Pvt. J. P. Byrd, Jr.
U S 52096978
Co. E-502
ABN Inf. Regt.
101st Airbourned Div.
Camp Breckinridge, Ky.

RALEIGH MINISTER RESIGNS.

(Continued from page 3.)

minister, with the congregation's approval, during that time.

Mr. Eutsler came to the United Church as minister in September of 1946. Before coming to Raleigh he served as a chaplain in the Army and saw service in the European Theatre, where he was awarded the Bronze Star medal. From 1937 to 1943 he was minister of the First Congregational Church in Haworth, N. J.

Born in New Market, Va., he received his B. A. degree from Berea College in Kentucky in 1934. He earned his B. D. degree at Union Theological Seminary in New York City in 1937.

On June 7, 1950, he married Rachel Rosenberger of Cedar Falls, Iowa. Mrs. Eutsler has been a member of the music faculty of Merendith College since 1945. The Rev. Mr. Eutsler is president of the Raleigh Ministerial Association.

ALCOHOL PROBLEM STUDIED.

The new approach to the alcohol problem took on new meaning when in April delegates gathered at the University of Chicago from North, South, East and West, with some from Canada, to study the Alcohol Problem.

The National Council on the New Approach to the Alcohol Problem had its sixth and most successful Council, April 17-20. The lectures and discussions covered a wide field as related to alcohol in American life. Sociology, economics, welfare, education, Sunday school, the women, the military, and other vital phases of the subject were treated by experts in their field.

A new feature this year spotlighted a delegation of scholarships, representing ten different denominations and coming from nine different states. They were young ministers, seminary students, and students from several colleges.

The closing session got a review of some things being done in the field of alcohol education by some of the leading religious groups.

PROGRAM OF SUMMER EDUCATIONAL AND RECREATIONAL ACTIVITIES

OFFERED BY

THE CONVENTION BOARD OF RELIGIOUS EDUCATION

Camp For Junior Boys anb Girls

CAMP No. 3, CRABTREE STATE PARK, JUNE 3-7, 1951
REV. and MRS. CARL WALLACE, Directors

Family Life Camp

CAMP No. 3, CRABTREE STATE PARK, JUNE 8-10, 1951
DR. and MRS. W. E. WISSEMAN, Directors

North Carolina Jr. High Camp

CAMP No. 3, CRABTREE STATE PARK, JUNE 10-16, 1951
REV. and MRS. MARK ANDES, Directors

Elon School of Missions

ELON COLLEGE, N. C., JUNE 19-22, 1951
MRS. M. T. GARREN, Chairman

Senior High & Young People's Conference

(CONVENTION WIDE)
ELON COLLEGE, N. C., JULY 1-7, 1951
REV. DUANE N. VORE, Dean

Valley of Va. Young People's Conference

POWELL'S FORT CAMP, POWELL'S FORT, VA., JULY 16-23, 1951
REV. SILAS E. MADREN, Dean

Eastern Va. Junior High Conference

CENTRAL Y. M. C. A. CAMP, NORFOLK, VA., AUGUST 26-31, 1951
REV. A. LANSON GRANGER, JR., Dean

* * * * *

For Further Information, write to

MISS PATTIE LEE COGHILL, Convention Educational Secretary
Southern Convention Office, Elon College N, C.

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.
Elon College Library

1844 - Over a Century of Service to the Denomination - 1951

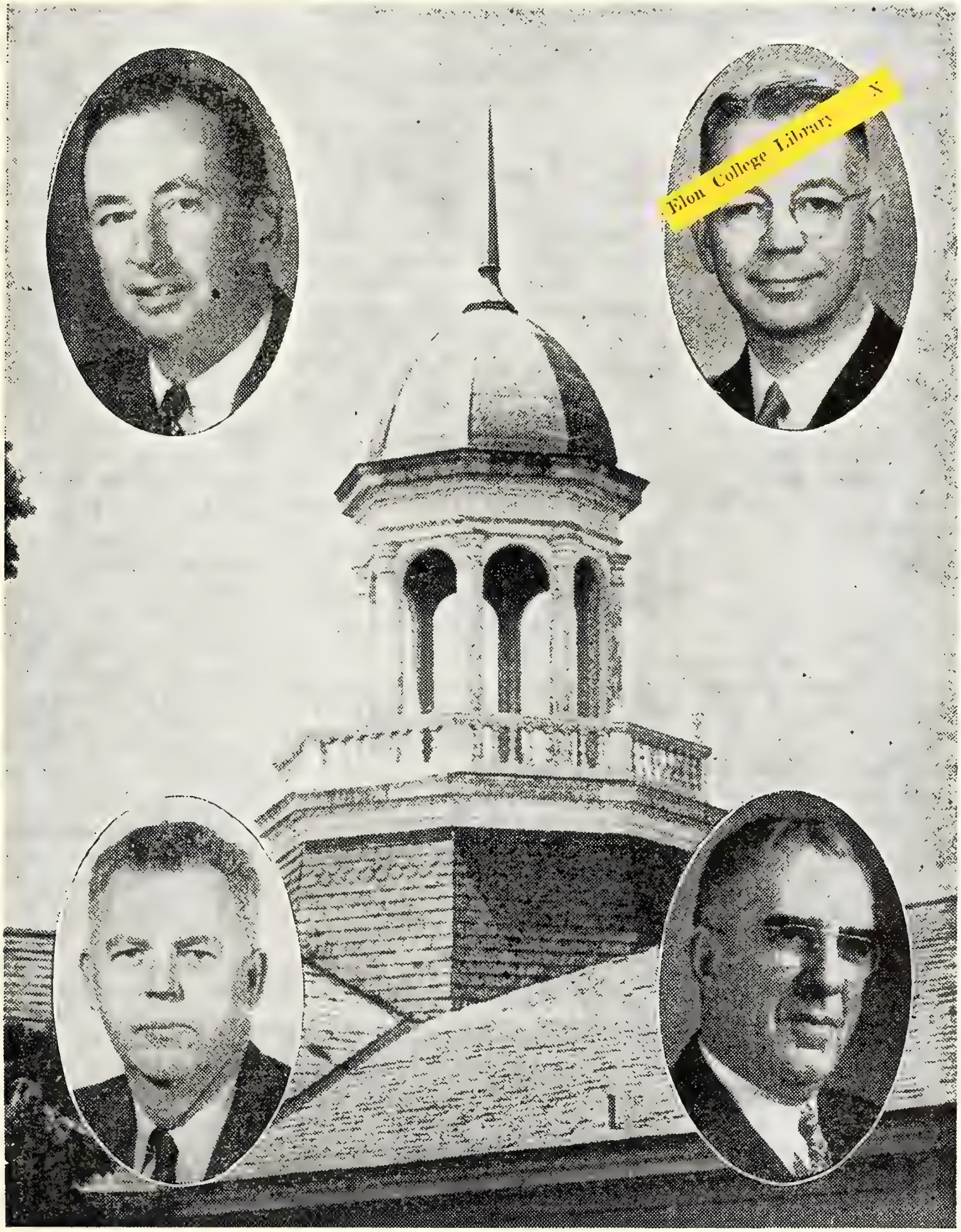
The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME CIII RICHMOND, VA., THURSDAY, MAY 24, 1951 NUMBER 21

Elon College Commencement Speakers



Speakers who will keynote the sixty-first annual commencement program at Elon College are shown above, grouped about the spire of the Alamance Building, which points upward in symbol of Elon's hopes for the future. The speakers are J. Spencer Love, of Greensboro, N. C. and Washington, D. C. (upper left), chairman of the board of directors of the Burlington Mills Corporation, who will deliver the baccalaureate address at the graduation exercises on Monday, May 28; Dr. Albert J. Penner, of New York City (upper right), pastor of Manhattan's historic Broadway Tabernacle Congregational Church, who will preach the baccalaureate sermon on Sunday morning, May 27; Dr. Thomas E. Powell, of Elon College (lower right), eminent biologist and member of the Elon College class of 1919, who will deliver the annual Alumni Address at the alumni banquet on Saturday evening, May 26. Dr. Leon E. Smith, president of Elon College (lower right), will guide the college through its 1951 commencement program, which completes his twentieth year at the head of the institution. You are cordially invited.

News Flashes

Elon College Commencement, May 26, 27, 28. Will you be there?

Dr. Earl D. Weed, pastor of the Asheville Church, has resigned to take effect September 30th.

Thanks to Dr. F. C. Lester for the news notes about the Western North Carolina Conference churches this week.

It is with great regret that the Western North Carolina Conference loses the services of Rev. and Mrs. W. Walter Hall on June 1. Mr. Hall has rendered important services on conference committees and Mrs. Hall has been Asheboro District superintendent for our women's work.

Our Asheboro Church is omitting Sunday school and church next Sunday, May 27, in order to attend the baccalaureate service at Elon College. Children will worship with Max Vestal and his Junior Church group. A picnic dinner will be enjoyed at the Christian Orphanage with the Asheboro Church group as hosts.

The opening service in the New Randleman Christian Church, of which Rev. B. H. Lowdermilk is pastor, was held on last Sunday night, May 20 Rev. M. A. Pollard, a former pastor, preached. Greetings were brought from the Western North Carolina Conference by Rev. F. C. Lester, president.

Recently Rev. B. H. Lowdermilk, resigned as pastor of Bailey's Grove Church in North Asheboro in order to give more time to his Randleman work. Rev. W. T. Madren, pastor of nearby Flint Hill and Sophia Churches, has been called to Bailey's Grove, where plans are in the making for services each Sunday.

Services were held each evening last week, May 13-18, at the Teague Club House in Siler City, where Rev. L. M. Presnell is in the process of organizing a Congregational Christian Church. Rev. Fred Register brought excellent messages. Mr. Joe Stephenson of Wake Chapel led the music. His daughter, Nancy, was the pianist. These three gave their services for the week. Their work is greatly appreciated by Mr. Presnell and the Western North Carolnia Conference.

We Would Be Building—

IN FAYETTEVILLE

Church Extension in the Southern Convention assumed new proportions with the organization of the Eutaw Community Church in Fayetteville, North Carolina. The propitious site, shown on the back page, is in the midst of a 600-acre tract about to be developed in an above-average residential community. Plans call for 200 apartments and 500 detached homes.

The owner of the entire tract, Mrs. Florence L. Rogers, has given a deed for 5.77 acres to the church. The cost of the property has been conservatively estimated at $27,000. The church is a member of the Eastern North Carolina Conference.

The regular schedule of services include a radio program over the local station, WFLB each Sunday afternoon from 3 to 3:30 o'clock, and services in the home of the pastor, Rev. Kenneth M. Lind, on Sunday afternoon at 4 o'clock, and Wednesday evening at 8 o'clock.

Certainly this church is an example of God's answer to prayer.

Godspeed to the Eutaw Community Church!

HOME COMING AND MEMORIAL SERVICE AT LEAKSVILLE CHURCH.

The Leaksville Church in the Virginia Valley Conference, will hold its twentieth Annual Home Coming and Memorial Service on the second Sunday in June. This will be an all-day service with a picnic lunch at the noon hour. All friends of the church are invited and a special invitation is extended to former pastors.

R. O. Rothgeb.

WHY NOT TRY THIS?

It came to my attention a few days ago, that a member of the Shallow Ford Church, which is located near Elon College, had a wonderful idea. He thought the church should give a subscription to The Christian Sun to each family in the church so they would know what was going on in other churches in the Southern Convention. He mentioned it to his pastor, Rev. James Hailey and Mr. Hailey thought it a good idea also so it was presented to the church. A committee was appointed to look into the matter and on May 13 the church voted to try this plan for six months and so a check for the subscriptions for the sixty-three families of the church was presented to the Southern Convention office this week to take effect immediately. Wouldn't this be a wonderful idea for all the churches of the Southern Convention?

Ruth H. Dunn.

MISS PREUSSE WAS WELCOME SPEAKER.

Miss Edith Preusse back in America for her first furlough from the Marathi Mission in India was a most welcomed speaker in churches in North Carolina and Virginia at the end of March and the month of April. Everywhere she went the people were delighted. Our churches have had very fine relationships with our work at the Marathi Mission. We already know the Rev. and Mrs. Joseph Moulton and a number of other missionaries from India; the Reidsville Church supports the Rev. and Mrs. Robert C. Mueller and the women of the Convention were delighted to hear the Rev. Prakash Bonshle at the Norfolk Convention. Mr. Bonshle and his work in India will be one of our projects for the coming year.

While Miss Preusse was here she was interviewed in Norfolk for the Mildred Alexander Conversation Time on the radio and a new Missionary Society in Wake Chapel Church was named the Edith Preusse Missionary Society. In the May 17 issue of The Christian Sun, Mrs. B. P. Moffitt of High Point gave a very lovely tribute to Miss Preusse and I am sure everyone who heard her feels the very same way.

While in the Southern Convention, Miss Preusse spoke in the following places: Albemarle; Asheboro with Bailey's Grove and Pleasant Union invited; Durham Young People; Damascus Church Service; Chapel Hill; Holland; Isle of Wight, with Antioch, Oakland, Mt. Carmel, and Windsor invited; Flint Hill; Sophia; Liberty with Smithwood invited; The Christian Orphanage at Elon; Dr. Bowden's History of Religion class at Elon College; Long's Chapel; Haw River; Union Grove, with Pleasant Ridge, and Spoon's Chapel invited; Monticello; Pleasant Hill; Ether; Shady Grove; Seagrove; High Point; Raleigh, Business Women's group; Plymouth, with Amelia and Wake Chapel invited; Liberty Vance; New Hope; Beulah; Rosemont; Portsmouth; Norfolk, First; and Little Creek, Norfolk.

Ruth H. Dunn.

MRS. CHARLES E. KERNODLE HONORED IN ALAMANCE COUNTY CONTEST.

A woman who has given five sons to the medical profession has been selected by the people of Alamance County as the "Mother of 1951."

Mrs. Charles E. Kernodle, Sr. of Route 2, Elon College, in the Altamahaw-Ossipee area, who saw to a successful conclusion her husband's dream of five sons in the profession to which he gave his own life, led the voting in the Mother of 1951 contest.

"Other mothers are more deserving," protested Mrs. Kernodle at her home this morning. "I was certainly surprised at the outcome of the voting and could hardly believe it when I was notified Saturday. I am very appreciative of this honor as well as of their friendship through the years."

In 1942, when her husband died, the mother, who also has two daughters, found herself with the responsibility of seeing two sons through the remainder of their medical training, another son through college at Elon, and a daughter through high school. And at the same time, she saw her eldest son leave for overseas service in World War II. Three sons eventually were in uniform.

Now, nine years later, the two oldest sons, Harold and Charles, are with the Kernodle Clinic in Burlington and are on the staff of the new Alamance County Hospital. Wallace, a pediatrician, also has his offices in Burlington. Dwight, who has been doing tubercular research in New York, will soon join the staff of the State Tuberculosis Hospital at McCain and Donald, the youngest of the five sons, is in his second year at the Duke University medical school.

A daughter, Winnifred, is a home economics teacher and Rebecca, the youngest member of the family, will be graduated this month from the Altamahaw-Ossipee High School, and enter Duke University in September.

Mrs. Kernodle—a sincere frank, and unaffected personality—lives in the large, colonial farm home in the community to which Dr. Charles brought her 39 years ago when they were married. Although she will be alone next year when Rebecca goes to Duke, the mother says she will remain in the quiet peaceful surroundings of the old family home.

It is from this spacious building with the tall columns that her husband, referred to by Mrs. Kernodle as "Doctor," conducted his long and faithful practice.

"Times have changed a lot," mused Mrs. Kernodle who says the world moves "so fast these days."

"Doctors used to answer a call on his horse or would take the horse and buggy and be gone for as long as four hours on a single call."

The doctor's wife often went with her husband on the "horse and buggy" calls over the roads of Alamance County, but most of the time she remained at home with the children, filling prescriptions and answering the calls while he was away. The years with her husband and his work, and the additional years with her sons and their work, have been full ones, according to the mother.

Mrs. Kernodle is a native of Alamance County, having been born in the northern part of the county. She met "Doctor" while she was teaching school at Altamahaw-Ossipee and he moved into the community to practice medicine with his uncle.

Through the full years of service to her husband and family, Mrs. Kernodle has also been a leader in the community. She served for years on the school board, is a former president of the PTA and has been active in church work. At present she is a member of the Bethlehem Christian Church at Altamahaw but likes to attend different churches in the county.

Since her husband's death, Mrs. Kernodle has, in addition to providing a home for her family and providing counsel for its members, also been responsible for the management of 10 tenant farms.

And the Mother of 1951, who says she'll have to live twice as long as her 60 years to get all the work done she has in mind, has the important task of being grandmother to five grandchildren—all boys.

"It seems such a job to rear children these days," smiled the knowing mother whom, most folks will agree, certainly deserves to be "Mother of 1951" in Alamance County.

—*Burlington Daily Times-News.*

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

Editor..................Robert Lee House
Managing Editor.........John T. Kernodle

Departmental Editors—Convention, Wm. T. Scott; Missions, F. C. Lester; Women's Work, Mrs. F. C. Lester; Young People's Work, Miss Pattie Lee Coghill; Children, Mrs. R. L. House; Sunday School Lesson, H. S. Hardcastle.

Institutional Representatives—Elon College, L. E. Smith; The Christian Orphanage, John G. Truitt.

Area Reporters—M. W. Andes, W. J. Andes, J. Frank Apple, H. G. Councill, Jr., Clyde Fields, Stanley C. Harrell, I. W. Johnson, S. E. Madren, Will B. O'Neill, Fred Register, P. H. Ricketts, Guy H. Veazey, R. A. Whitten.

Board of Publications—Duane Vore, Chairman, S. T. Holland, Secretary; R. C. Helfenstein, S. E. Madren, P. H. Ricketts, G. D. Colclough, Treasurer, ex officio.

SUBSCRIPTION RATES

One Year	$3.00
Two Years	5.00

Published by the Board of Publications, agent for the Southern Convention of Congregational Christian Churches, and printed every Thursday except the last in June and December by the Central Publishing Co., Inc., Richmond, Va.

Entered as second-class matter at the Post Office at Richmond, Va., July 25, 1922, under Act of March 3, 1879.

Remittances for subscriptions and notices of change in address should be sent to the Convention Office, Elon College, N. C.

All other matters of business should be addressed to The Christian Sun, 1536 East Broad Street, Richmond 19, Va.

General contributions should be addressed to the editor at Southern Pines, N. C., and should reach him not later than Wednesday of the week preceding date of publication.

Departmental material should be sent to the proper departmental editor, at the address shown on their page, and as early as possible.

The Christian Sun Subscription Blank

Dr. Wm. T. Scott, Elon College, N. C.

Enclosed will be found $3.00 ($5.00) for which please send The Christian Sun for one (two) year(s) to:

Name ....

Address ....

[ ] New ....

[ ] Renewal Name of Church ....

THE EDITOR'S MESSAGE

The Last Exam

(FOR GRADUATES ONLY)

Of the giving of exams there seems no end. After the last high school or college exams, one can relax and forget only at great peril. There are not only the incessant radio quizzes, there are not only quiz kids gallore, there are unexpected exams in the larger university of life. Much, yea even destiny, may depend on whether or not one makes a passing grade.

Young people who have satisfactorily passed their exams, and especially those who are graduating currently, deserve our hearty commendation; for their achievement is no small one. It represents many hours of diligent study. Congratulations, all!

"What," someone may ask these young people, "have you learned during these years? What additional courses do you contemplate? What do you consider a basic theology for youth? What becomes of ethics without religion? How important is Church in civilization? Are you prepared to give more than lip service to your own local church, also to the ecumenical movement? Do you understand and appreciate the history of your own denomination? Did Christ have an opportunity to influence you in your choice of a vocation,? In the choice of a life partner? What is your greater ambition, to make a life or to make a living? Will your present conduct and attitudes bring you satisfaction in later life? Do you have a sense of stewardship concerning the talent God has given you and the additional training you have received?"

Wise answers to these questions will help you in life's final exam.

Churches Pay to Keep Bible in Schools

News from Burlington, N. C., indicates that the churches of that area will continue to sponsor and underwrite the Bible course in high school next year. The Burlington churches deserve high commendation on their high resolve to give religion a place in the school curriculum. This effort requires more than good intentions. Each church is given a financial quota. For instance, the First Congregational Christian Church is assessed $364.00. The Burlington churches are setting a fine example for other communities.

Demands for some form of religious education in the public schools continue to increase despite the three-year-old McCollum decision in which the United States Supreme Court outlawed released-time religious instruction on school property.

Many religious leaders hold that the McCollum decision does not bar religion altogether from the nation's primary and secondary schools. They believe that some religious education can be given without infringing on the principle of church-state separation.

These leaders believe, furthermore, that religious instruction of some sort is vitally necessary for the proper training of American youth.

That some secular authorities share this opinion was indicated when a speaker at the annual meeting of the National Sheriff's Association in Atlanta, Ga., deplored "the absence of religious training in schools and the tendency to rate athletics over moral and scholarly attainments, which," he said, "should be corrected."

Warnings against "extreme secularism" in public education have served to stimulate demands by educators and others for instilling in the nation's children what one religious spokesman has called "the sensible concept of God and eternal life which the human race has held throughout its history."

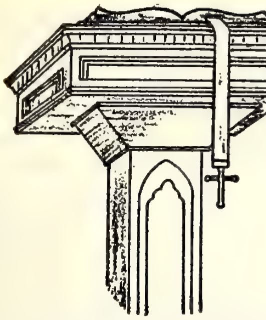
In two states—California and Iowa—legislators recently sought to put into effect their belief that religion should be a "must" in the public school.

Many more high school students are enrolled in weekday religious education classes than was formerly realized, it was discovered in a special study recently completed by Miss Lois V. McClure, assistant of the department of Weekday Religious Education of the National Council of Churches.

Some 40,000 high school boys and girls in probably all of the 48 states are presently enrolled, Miss McClure reported to the standing committee on Research in Christian Education of the National Council at a recent meeting.

The high school weekday programs were found to be of four types: (1) those entirely under the sponsorship of the public school system, with regular faculty members teaching elective, non-sectarian courses; (2) those sponsored by the churches, singly or in cooperation, with a church-appointed teacher and meeting in non-public school buildings and receiving little or no supervision by public school authorities; (3) programs undertaken jointly by the churches and public schools with "no clear definition of sponsorship"; and (4) the "Bible Study for Credit" plan, originated in North Dakota, whereby high school credit is granted for work in Sunday school or after-school weekday classes.

"In some communities the weekday religious education classes compare favorably with the public school classes, or even surpass them in excellence," she summarized. "In others, the work is discouragingly shabby."



"WHAT DOTH THE LORD REQUIRE?"

A sermon with particular reference to the place of religion in higher education.

By Howard P. Bozarth, *Minister The Elon Community Church.*

Text: Micah 6:8.

One reason for reading the Bible today is that its major characters were deeply concerned about what God requires of men.

I.

One suspects that, in our time, the rank and file not only are not concerned about the Lord's requirements, but are doubtful if there is any such thing as a divine directive or mandate. If someone suggest otherwise, he is apt to elicit the response of a bored yawn, or the query, "So what!"

But Micah, to whose words we have listened to again, was mightily concerned about God's concern. What disturbed him, of course, was that he had a penetrating awareness of God in his own soul; and the more sensitive to the Divine he was, the more distraught he became over the behaviour of his contemporaries. It was not that they were totally indifferent to what the Lord requires, but that they presumed they were nicely meeting those requirements. They were punctilious about ritual, and the formalities of religion. They made very proper offerings and sacrifices; they even brought their tithes; they attended the religious festivals; indeed, they conformed to the whole ritualistic pattern prescribed in the ancient books of Moses. Outwardly they were a very religious people. But, unfortunately, they saw no connection between religion and life in the market-place. It did not seem incongruous or unholy to cheat in dealings across a business counter, to use deceitful weights and measures, or to foreclose a mortgage hastily, once it came due. Micah observed that they were deceitful and "full of lies." But what had all this to do with religion? If they brought their calves, a year old, the first fruits of their fields, their ramshorns; if they did what the priests prescribed, what more could the Lord require?

Putting all this into a modern setting and phraseology, it didn't matter, they assumed, what they did on Monday, Tuesday, Wednesday, etc. as far as God was concerned. On the Sabbath Day they discharged their obligations to diety. They went to church; they said "amen" at the proper places as the priest chanted before the altar; they bowed down at this point, and that, in the service; they dipped their fingers in holy water and touched their brows, thus were made clean. It was not hard to satisfy the Lord. It could be done quite handily on the Sabbath, and festival days.

It was, in fact, downright offensive for this upstart-nobody, called Micah, to come nosing into what was none of his affair. He was no priest. He had no ecclesiastical standing or credentials. He was just a ranter, a trouble-monger. As if the Lord was interested in how one weighs a farmer's wheat on the scale; or whether one always gives back exactly the right change; or even does a bit of clever stealing on the side! Religion was not to be mixed with economics, or politics. The priests were right: they kept their noses out of matters that didn't concern them.

So his contemporaries paid little heed to Micah, just as they disregarded Amos and Hosea and Isaiah. The words of the great prophets were never heeded in their times. Not until centuries had past, and the nation of Israel had been destroyed, did the people of Israel come to cherish the prophetic words enough to gather them into books and publish them for their children to meditate upon. They had to learn through tragedy and dismal suffering that the wages of sin is death. Micah had told them what the Lord required, but they knew better.

Or, at least, they were determined to write their own moral codes; make their own standards. Their business in this world was to get on, acquire property; win favor, place and advantages. Probably they even talked a great deal about the glories of freedom, the blessings of liberty, meaning—as we so often do—freedom to do as they pleased when and where they pleased. Perhaps there were bright fellows among them even who quiried cynically, "What do you mean by standards? morals? right and wrong?" Then, they may have answered, as some of our contemparies, their own question: "Right and wrong are mere words indicative of the sanctions or taboos of a particular segment of society. They are purely relative. It's all a matter of how you look at things. Right is nothing more than what the majority sanctions. In truth, anything is o. k. if you can get away with it!"

How distressing, then, that Micah should come along and harrangue them about a God who is the court of final reference, and judgment; a God who exacts justice and mercy and reverent humility of men! Man is the sole arbiter of what is good and not good! That was the reception Micah got. He was boohed out of court. His hearers didn't want standards fixed and eternal; mandates from above. In fact they didn't want God, period, except to aid them from time to time in their money-making, farming, herding of sheep, and vineyards. They would perform their Sabbath rites faithfully, to be sure of protection against lightning, blight, earthquake and disaster. That was God's business as far as they were concerned. They bought his protection with their first-fruits and tithes. But honest weights, and measures—that was man's business. And it was man's prerogative to make the rules to suit the patterns he proposed to indulge.

II.

Such has been man's ways since Adam. God told Adam to avoid one tree in the garden. But Adam and Eve conferred on the matter and decided to use their own discretion. They were the original relativists in morals. They were the sole inhabitants of the earth; they had the right to make their own rules; for right, they inferred, was the view sanctioned by the majority. They were the majority; God was a poor minority. So they went ahead on a majority vote, and ate the apple. They were strict relativists. Right is what the majority approves, what people agreed to abide by, on their own. They would therefore improvise their morality; play by ear.

Of course, in their repudiation of finality in standards of right and wrong, they brought injury on no one, immediately, but themselves. They lost Eden, but there was a kind of grim justice in that, since they at least paid some of the penalty for their own sins. It was some time after they left Eden that the two boys came, Cain and Abel. But Cain, taking the cue from his parents, be-

(Continued on page 12.)

Southern Convention Office

Wm. T. Scott, *Supt.*, Elon College, N. C.

SUMMER SCHOOL OPPORTUNITIES FOR PASTORS.

Announcement has already been made of Deering Congregational Christian Pastors School, Deering New, Hampshire, July 4-25, where for a cost of only $15.00 including transportation, room and board, our pastors may have the inspiration and guidance of capable teachers. Our quota for the Convention is seven. First come first served!

We also made announcement of the Virginia Summer School for Rural Ministers at V. P. I., Blacksburg, Va. The cost is around $15.00. It is possible that we might be able to supply some scholarship aid toward these expenses.

The Division of Church Extension and Evangelism of our Board of Home Missions will make a scholarship grant of $150 to each of four pastors who will attend the Summer School for Religious Radio to be held at Butler University, Indianapolis, Indiana, August 6-31. Two of these scholarships will be granted to pastors of urban churches and to pastors in rural areas. Those in the Convention interested should send to the Convention office for application blank.

Garrett Biblical Institute, Evangton, Ill., will offer three scholarships covering room and tuition to Congregational Christian pastors qualified for graduate work in the summer of 1951, for the period of June 18 to July 20 in the Interdenominational School for Rural Leaders. The Board of Home Missions of the Congregational Christian Churches will grant an additional $50 to three persons qualifying for the above grant.

Any pastor interested in the above Summer School opportunities should contact Superintendent Scott at once.

W. T. S.

THE DEERING SUMMER SCHOOL FOR MINISTERS.

With the coming of July, one hundred or more Congregational Christian ministers will be going back to school. There is nothing unusual about that, but there is something unusual about the schools which they will be attending. For more than ten years the Board of Home Missions has conducted schools for pastors each summer. The initial school of which Dr. William F. Frazier was the Dean, was held at Sylvan Dale Ranch, Loveland, Colorado. Subsequently a second school was organized along similiar lines at Deering, New Hampshire. Now two schools are held each summer, one for ministers west of the Mississippi at LaForet, Colorado Springs, Colorado, and one for ministers in the eastern section of the country at Deering, New Hampshire.

These schools do not take the place of the summer schools of the various seminaries, rather it supplements them. The purpose of these schools is to strengthen the parish ministry. There is a special emphasis upon reading. Reading periods are regular and inviolate. Many a man has reestablished the reading habit through his school experience. Another unique factor of these schools is fellowship. A period of living together, characterized by worship, lectures and discussion, reading and sharing of ideas and experiences puts content into the word fellowship.

Snapshots taken at a Former Summer School for Ministers at Deering, New Hampshire.

One of the ministers who attended has said: "Never do I see an announcement about the Pastor's School that I not long to go back because, outside of seminary years, I have had no higher inspiration than the month I was privileged to attend. It was a refresher which has spurred me along lines of study which is useful in my ministry. It is amazing how such a spirit can be developed in the brief period of the school. Every minister in our denomination should have the experience of attending. It may change his entire ministry as nothing else can do."

The Eastern School at the Deering Center, Hillsboro, New Hampshire, will be held from July 4 to July 25. Some changes have been made in the school this year. First, the school is to be three weeks in length, rather than the usual four weeks. Another change will be the curriculum of electives in order to meet both rural and urban needs.

Dr. James Muilenburg of Union Seminary and Dr. Paul S. Minear of Andover Newton will teach the Theology and Bible courses which are required of all students. Rural specialists on the faculty will include Dr. Paul Ross Lynn of Hartford, Dr Ralph L. Woodward, formerly of Yale, Prof. Carle C. Zimmerman of Harvard, Prof. James L. Hypes of the University of Connecticut, and Dr. Westley A. Hotchkiss and Dr. Thomas A. Tripp of the Board of Home Missions. Faculty for the general courses will include the Rev. Alfred Swan of Madison, Wisconsin, the Rev. Eugene M. Bushong of Longmeadow, Massachusetts, Dr. Harry T. Stock of the Division of Christian Education, the Rev. Everett C. Parker of the Department of Broadcasting and Films of the National Council of Churches. Dr. Truman B. Douglass, Executive Vice-President of the Board of Home Missions, will be Dean of the school.

The Board of Home Missions pays the board and room and travel expense, in excess of $15.00, for all ministers attending the school. Invitation to participate in the school is on recommendation of the Conference Superintendents.

Attending the school at Deering

(Continued on page 15.)

News of Elon College

President L. E. Smith, Elon College, N. C.

AN ANSWER TO PRAYER.

"Pray ye therefore the Lord of the harvest, that he send forth laborers unto his harvest." This ancient prayer of the church has been answered in a highly significant way. Twelve young people will be graduated from Elon College May 28, to pursue full-time Christian service. Some of them have already begun active work as student pastors and assistants. All of them have the essential foundations laid for long and useful careers in the work of the gospel. Both in training and in the scope of personal commitment, these new graduates are outstanding. If we did not give utterance to our gratitude, "the stones would immediately cry out!" Would that all who read The Christian Sun and are interested in the college could meet these new additions to the "reapers of God's harvest."

As St. Paul said, "We are co-workers together with God." Who could list the co-workers who have had a part in the training and nurture of these newly-graduated Christian leadesr? Their homes, churches, pastors, friends, and teachers have all participated in the common enterprise. Certainly the college and those who support it have shared in the work. All have helped to answer the prayer for reapers unto the harvest.

It is easy to measure distance, weight, and sums of money. Figures covering this kind of fact can be published and readily understood. The value of trained leaders for our churches is not so easily computed. Should we allow this fact to blind us to vaules that are not readily demonstrable? Again, to use the language of St. Paul, "God forbid!" Some of the peoples of the world have not appreciated the value of freedom and the right of individual judgment because it was not translatable into simple terms. For the same reason, others have failed properly to evaluate the Christian Church. Who can fail to see the tragic consequences of such blindness to true value? It is assuring to know, therefore, that the people of our churches appreciate the value of these new Christian leaders. In making this brief report, we share with you in the joy of answered prayer, for truly, the Lord of the harvest is sending forth laborers unto his harvest. What more can be said then? "Praise his name!"

Ferris E. Reynolds.

APPORTIONMENT GIVING.

There is an inspiration in doing things together. In addition to getting them done, you have the satisfaction of knowing that you are not working alone, but that others interested in the same project are uniting their efforts that the larger good may be accomplished. It is right and proper that all who share in the benefits of an undertaking should likewise share in the suport of the same. you can not confine the services of an institution like Elon College to a single home, community, conference, or convention. The fruits of its labors become society-wide. When you improve a life, you improve the total influence of that life. When you improve a mind without improving the body and the spirit in which that mind lives, you have not improved the total life. Too much education today deals simply with the mind without respect to spirit or conduct. It was the purpose of the founders of Elon College to administer to the total personality of the individuals who might come to the campus in search of information and training. It was their purpose to satisfy these desires, but in addition to make sure that they received spiritual instructions and religious information that would have direct bearing upon the building of Christian character within the individual. Elon College has remained true to that purpose through the years and is determined to continue to offer these inclusive opportunities for the total development of the personality of its students that they may make their contribution to their day and generation in the name of Christ and for the coming of his kingdom.

Previously reported		$4,189.29
Eastern N. C. Conference:		
Fayetteville ....$	4.75	
N. C. & Va. Conference:		
Asheville ....$	22.50	
Durham S. S.	30.56	
Elk Spur	11.00	
Western N. C. Conference:		
Albemarle ....$	18.75	
Providence Chapel ...	2.25	
Valley Va. Conference:		
Mt. Olivet (G) S. S. ..$	6.70	
		96.51
Grand Total		$4,285.80

PRAYER OF THE WEST POINT CADETS.

"O God, our Father, Thou searcher of men's hearts, help us to draw near to Thee in sincerity and truth. May our religion be filled with gladness and may our worship of Thee be natural. Strengthen and increase our admiration for honest dealing and clean thinking, and suffer not our hatred of hypocrisy and pretense ever to diminish. Encourage us in our endeavor to live above the common level of life. Make us choose the harder right instead of the easier wrong, and never to be content with a half truth when the whole can be won. Endow us with courage that is born of loyalty to all that is noble and worthy that scorns to compromise with vice and injustice and knows no fear when truth and right are in jeopardy. Guard us against flippancy and irreverence in the sacred things of life. Grant us new ties of friendship and new opportunities of service. Kindle our hearts in fellowship with those of a cheerful countenance and soften our hearts with sympathy for those who sorrow and suffer. May we find genuine pleasure in clean and wholesome mirth and feel inherent disgust for all coarse-minded humor. Help us, in our work and in our play, to keep ourselves physically strong, mentally awake, and morally straight, that we may the better maintain the honor of the corps untarnished and unsullied and acquit ourselves like men in our effort to realize the ideals of West Point in doing our duty to Thee and to our country. All of which we ask in the name of the Great Friend and Master of men.—Amen."

FIRST ECUMENICAL WORK CAMP IN THAILAND.

Forty-two young men and women took part April 9-May 5 in the first international Christian work camp ever held in Thailand. The project was sponsored by the Youth Department of the World Council of Churches.

The camp is located at a Christian homestead community farm in the village of Chiengrai, 100 miles north of Bangkok. The community comprises 60 Christian families who are attempting together to make a liveable community out of what formerly was a jungle. Started by missionaries, this Christian community is helping the villages use new equipment in reclaiming and cultivating land.

—*E. P. S.*

Christian Missions

At Home and Abroad

MISSIONARY NURSE RETURNS.

Training Chinese girls in the Christian ministry of healing has been the life work of Miss Hazel M. Atwood, R. N. of Auburndale, Mass. and Fort Atkinson, Wisconsin, a Congregational Christian misionary nurse who is sailing Thursday, May 24, from New York on the *Queen Mary* en route to Wai Hospital, Wai, India.

Miss Atwood is serving under the American Board of Foreign Missions, Boston, Mass. This will not be her first India adventure for in 1944-45 she went to the American Board hospital in Madura, India, to help out in an emergency, and then later returned to China for three years. Home on furlough the Communist situation prevented her from going back to China.

For the past year Miss Atwood has acted as hostess at Barton House, Walker Missionary Home, Auburndale, Mass.

It was in 1921 that Hazel Atwood, after completing her nurse's training, went first to China. She was director of the School of Nursing at Pierce Hospital, Foochow, China where Chinese Florence Nightingales were trained.

Born in Trempealeau, Wisconsin, Miss Atwood is a graduate of Ripon College, (B. A. 1914); University of Michigan, (R. N. 1920) and has taken special courses at Boston University, School of Religion and at the University of Pennsylvania Hospital.

She is the sister of Mrs. C. F. Spangler, Fort Atkinson, Wisconsin; from which she leaves for India; Roy A. Atwood, Inglewood, California and Gene C. Atwood, Oak Harbor, Washington.

A LETTER FROM KODAIKANAL.

May 5, 1951.

Dear Friends:

This past month has been frustrating for me in one respect. My main goal during this period was supposed to be language study. Yet I have had only three language lessons during the entire month! Our language teacher left the end of March to spend the hot season at Kodaikanal, the summer resort. We wanted to follow him immediately, but the British cotton mill company in Madura, which has a contract with this hospital for medical care of their staff, balked at the idea of my being away so long. I finally brought Fran and Louis up here the tenth and got them settled, and then went down again to try to finish up my responsibilities to the mill people, who are too busy down on the plain to take vacations. They kept me longer than I had hoped, but I finally arranged to come back up and just be on call for emergencies. I had been up a few days when an emergency call came thru, and I have been down ever since until a day or two ago. I hope I can stay up here most of the time from now on, not only because of the family and the language study, but because several of the older missionaries, up here recuperating, also are badly in need of medical care, and I think their claims are more important than those of the mill people. At any rate, altho I am glad to be of some use to the foreign community here. I havent made any progress in getting acquainted with the Indians or preparing myself by language study so that I can be of any use to them. I will be released from all this when Dr. Thomas gets back in August, so at least I know it won't last forever.

Kodaikanal—that is, what little I have seen of it—is all that is claimed for it. Perched on the seven-thousand-foot mountain top beside a quiet lake, with cottages nestled in groves of huge eucalyptus trees, and with trails, drives, and picnic spots with breath-taking views of the plain below, is an ideal resort which is being more and more patronized by the wealthier Indians as well as by the foreign community. We had as house-mates for a few days a young British couple (with a little girl just Louis's age) who help run a tea-and rubber plantation on the west coast. They have lived in India all their lives—have never even been to England—so they had a rich storehouse of lore about India to tell us, and pointers to give us on everything from "how to eat mangoes without dripping" on up! We also met missionaries from all over South India, including the famous Dr. Ida Scudder of the Christian Medical College at Vellore. (Speaking of celebrities, I learned that E. Stanley Jones was formerly a member of the Madura Mission and started his Indian career fifty years ago by conducting gospel meetings in a big amphitheater located at the site of the present Pierce Hospital in Madura.)

It has been definitely decided that we will move in August to Manamadura, where the leprosarium is. I have been interested in learning, from the new medical journals that are beginning to arrive, the distinction which is being made between *public health* — government action for disease prevention on behalf of the community — and *preventive medicine*, which is a discipline for all doctors in their relations with patients to prevent illness in the individual. The fact that the Indian Government already has a public health settup of sorts, inherited from British days, emphasizes the fact that my effort in Manamadura should not be "public health" but rather a program of preventive medicine; and that health education and propaganda *among individuals*, carried on by the church and voluntary groups, is a part of this latter field. I am gradually learning more about the Madura Diocese of the united "Church of South India" for whom we are working, and marvel at how large and vigorous and organization it is compared to the local Synods in Fukien of the "Church of Christ in China." While visiting an Ashram here, (a sort of summer conference or "international house-party" of university students from all over the country), I met a young American, of the American Friends Service Committee, who has just arrived in India to join one of the village uplift movements inspired by Gandhi. They go about the villages trying to promote literacy, better farming methods, home industries, and *preventive medicine*. I hope to get more opportunities during this next month to get pointers from others at Kodai on possible similar programs that could be started by the Doicese in the countryside around Manamadura.

Actually all talk of "uplift" there is rather academic these days in the face of the terrible urgency of the famine. That is just a matter of dollars and cents, and bags of grain, and the problem of getting the relief to the right places in time and making it stretch as far as possible. I notice that a lot of Americans are getting tired of waiting for Congress to act and are voluntarily send-

(Continued on page 11.)

Church Women at Work

With Emphasis on Missions

Mrs. F. C. Lester, *Editor*

840 Sunset Avenue, Asheboro, N. C.

NEW WOMEN'S CONVENTION OFFICERS.

Officers elected at the recent session of the Women's Convention to serve for two years are listed below. We shall hope to "introduce" them to you, telling you something of their personal history and the work they are to do, in later issues.

President—Mrs. W. B. Williams, Newport News.
Vice-President and Friendly Service—Mrs. W. E. Wisseman, Greensboro.
Recording Secretary—Mrs. Raye Knight, Oakland.
Corresponding Secretary—Mrs. J. S. Rollings, Suffolk.
Treasurer—Mrs. W. V. Leathers, Suffolk.
Historian—Mrs. L. W. Stagg, Christian Temple.
Editor—Mrs. F. C. Lester, Asheboro.
Spiritual Life—Mrs. Duane Vore, Suffolk.
Life Memberships and Memorials—Mrs. Tucker Humphries, Reidsville.
Literature — Miss Pattie Lee Coghill, Elon College.
Interdenominational Cooperation — Mrs. H. E. Robinson, Burlington.
Family Life — Mrs. Garland Spratley, Dendron.
Visual Aids—Mrs. W. T. Scott, Elon College.
Young People — Mrs. Millard Stevens, Christian Temple.
Children—Miss Julia Woodson, Burlington.
Cradle Roll—Mrs. Carl Wallace, Franklinton.
Member - at - Large — Mrs. O. H. Paris, Greensboro.
Chairman Nominating Committee—Mrs. J. Rollie Gayle, Carrollton.

* * * * *

RECOMMENDATIONS VOTED BY WOMEN'S CONVENTION.

The following recommendations were presented to the Woan's Convention and were adopted, to be guides for our work for the next two years:

1. The Life Membership and Memorial Fund is to be used to renovate the buildings at Franklinton Center, the funds to go through our Mission Board and the Board of Home Missions as an Authorized Special, to be administered by the Board of Trustees of Franklinton Center; a committee of three women is to be appointed to work with the Board of Trustees of Franklinton Center in administering the fund.

2. The year the Woman's Convention is in session the Convention is to decide on the Thank Offering project, and on alternate years the executive board (officers listed above plus Conference presidents) is to have the power to decide on a project. These actions are to be final.

3. The Thank Offering for the year 1951-52 is to go to the International Christian University in Japan.

FACTS FROM THE FIELD.

The above is the title of a news bulletin which comes to your minister each month and gives information about the work of our home and foreign mission boards and the Council for Social Action. Five copies may be ordered free of charge for any church. This is valuable material for a women's society to use for "current events" in their meetings. Ask your minister about ordering these copies for use in your group. For 1½c each, quantities may be ordered for each church family.

The May issue contains this brief item, interesting to us because Mr. McMullen is one of our "missionaries for special study" this year.

Royal Audience.

"During the recent visit of Rev Horace M. McMullen, Principal of the Near East School of Theology, to our associates in Athens Station, he and Rev. Paul H. W. Olander were received by His Royal Highness King Paul of Greece. A twenty-five minute audience permitted discussion of American Board activities in Near Eastern lands, and in particular in Greece."

4. The local society treasurers shall send their quarterly reports to the conference treasurer not later than the 15th day of December, March, June and September.

* * * * *

ASHEBORO-SANFORD RALLY.

The Asheboro and Sanford Districts held their yearly spring rally at the Sanford Congregational Christian Church on April 4. A very impressive worship service, conducted by Mrs. R. L. House, Sanford District Superintendent, opened the morning session. Six ministers were present, including Dr. H. S. Hardcastle from Eastern Virginia. Miss Pattie Lee Coghill told about the Caravan which will be available to visit societies needing help or whenever a group wishes to organize.

The highlight of the morning session was the address of Mrs. E. E. McClintock, executive secretary of women's work in the Congregational Christian Churches. She discussed the work of women throughout our churches in six areas: spiritual life, Christian education, missionary education, social action, friendly service, and stewardship.

An excellent lunch was served by the Woman's Society of the Sanford Church of which Miss Stella Stout is president.

Mrs. Walter Hall, Superintendent of the Asheboro District, presided over the afternoon session. Dr. Scott spoke briefly on "Opportunities Facing Us This Year." He told of the new church at Fayetteville and others.

Rev. R. L. Jackson addressed the Rally with a very inspiring message, telling of seven Christians in China for whom we are asked to pray. He also told something of his life in the Shaowu Mission and of his appreciation of the support of the Southern Convention for the work there.

During the business, after much discussion, it was voted that each district hold its own Rally next year, with the hope of thereby increasing the attendance.

The following officers were elected for the year 1952:

Sanford District.

Superintendent—Mrs. R. L. House.
Assistant Superintendent — Mrs. R. T. Grissom.
Secretary—Mrs. Jack Campbell.

Asheboro District.

Superintendent—Mrs. Clyde Fields.
Assistant Superintendent — Mrs. E. P. Boroughs.
Secretary—Miss Flossie Bray.

Mrs. Jack Campbell.

* * * * *

GREENSBORO, FIRST, FAMILY NIGHT.

Because Pattie Lee Coghill sent me a letter from Graham Wisseman about the Family Night they had at the Greensboro, First, Church, here is an intimate and enthusiastic description of the event:

"Our family picnic and program on Sunday last were tops. Russell Powell family had the worship; circle of young women arranged tables—so we had a group of young married couples; young people gave the play, 'The Neighbors,' so a large number of young people were present. Play was directed by Fleta May Moffitt and we all felt it was about the best we've ever done. Offering of $40 for Building Fund, credited to young people's pledge.

"Big crowd—wonderful evening—Greensboro still tops!"

FOR THE CHILDREN

Mrs. R. L. House, *Editor, Southern Pines, N. C.*

Once upon a time a little girl moved to North Carolnia from another state. Every day or so someone would ask her, "Are you a tar heel? How do you like being a tar heel?" "Tar heel" didn't mean very much to her but she associated it with the very high heels that her mother wore and so she began to call high heels "tar heels" and was given a pair to wear for dress-up fun.

How did that name come to be used for North Carolinians anyway? There seems to be more than one story. Some people say that it was used because so much tar, pitch and turpentine were produced in the early days of the State. The turpentine was sold on the coast to wooden sailing ships and was known as "naval stores" and it is known by the same name today. Both pitch and tar were very sticky in the process of distilling and the people who worked among them did take off their shoes to protect them from the tar for it was easier to wash off their feet than to remove from leather. That may explain the name.

Another story tells about the Confederate soldiers teasing the soldiers from the Old North State. They would ask, "Got any pitch? And if the Carolinians answered, "No," the soldiers would laugh and say, "Jeff Davis has bought it all to put on your heels to make you stick." In a way it was a great compliment for the men loved their homes and State so much that they did not want to be away.

Some people say that North Carolina's natives have been called Tar Heels since the days of the American Revolution. When General Cornwallis' soldiers were preparing to cross a river (some say it was the Tar River) the natives poured in barrels of tar which stuck to their heels and caused them much trouble. And it was then that the State became known as "The Tar Heel State."

Even though it is hard to find which is the true story it is not hard to know that North Carolina is a very great state. If you would like to know more about it get a copy of "Picture Book of North Carolina" which was written by Bernadine Bailey and illustrated by Kurt Wiese. It is a small, easily read book that will be enjoyed by boys and girls from the first through the eighth grades. It tells about events, places and important days in the history of the Tar Heel State.

TEACHING CHILDREN A LOVE FOR GARDENING.

By Annie L. Gaetz

Issued by the National Kindergarten Association.

"Won't you stop and see my flower garden?" urged little Beth, as she tripped along beside me on my way home from town.

"You are a pretty small girl to have a garden of your own, but I would love to see it," I assured her.

As we turned in at her gate, to my surprise it was to the vegatable garden that I followed her dancing footsteps. Here I found a wide flower-bordered path running across the garden.

"The flowers on this side of the path are all mine," she said, "and those on the other side belong to Keith. Dad and Mom let us have this for our gardens, and we can grow anything we choose. Dan't you like my pansies? Mom let me have some plants from her flower bed, and she showed me how to transplant them and care for them. I was ever so careful, but some did die. I like them because I think they look like people, and I have every plant named after someone."

"Well now, that's a new idea," I answered, "but just the same, I wouldn't mind having a pansy named after me."

"Now, these are my marigolds," continued Beth. "Don't you think they are happy looking? I take them to people who are sick; marigolds help to make them feel better. Keith thinks they are uninteresting; but I like them. These are my mixed poppies. They are like a surprise package—you never know what color is coming out next."

"I'm sure no one could feel low-spirited with such cheerful blossoms for company," I remarked.

"That's all of my flowers; you see we have to grow them and care for them ourselves, and Mom thought that was enough for me."

"Do you really mean to say that you planted these flowers and cared for them all by yourself?" I asked.

"Keith did help me just a bit," replied Beth. "Keith's good at gardening. Dad says he has the 'green thumb,' whatever that means."

"Beth is pretty good herself," volunteered Keith, who had joined us on the garden path. "Of course, she's a girl and only eight, while I'm eleven, so I did help her. Beth is picking you some marigolds; let me pick you some of my sweet peas and snapdragons. Here are some stocks, too. We're just learning to garden; next year we hope to have lots of flowers."

As I expressed my thanks to my young friends and made my way to the gate, with my arms full of blossoms, Mrs. Morris joined me.

"I'm glad my children have enticed you in to admire their flowers," she said as she greeted me. "They are very proud of their gardens. You see, they were always cutting flowers from our garden for their friends, and there seemed no reason why they shouldn't, for we have so many. Very often, though, their father was saving something special for the flower show and they were sure to choose those flowers. Besides, little feet can soon play havoc in a flower bed. So we thought of letting them have their own flowers, and you'd be surprised to know how much pleasure they have taken in caring for them and watching things grow."

"Yes," I said, "I was just remarking that if Dad and Mom didn't watch out, it would be Beth and Keith who would be carrying off all the prizes at the show!"

Mrs. Morris smiled. "If children don't learn to garden while they are young," she said, "they are not likely to care much for it later on, and I do think that those people who have never known the absorbing interest of a garden miss one of the biggest joys in life."

"Well," I assured her, "you don't need to worry about Beth and Keith. You've started them on a hobby which will never cease to give them pleasure."

The motives that prompt a man to put on a brave front when the sources of income are shot to pieces spring in these days from the finest virtues. If we raise triumphal monuments and burn perpetual lights in recognition of Unknown Soldiers we should do as much in honor of the unkown poor.

—*John B. Langstaff, D. D.*

Youth at Work in the Church

MAX VESTAL, Box 792, Elon College, N. C.
MISS ANN TRUITT, *Associate*

LETTERS FROM CAMP DIRECTORS.

JUNIOR CAMP.

Hi Juniors!

School is almost over. Let's go to camp! June 3-7—days packed all full of new adventures, Christian fellowship and lots of fun. Timothy Chang will be among many outstanding leaders who will be on hand to make our camp more complete. There'll be swimming, nature study, crafts, games, hikes, also. The price is low ($6.50) and the water will be warm, so shake the dust off those camp clothes and meet us at Camp Crabtree.

CARL & RACHEL WALLACE.

* * * * *

LETTER FROM THE WISSEMANS.

Dear Friends:

Summer time is family time—a more leisurely time when families can do things together.

Our Family Camp at Crabtree, June 8-10, affords a wonderful opportunity for families to work and play together. From the first moments of exploring camp on Friday afternoon until the closing meal at noon on Sunday, families share the varied activities of the camp. There are moments of fun—singing at the tables, participating in games, listening to stories, hammering out a bracelet, making blueprint pictures, modeling in clay; moments of fellowship sharing in the discussion of family problems, eating in family groups; moments of worship—at breakfast, at Sunday morning worship service, at the close of a full day just before taps. Added together these moments equal an unforgetable week end.

We invite you to the Family Camp! It will be an experience your family will long remember.

Sincerely,

GRAHAM & BILL WISSEMAN.

Camp No. 3, Crabtree State Park, Cary, N. C. (Between Raleigh and Durham on No. 70). June 8-10, 1951.

* * * * *

NOTICE.

The Young People's Missionary Society of Burton's Grove Congregational Christian Churches invites the members and friends of the churches in the Waverly District to hear Rev. Richard L. Jackson, speak in the Burton's Grove Church Tuesday, May 29 at 8:00 p. m.

MRS. G. C. BRITTLE.

* * * * *

RELAX WITH MAX.

These camps are beginning real soon down at Crabtree. You'd better perk up and take notice, or you may be left out. Don't forget the Junior High Camp, June 10-16, Rev. and Mrs. Mark Andes, Directors, and the Southern Senior Camp, July 1-7, Rev. Duane Vore, Director. This family camp should be a real treat. Why don't you kids pack up your stuff and bring Mama and Pa with you?

* * *

The tregedy of a flea is that he knows for a certanty that all his children will go to the dogs.

Pants—Trouser's country cousins.

The cemeteries are filled with people who though the world couldn't get along without them.

Is a sleeping bull a bull-dozer?

* * *

School is just about out and all the teachers have suddenly realized that we are not going to complete the work we should have, so they are giving us extra term papers to write. Can't you just see the satisfied grin of the teacher hanging onto the end of a fishing pole?

* * *

This is spring, when, I am told,
Man's fancy turns to love.
Where's it been?

LETTER FROM KODAIKANAL.

(Continued from page 8.)

ing their own donations of food and money. It now appears that the best bet is to buy this Multipurpose Food from the Meals-for-Millions Foundation in Los Angles and ship that. It seems that it is the most useful kind of food per unit of shipping space; the Government will definitely let it in duty-free; and the country people, countrary to our experience in China, do not mind the taste and will be glad to eat it. Its usefulness is as a high-protein and vitamin supplement to whatever grain ration is available, especially for mothers and babies, school children, and the sick.

Meanwhile we hear of certain things—in addition to China's generous offers of rice—that help offset the disappointing news from Washington. In one mountain area, the bamboo groves, which only flower once in sixty years or so, are producing seed this year, and this "bamboo rice" is quite nourishing. In other grassland areas the people are digging up ant-hills of a certain kind of ant which stores the seeds of wild grasses; and they sometimes find a basket or more grain in each ant-hill. The best news, of course, is the month-long rains, unprecedented for this time of year, which have actually filled the reservoirs in some places, so that crops can be planted, if seed is available, and ready for harvest by mid-summer. None of this God-given famine relief is despensed on a "half-gift, half-loan" basis, or with stipulations that transportation and distribution will have to be made at India's expense but supervised by outsiders to see that God is given full credit for it, or sold for money to be used to help provide strategic materials for somebody else's defense. I forvently hope that the church will take their cue from God rather than the American Congress in their efforts for charity and uplift; and I shudder a bit when I think back at some of the things we were doing in China. No wonder the Communists were not much impressed with us!

Speaking of foreign domination, somebody challenged my statement last time that India has been under foreign yoke "for centuries." When I studied history I thought that India lost her independence only two hundred years ago, when the British invaded. Then when I read into the background of the Hindu-Moslem strife I discovered that the whole Mohammedan culture here represents an invasion from the north, several centuries ago, by Tartar military conquerors whom the Indians always regarded as foreigners and resented. But since coming here I have found that the general mass of common people have always looked upon the Aryan or Indo-European invaders of three thousand years ago as foreigners. This is especially true here in the South where the Aryan influence is weakest and the original Tamil culture is still indentifiable as such. But the higher castes have always been these Aryans, and you can tell to some extent the social rank of a man by the lightness of his skin. A lighter-skinned better dressed man

(Continued on page 15.)

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

THE RESTORATION OF JERUSALEM.

Lesson X—June 3, 1951.

Memory Selection: *They that wait for Jehovah shall renew their strength, they shall mount up with wings like eagles, they shall run and not be weary, they shall walk and not faint.* Isaiah 40:31.

Lesson Text: Ezra 1:2, 3; 6:14-16; Nehemiah 4:6; 8:1-3.

Devotional Reading: Psalm 126.

The "displaced persons" and "prisoners of war" were going home again. After a long exile in another land, a great and big-hearted king, Cyrus of Persia, set them free and started them on their journey. Furthermore he gave them the sacred vessels that Nebuchadnezzar had taken from their Temple years before. It was all to good to be true. As the Psalmist sings in Psalm 126 "When the Lord turned again the captivity of Zion, we were like them that dream. Then was our mouth filled with laughter, and our tongue with singing . . . the Lord hath done great things for us, whereof we are glad." It should be stated, however, that all the exiles did not return at the same time, and some of them never did go back to their native land.

When they returned, they faced a hard and heart-breaking task. Their homeland lay in ruins; they had neithe Temple, walls, or houses. But note this—*the first permanent building was a shelter for their altar.* On the very spot where once the great brazen altar had stood in Solomon's Temple, that set up an altar and made ready for the Feast of the Tabernacles! They put God first. To be sure the Temple itself was not rebuilt until some years later. But they did first build a shelter for the altar.

And then, later under Nehemiah's smart and strong leadership, they rebuilt the walls of Jerusalem. That is a story in itself, that has much practical help and inspiration in it for people who are trying to rebuild their homes and nations after the ravages of war. But more of that later.

The lesson covers a long period of time and much Scripture material. Perhaps the best thing to do in this case is to suggest some of the truths which the lesson as a whole embodies.

There is first of all the witness of these people to the fact that God must have a place in rebuilding a nation. Desperate, impoverished, weakened, sick, beaten people struggle back home, and the first thing they do is to put up an altar and thank God for his mercies. There is something stirring and also significant about this. Those who have most are often least grateful. Out of suffering and seeming disaster come songs and praises.

Then there is the lesson of unselfish leadership. This fellow Nehemiah was a grand man. He had a "soft job" as cup-bearere to the king, but when he heard about the situation at Jerusalem and the condition of his fellow-countrymen he gave up ease and security and cast his lot with that of the captive Jews. He made the long journey to Jerusalem and lead the people in the rebuilding of the walls. He gave of his substance and his service and himself unstintedly. He was a symbol of many men and women who have given themselves to their country and who have served at great personal sacrifice. Washington was such an one.

Here too is a lesson in cooperation. The people "had a mind to work." They worked together as one man. In a time of difficulty and danger they pulled together. There is too much division in our nation in this time of national peril. We need more unity of spirit and of action against a common foe. There is someting for each of us to do and we ought to work together as a team.

We see the place which the Scriptures ought to have in the life of a nation. As important as was the work of Nehemiah the practical man of affairs, the work of Ezra the scribe was just as important. It was he who brought before the people the Scriptures, and reminded them of the importance of religion in their national life. Robert Ripley the well-known author of the "Believe It or Not" stories, said just before he died "I have traveled in more than two hundred countries and mingled with the religions of many people—so believe me please when I tell you that the greatest moral force on earth is the Bible!" Wendell Philipps once said "The answer to the Shastas is India; the answer to Confucianism is China; the answer to the Bible is the Chris- the answer to the Koran is Turkey; tian civilization of Protestant Europe and America."

Based on "International Sunday School Lessons;" copyrighted 1951 by Division of Christian Education, National Council of the Churches in the U. S. A.

THE SUN'S PULPIT.

(Continued from page 5.)

came a moral relativist too, and so introduced homicide into the world. He didn't believe in the finality of standards either. Right was simply what the stronger could get away with.

Quite a long time after Cain, a decendant called Hitler gathered his generals together and said, "We're going to invade Poland. Never mind about the morality of it. I'll give a propagandist justification of the move; and no one ever questions the victor as to whether he was right or not." The consequences we well know. The same thing happened in our generation as had happened in Cain's, only on a wholesale dimension. The decendants of Adam and Eve had completely filled the earth, in Hitler's day, so there were vastly more to suffer the inflictions of a powerful moral relativist, who never asked, "What doth the Lord require?" but only, "What can I get away with?"

III.

Now, may I submit it as my belief that the great affliction burdening the world of the present is just this disease of moral relativism? By advances in technology we have simply magnified a million-fold the evil potential of this disease in men. It is because the world at large recognizes no final standards, that we have undergone the agonies of two world wars and are writing the script for a third. We have been incomparably the most murderous generation in history. In the past half century, we piled up war casualties to the sum of 150 million. The total casualties of war, from the 11th to the 20th century was something like 18 million. Moral relativism has brought us to the very brink of an abyss we sarcely dare to peer into. It is not a happy plight to be in, merely for the privilege of by-passing what the Lord requires.

But increasing numbers today are giving thought to this issue. In the light of the mandates of God there is much, surely, needing to be refashioned. But here we are in the heart of a college community. It is as well to begin at home. What doth the Lord require of higher education? Educators seems to be never so confused, as now, to decide what education means? Some of them think it time to seek answers where once the schools looked for guidance. They are turning wistfully to religion. Across this land, this summer, educators and students will meet in conferences, and the theme that will occupy a vast proportion of them will be, "The place of religion in higher education."

The majority opinion in high academic circles has been that religion, as such, has no place at all, except as an extra-curricular thing. Many universities operate under a charter forbidding instruction about God. The reason given is that our citizenry are too divided in opinion on this subject to warrant any positive treatment in the classroom. We have too many Protestants, Catholics, Jews, etc., to make it practicable. Of course, they teach political science, and even courses on Communism, respite the fact our citizens are part Republican, part Democrats, part Socialist, and a few even Anarchists. But religion must not be taught!

A few years ago the President appointed a Commission to study the educational situation of the country, and its needs, and to bring in a report. This was done late in 1948. Among other things, the Commission predicted a student population in 1960 of 4 million, as against a present 2,430,000. Some 900,000 of this latter figure now attend private colleges, most of them church-related. The Commission reported that it was not expected that this student increase in 1960 would be felt in the private colleges; they would remain static, or possibly diminish. It was implied that they probably should diminish. These are the schools where, from the beginning, it has been held important to consider, "What doth the Lord require?" as a matter of educational policy. But these little schools are not to prosper, according to this report. There is no reason why they should, from the viewpoint expressed by the Commission. For religion is not really indispensable, in education, or life, they infer. Some people derive a satisfactory code of ethics from religion, but others derive it from philosophy, and still others merely from the democratic ideal of living. Religion is not important, really. So we infer from the President's Commission.

But there are a few of us who yet hope and pray that the 900,000 students of the colleges concerned with what the Lord requires, may yet leaven the lump of our tragedy-laden society, and redeem even the educational system of the land from the chaos of its present futile flounderings. And, here and there, a Micah raises his voice in the wilderness, and gets more than polite hearing.

Let me summarize the message of one—Dr. George A. Buttrick, erstwhile Congregationalist, who "went Presbyterian." At a convention of educators a few year ago he haid some things which I wish could be emblazoned on the hearts and souls of every intelligent citizen of our land (Quoted from *Christian Education,* March, 1947):

"Too much of our education," he said, "has issued in 'ambition,' has become purely 'careerist;' and success is its god; it holds in derison true civilization, with a thumb at its nose, but no prayer on its lips. It strives to serve our cult of trade, which reaches out with itching fingers; or our cult of science, which has riveted our eyes on things; our cult of the flesh, that has left our souls in desolate loneliness. In our separation of church and State we have let education become the ward of the state, and life become secular. . . . And secularism has its peculiar doctrine of God: perhaps he is, and perhaps he isn't; perhaps he is only the reflection of your face in the windshield as you drive through a rainy night. Teachers may decide that for themselves when Sunday comes; but education by and large can ignore God, or relegate him to a casual mention. . .

"But the most distored doctrine of secular education is the doctrine of man. It runs: 'Man is born free, but is everywhere in chains, so education must liberate him; set him free politically, and he will vote himself into heaven; set him free pedagogically, and even in the kindergarten he can write his own curriculum with the left hand while playing with blocks with the other hand; set him free scientifically, and he will build a stream-lined aluminum paradise; set him free psychologically—his only trouble is a few inhibitions—and he will soon become a radiant personality. For man is an angel in process of liberation. All he needs is facts and still more facts. Information will, of course become knowledge, and knowledge will somehow become wisdom. . . . Progress is the word. It leads apparently to the grave, or perhaps to a burnt-out cinder-planet, but let us ignore this fact! Up with progress; on with evolution and freedom!

"Where to begin," asks Buttrick, "in all this farrago on nonsense? Man is not free, for he is born in the will of the Creator. He is not an angel, but a devil-angel, with mysterious power to help or hurt his own evolution. There is a cleft in his will, not healed by a Higher Power. . . . Secular education will not save him . . . and perhaps no slogan is more vulnerable than that: 'What we need is more education!' Only God can save him; only God can remake him. Perhaps not even God can do it, unless God stoops to earth to speak our tongue, and to lay hands upon our tragic hurt. . . . The end of secular education is the obscenity of the atom bomb, or a blackening corpse beside a burnt tank in a desert. . . .

"We long for the day when colleges will have the grace and courage to say 'Men cannot live without faith; faith is the inner sight, and God's revealing is the light which enables the inner eye to see. The secular faith is false; history shows it to be a temporary eclipse; and the soul's shudder proves it to be a slander. Therefore we propose to gather education into a kindling faith. This school will keep a rigorous honesty of mind, sense of beauty, and training of the will. . . just because we avow the faith of Jesus Christ.'

"Church colleges," Dr. Buttrick says in conclusion, "sometimes despised as the poor cousins in the educational family, may perhaps have their 'children of light' who will yet save the whole family from darkness."

IV.

I sometimes hear people who ought to know better, ask the question, "Why maintain our church colleges any longer?" The primary reason is that they remain the only institutions of higher learning in the land where it is deemed important to ask, "What doth the Lord require" of an educated man or woman. I confess that there are Christian ideals which not even the church-related colleges measure up to with fidelity. It takes more than required courses in Bible and Religion to make a Christian college. But in this day when leaders in our secular universities are beginning to insist that a larger place be given to religion, both in the cur-

(Continued on page 15.)

The Orphanage

J. G. TRUITT, *Superintendent*

Dear Friends:

What a fine report we have for you this week! I am so grateful, as I know there are monthly bills here right now which have to be carried over into the next month. So these good contributions make me glad.

If each Sunday school in the convention contributed monthly I would have to report on an average more than forty-five Sunday school each week. What a fine, long list that would be!

Well, I am telling you, we had two wonderful services this past Sunday—one at Apple's Chapel, and the other at Mt. Zion. These are two live churches. One is served by the Rev. John R. Lackey, the other by the Rev. W. W. Snyder. At Apple's Chapel there was a brief and beautiful program rendered by children of that church honoring mothers. Following them came our orphan children with their songs, and biblical dramatizations. Our little children had no mothers there to see how beautifully they did, no fathers, except the fathers and mothers in the congregation who with others all over the Convention have taken up these children to be their parents. Both groups of children did well, and we could all be so thankful that all of them are being given the proper religious training, and loving care. On the lovely church lawn all ate a bountiful church picnic dinner, and everyone seemed so happy. I was impressed with the compliments paid our little folks, and the joy the people seemel to get out of making them happy.

Then we hurried away to Mt. Zion for a 2:00 o'clock service. The church was packed and waiting. And although our children were accustomed to rest after Sunday dinner they gave strict attention to their work, and measured up equally as well as in the morning. The churches were filled at both places, and the people responded generously. Here are two young ministers that are a credit to their home churches, their college, our own Elon, and to the influential pastorates which they fill. May God bless them with good success and the devotion of their good people.

Today Mrs. Truitt has gone into Burlington to buy Bob Kinch a graduating present. This will be from the Truitts. John, Jr., has had the pleasure of lending him his dress clothes for some senior class occassions, and Bob can really look the part. He will be going to college soon. I wonder how many other graduating presents, or gifts he will receive. Also I wonder if some benevolently minded person will not help us help him through college. Well, I have every reason to believe the church will be proud of him. I wish he had chosen Elon, but having had so much to do with electric milkers, and water-pumps and farm machinery it was hard to keep him from deciding for State College in Raleigh.

A minister looking over the Orphanage, seeing our boys and girls, and having the ways of this institution explained to him remarked that many children were better off here than in some homes. May be true, although however humble a home is if it has the spirit of Christ in it nothing else can take its place.

JOHN G. TRUITT,
Superintendent.

Donated Commodities for the Week.

Mrs. W. R. Dees, Halifax, Va.: Box of clothing.

* * * * *

REPORT FOR MAY 19, 1951.

Sunday School Monthly Offerings.

Amount brought forward		$ 5,502.42
Eastern N. C. Conference:		
Hope Mills S. S.		6.30
Eastern Va. Conference:		
Liberty Spring S. S.	$ 20.00	
Oakland S. S.	15.00	
Spring Hill S. S.	7.90	
Windsor S. S.	20.00	
		62.90
N. C. & Va. Conference:		
Greensboro, First	$ 47.13	
Long's Chapel S. S.	7.37	
Tryon, Ersk. Mem. S. S.	10.00	
Calvary S. S.	30.00	
		94.50
Valley Va. Conference:		
Bethel S. S.	$ 2.00	
Linville	14.45	
		16.45
Total		$ 180.15
Grand Total		$ 5,682.57

Special Offerings.

Amount brough forward		$ 8,674.74
Mrs. C. C. Duke	$ 50.00	
Mt. Zion Church, Special Offering	88.14	
Gray Lumber Co., Mr. Garland Gray	250.00	
Lawrence S. Holt	150.00	
Apple's Chapel Church, Special Offering	86.31	
A Friend	15.00	
A Friend	9.00	
Mrs. H. O. Morris, A Memorial	7.50	
Special Gifts	130.00	
		785.95
Grand Total		$ 9,460.69
Total for the Week		$ 966.10
Total for the Year		$15,142.63

No man is worthy the honored name of a statesman who does not include the highest practicable education of the people in all his plans of administration. He may have eloquence, he may have a knowledge of all history, diplomacy, jurisprudence; and by these he might claim, in other countries, the elevated rank of a statesman; but, unless he speaks, plans, lobors, at all times and in all places, for the culture and edification of the whole people, he is not, he cannot be, an American statesman.

—*Horace Mann.*

MEMORIAL GIFTS

"Instead of Flowers"

Dr. John G. Truitt
Christian Orphanage
Elon College, N. C.

Dear Dr. Truitt:

Please acknowledge the enclosed $.................... as a memorial gift sent to the Christian Orphanage in lieu of flowers in memory of:

....
(Name of Deceased) (City) (Date of Death)

....
(Survivor to be Written) (Address)

Name..

Address...

W. S. C. F. SEES SAME FRONTIER FOR "HOME" AND "FOREIGN MISSSIONS."

The World's Student Christian Federation held a Consultation at Rolle, Switzerland, during April, on the "missionary and ecumenical responsibility of the Student Christian Movement Today." There were some forty participants from various countries. Among those were student and senior leaders of the national Student Christian Movements, experts in evangelism and foreign missionary work and leaders of the ecumenical movement.

The Consultation was carried on around three main subjects: (1) the Place of Evangelism in the Christian Faith; (2) the Place of Missions in the church; and (3) the Theological Foundation for the Integration of the Missionary and Ecumenical Movements.

A document produced during the meeting and stresing the subject of "Christian Frontiers" emphasized that while "for a Christian witness there is a frontier wherever there is a man who does not believe in Jesus Christ," it is nevertheless essential to recognize that people are not individuals in the abstract but men and women, living in a particular sociological, cultural and idealogical environment and it is in the environment that they must be met.

"Frontiers of Christian witness," the document said, "can be described in terms of (1) Frontiers of the oncoming society, i. e., all points at which history is being shaped, especially points of actual and potential revolutionary tension. These include the following realms of action and life: political and economic, industrial and technological, cultural and educational;

"(2) Frontiers of the mind, i. e,, all points at which ideological and intellectual forces are at work for shaping the human intellect and culture, especially points of intellectual transformation and growth. These include the following forms of thought: political and religious ideologies, the arts and literature, nature and applied sciences, social sciences."

Geographical factors, the document maintained, are no longer of primary importance in matters of Christian witness. "It is clear," it stated, "that at the present moment the frontiers present basically the same character throughout the world and the task to be performed has the same fundamental requirements. Any separation between home and foreign missions except for foreign purposes weakens effective Christian witness. . ."—*E. P. S.*

CONVENTION OFFICE.

(Continued from page 6.)

next summer will be the Rev. Clyde Orville Koon of Belew Creek, North Carolina, the Rev. H. S. Hardcastle, Chuckatuck, Virginia, and the Rev. W. J. Andes, Winston-Salem, North Carolina.

THE RURAL MINISTERS SCHOOL AT V. P. I.

It is the purpose of the Virginia Summer School for Rural Ministers to bring added strength and vitality to the rural churches in Virginia. In this day of rapid change and of great tension, the church is called upon for a constantly increasing service in the lives of its members. Some years ago Dr. A. D. Mattson said, "The Church that is facing and helping solve the problems of life is not going to be abandoned. We must not secularize religion, but we must spiritualize the secular. Religion will not long survive as a 'tack on' to life, but Christianity will survive as the Way of Life."

It is the purpose of the Virginia Summer School for Rural Ministers to help make Christianity the Way of Life in Virginia. This school is nonsectarian. It brings together church leaders and outstanding ministers from many different communions. It is held on the campus of the State College of Agriculture. It focuses attention on the outstanding issues influencing the lives of rural people and demanding the attention of all Christians. Attendance at this school keeps ministers in touch with the most progressive and effective rural church work being done throughout the state; it acquaints those in attendance with the newest and best literature in the church field; it brings them in touch with the greatest rural church leaders in America; it provides a wealth of material with which to work, and gives an inspirational impetus which sends men back to their chosen work with a new sense of dedication.

Total cost of this school including board, room, and registration is $15. This is often covered by scholarships. The charges are the same for a minister or his wife. Facilities are available only for those desiring to attend sessions regularly. If interested write the Convention office at Elon College for further particulars.

LETTER FROM KODAIKANAL.

(Continued from page 11.)

will order a dark-skinned Tamil to yield the best seat on the bus to him. The first Portuguese Catholic missionary in Madura, four hundred years ago, got his start by dressing like a Brahman and acting like one, and claiming to be a sort of super-Brahman, with a more authoritative mesage from the Gods than theirs, showing as proof of his claim that his skin was even whiter than theirs. We Protestants think it unfortunate that this standard-bearer of a new religion should have set the precedent of such snobbishness. But we, in maintaining our foreign standard of living, appear to the common people to be putting on the same airs as the British "masters," and evoke in them the same subservient scraping and groveling, so that they automatically get up and offer us the best seats on the buses too. That is what I mean by the problem that comes from the Indian slave-nation psychology, and you may be sure that it is a tough one!

Best regards to all
FRAN & ED RIGGS.

THE SUN'S PULPIT.

(Continued from page 13.)

riculum, and in the total philosophy of higher education, we of the Christian colleges should give a convincing demonstration that this trend is right. Let us strive to graduate students who know what the Lord requires, and are disposed to do it, whether they go from our campus as teachers, farmers, chemists or preachers. In short let us be Christians in deed, as we are in name.

We, at least never entertained a doubt as to the validity of the Christian evangel. But sometimes we are apolgetic in heralding it. We do not debate the validity of God-given directives, though we sometimes permit them to go by default. Some years ago, at one of the great ecumenical conferences, the challenge was issued, "Let the Church be the Church." We may well paraphrase that slogan: "Let the Christian college be truly Christian." Let it be Christian, unashamed. Let it stop trying to ape the patterns of the "big university," whether in curriculum or extra-curricular activities. Our supreme function is to interpret higher education in terms of Christian vocation. It is to produce "children of light" who will truly help "save the whole family from darkness."

PRAYERS ARE ANSWERED

By REV. KENNETH M. LINDNER

" . . . Men ought always to pray, and not to faint."—Luke 18: 1.

BUILDING SITE
The EUTAW COMMUNITY
CHURCH
CONGREGATIONAL CHRISTIAN

Left to right: Rev. H. E. Robinson, Supt. W. T. Scott, Mrs. Kenneth M. Lindner, Rev. Kenneth M. Lindner, Dr. W. B. O'Neill, Mrs. J. G. Truitt, Mr. S. R. Waterfield, Mrs. W. T. Scott.

Prayers are answered. But not all are answered quickly. It has been said out of the wisdom of Christian maturity that often the petitions of young Christians are answered—swift as angel's wing—because our Heavenly Father would teach the babes in the faith to have confidence. But the thought has also been suggested that the prayers of those older on the road have the answer delayed—because God would have those of greater maturity to learn patience.

All in the household of faith are given things to stir our souls, problems and difficulties beyond our own wisdom, and the reason is that our Heavenly Father would make us feel our dependence upon him that we might drop to our knees and ask him for help from the stores of grace his hand is ever open to bestow. If life were but a plain of ease there would be nothing to develop moral fibre, nothing to cause exercise and development; climbing the hills of life's difficulties and working out the problems with the wisdom that comes from seeking God, makes for spiritual substance.

Prayers are answered; not always in the way we ask, but when we really spend time in the presence of God there always is the adjustment of our own spirits—perhaps we change our requests, perhaps we see that those things we asked for were not the best for us. We can change from a request that has a selfish root to a prayer that has the breath of asking for the blessing of others.

Prayer is not clamoring to make God take notice of what we want; prayer is the communion of a soul talking out his heart to God, who knows already what is best. The purpose of prayer is not so much to change God to our will as it is to change our will to the mind of God.

Prayers are answered. Sometimes swiftly the answer comes according to our asking. Sometimes the answer is "No"; sometimes our enlargement of understanding from gaining the mind of God in the prayer chamber, will cause us to ask for something different and better. Sometimes, for our profit and patience, God answers, "Wait, keep on praying, but wait."

(See article on page 2)

HISTORICAL SOCIETY. 1956.
Convention of Congregational Christian Churches.

Elon College Library

1844 - Over a Century of Service to the Denomination - 1951

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME CIII RICHMOND, VA., THURSDAY, MAY 31, 1951 NUMBER 22

Elon College Library X

Moonelon Becomes Property of Southern Convention

An ideal spot for youth conferences and other Convention gatherings, Moonelon is the gift of Mr. and Mrs. W. W. Sellars, of Burlington, N. C. Pictured above are the swimming pool, lake and out-door chapel. See page 2.

News Flashes

Ministerial Students graduating from Seminary are: From Duke Divinity School—Timothy Chang and William P. Smith.

Superintendent Wm. T. Scott delivered the Commencement sermon at the Ramseur High School Sunday night, May 20th.

Young men now studying at Seminary include: John Graves, Hartford; Wm. T. Scott, Jr., Yale; Baxter Twiddy, Chicago.

Dr. Roy C. Helfenstein, pastor of our Richmond Church, celebrated his birthday on Tuesday of this week by visiting his cottage in Delaware.

Congregational Christian Ministerial Students and Religious Education majors graduating at Elon College this year are: Paul Varga, Fred Allred, William Tolley, Bland Leebrick, Miss Melva Foster, and Mrs. Sara Foster Dodson.

Rev. R. L. Jackson will be the speaker at a fellowship supper sponsored by the Women's Fellowship of the Richmond First Church on Friday evening, June 8. After the supper, Mr. Jackson will show slides of his work while in China.

Tomothy Chang of Shaowu China, our Chinese friend who has been such a great inspiration to us of the Southern Convention, graduates from Duke Divinity School, Durham, North Carolina, on June 4th. Any of his friends desiring to remember Timothy on this happy occasion by letter or gift may address him c|o Supt. Wm. T. Scott, Elon College, N. C.

MISSION FUNDS NEEDED.

We are entering the final month of *Mission Period.* The Mission Board needs funds very badly in order to fill commitments. Churches which have not sent their Easter offering, or which have not paid their Mission Apportionment are urged to do so at once. Great needs are present at home and abroad. Your gifts for Christian Missions at this time will be much appreciated. Send your gifts to the Southern Convention Office, Elon College, N. C.

VIRGINIA WOMAN NAMED "OUTSTANDING ALUMNUS."

Mrs. Clark F. Cullers of Front Royal, Va., former resident of High Point has been named as Elon College's "Outstanding Alumnus of the Year." The choice was announced and award presented by Dr. L. E. Smith, Elon president, at the annual alumni banquet, which concluded Alumni Day exercises.

Mrs. Cullers, who is the former Miss Lucile Johnson, is a native of Alamance County and was a resident of High Point for many years. She was graduated from Elon College with the Class of 1918 and was employed in Burlington for some years by the Federal Saving and Loan Association, later accepting a position with a High Point firm. She still later accepted a position with High Point College and remained there untill about three years ago.

MRS. CLARK F. CULLERS

She was then married to the late Clark F. Cullers, prominent business man of Front Royal, Va., and removed to that city. Mr. Cullers died about two years ago, and since that time Mrs. Cullers had devoted her attention to her extensive business interests there, still finding time for participation in numerous civic, religious and educational activities.

She has been an official for Virginia in the Women's Field Army of the American Cancer Society, has been active in the affairs of her church and has been much interested in educational improvements. She has been particularly active in behalf of Elon College.

How lucky I am! Whenever I make a mistake people are sure to discover it.

—*Confucius.*

SOUTHERN CONVENTION RECEIVES MOONELON PROPERTY.

(See picture on page 1.)

Through the generosity of Mr. and Mrs. W. W. Sellers of Tarleton Road, Burlington, N. C. the propetry near Elon College, N. C. known as Moonelon, becomes a conference center for the Southern Convention of Congregational Christian Churches. In deeding this property to the convention, the hope was expressed that this gift would be used by the Convention and all its agencies to forward the educational and recreational activities within its program.

Emphasis will be placed on creating a center for youth conferences. The Convention holds several of these each year at various locations. As soon as possible facilities at Moonelon will be developed to take care of these young people's gatherings.

The property consists of about twenty-two acres of land upon which there is a two acre pond, a large concreate swimming pool, a two story dwelling, and a care-taker's house. Elon city water and electricity serve the property.

To the above improvements the Convention plans to add a spacious dining and assembly hall, weatherproof cabins, recreational area, out-of door chapel, and such other units as maybe deemed necessary.

A temporary committee to manage the property and to make initial development plans consists of Dr. Wm. T. Scott, Dr. John G. Truitt, Dr. L. E. Smith, Mr. George Colclough, all of Elon College, Mrs. W. E. Wisseman, of Greensboro, Dr. Stanley Harrell of Durham, and Rev. Henry E. Robinson of Burlington.

During World War II Moonelon was used for recreation by the Air Force Training Unit at Elon College. Children's camps, family gatherings, and many church functions have enjoyed the facilities over the past few years. It is believed that the acquiring of this center will be a great stimulus to the youth program of the Convention. Grateful appreciation is extended to the donars in making available the property.

Can you think of a truly great heart that is empty of aspiration? There are times when we only reckon things; wealth and social position. Then things begin to slide down. And in the time of crisis we come to know a man by his aspiration, by what he hopes and prays for.

—*E. MacDonald Ross, D. D.*

LET'S BE SENSIBLE.

Now that we face the drafting of teen-agers below the age of 19, and both management and labor are to accept rigid regulation, and there are to be much higher taxes for everybody, and family life is to be disrupted to insure greater national security, why do we not, as a nation decide to be sensible about alcoholic beverages? Resolutions coming from various sources, have indicated what being sensible would mean.

It would mean action by the government to prevent the waste of grain and other essential materials in the continued manufacture of alcoholic beverages, which are really nonessential luxury commodities.

It would mean provisions in the defense program, both military and civilian, to insure against the loss of manpower, absenteeism, or other interruption of our productive capacity, due to the drinking of alcoholic beverages.

It would mean the end of any plan to encourage drinking among the members of the armed forces, either at home or abroad.

It would mean closing the facilities of interstate commerce, including newspapers and magazines, radio and television programs, to liquor advertising.

It would mean foregoing the use of alcoholic beverages, on the part of all citizens, so that we might improve our physical well-being, lessen traffic and industrial accidents, eliminate alcohol-caused crime and social disorders, and generally promote our national security.

If we are serious about our national emergency, and really mean business about promoting national security, we will be sensible enough to take steps now. As a start, Congress could appropriately follow the drafting of young teen-agers by protecting the men and women in the armed services from exploitation by the alcoholic beverage traffic, including distillers, vintners, and brewers; by banning all alcoholic beverages from armed service installations and prohibiting the sale or gift of alcoholic beverages to persons in uniform; and by requiring that ample provision of soft drinks, fruit juices, milk, and potable water be made available at all times.—*The Christian Advocate.*

Men must try and try again. They must suffer the consequences of their own mistakes and learn by their own failures and their own successes.

—*Lawson Purdy.*

GLEANINGS FROM THE MISSION FIELD.

The daily vacation Bible school idea has recently been introduced into the South African churches by the American Board.

The Marshall Island churches in Micronesia established a school on Ron Ron atoll in 1949. At the invitation of the churches three American Board missionaries serve on its staff today.

The Elende churches in Angola support a mission among the contract laborers in the fisheries near Lobito. They are this year also opening new mission work in a part of Angola never before touched by Christianity.

Recently in Istanbul, Turkey, a mixed congregation simultaneously sang the hymns in several languages. Harmony was perfect. Writes a missionary: "You can't do that with national anthems, but you can with hymns."

The Near East Mission reports that it could very well open work in Antakya, Turkey, if there were funds to support a missionary family. Antakya is the Antioch of Acts 11:26, where the disciples were first called Christians.

By law, chapel and religious education courses may not be required in Indian Christian schools. In Pasumalai, however, all non-Christian students (60 per cent of the student body) have elected to attend classes in Christian education.

The People's Government has given Christian institutions in China three choices: either become independent of foreign aid, or receive government subsidy, or become nationalized. The churches are choosing the firts plan, the schools and hospitals the second or third. It is estimated that prior to the order the churches were 25 percent self-supporting, the schools 50 per cent, the hospitals 75 per cent.

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

Editor..................Robert Lee House
Managing Editor.........John T. Kernodle

Departmental Editors—Convention, Wm. T. Scott; Missions, F. C. Lester; Women's Work, Mrs. F. C. Lester; Young People's Work, Miss Pattie Lee Coghill; Children, Mrs. R. L. House; Sunday School Lesson, H. S. Hardcastle.

Institutional Representatives—Elon College, L. E. Smith; The Christian Orphanage, John G. Truitt.

Area Reporters—M. W. Andes, W. J. Andes, J. Frank Apple, H. G. Council, Jr., Clyde Fields, Stanley C. Harrell, I. W. Johnson, S. E. Madren, Will B. O'Neill, Fred Register, P. H. Ricketts, Guy H. Veazey, R. A. Whitten.

Board of Publications—Duane Vore, Chairman, S. T. Holland, Secretary; R. C. Helfenstein, S. E. Madren, P. H. Ricketts, G. D. Colclough, Treasurer, ex officio.

SUBSCRIPTION RATES

One Year	$3.00
Two Years	5.00

Published by the Board of Publications, agent for the Southern Convention of Congregational Christian Churches, and printed every Thursday except the last in June and December by the Central Publishing Co., Inc., Richmond, Va.

Entered as second-class matter at the Post Office at Richmond, Va., July 25, 1922, under Act of March 3, 1879.

Remittances for subscriptions and notices of change in address should be sent to the Convention Office, Elon College, N. C.

All other matters of business should be addressed to The Christian Sun, 1536 East Broad Street, Richmond 19, Va.

General contributions should be addressed to the editor at Southern Pines, N. C., and should reach him not later than Wednesday of the week preceding date of publication.

Departmental material should be sent to the proper departmental editor, at the address shown on their page, and as early as possible.

The Christian Sun Subscription Blank

Dr. Wm. T. Scott, Elon College, N. C.

Enclosed will be found $3.00 ($5.00) for which please send The Christian Sun for one (two) year(s) to:

Name ....

Address ....

[ ] New ....

[ ] Renewal Name of Church...

THE EDITOR'S MESSAGE

An Open Door

(FOR HIGH SCHOOL AND COLLEGE GRADUATES)

On of the favorite and appropriate texts for baccalaureate sermons is this: "Behold, I have set before thee an open door, and no man can shut it." (Revelation 3. 8.)

That is a great text for young people. Education is one of the open doors for American youth. We have state universities and, more especially, we have our church-related colleges which beckon to our young people. We can thank God for these great open doors. They have not been kept open without great effort, generosity and sacrifice. Is it not folly to ignore such an open door?

HIGH SCHOOL GRADUATES

What school have you chosen to be your alma mater? Are you going to college, or are you in too big a hurry to earn money? Have you decided on your vocation? Have you given your pastor the opportunity to counsel with you concerning your education and your life work? Did you know that every church which raises the Sustaining Fund for Elon is entitled to a $100.00 scholarship for one of its young people? You are now ready to enter the door of higher learning. Rich friendships and new worlds of knowledge and experience lie beyond the threshold. Think twice before making the great refusal.

COLLEGE GRADUATES

What next? Marriage? Congratulations! Vocation? Godspeed! Fortunately, our country and our age offer diversified opportunities. Your vocation and avocation may be one and the same. In other words, you can do the thing you enjoy doing, and yet get paid for it! That is the glory of our civilization. There is no longer any excuse for vocational round pegs in square holes. The open door of vocational creativity is one of God's choice gifts to his children. "To serve the present age, my calling to fulfill; O, may it all my powers engage, to do my Master's will." The call to full-time Christian service should be heard and heeded by some of you.

POLITICS

Some of our young people may enter the portals of political science and one day take their places yonder on the banks of the Potomac. Our democracy does keep the door open for political aspirants. The various branches of our government offed remunerative considerations for specializing skills.

It is interesting to note that Dr. Dale H. Moore, president of Cedar Crest College, is advancing the idea that 18-year-olds, both men and women, be given the franchise. "If our young people are going to be called upon to fight for and defend their country," he says, "or drafted for industrial production, and if they are to prepare seriously for leadership, then they ought to have a voice in the making of those policies by which the country is governed.

"Moreover, I am convinced that an earlier voting age would help to develop, more quickly and more thoroughly, an interest in politics and a sense of responsibility toward American government."

Your Missionary Score

May brings to a conclusion our stated period of Missionary emphasis. Through worship services, sermons, talks by missionaries, missionary programs, and numerous articles in The Sun, we hope that many have come to a new awareness and appreciation of missions. All who have had such an experience will continue to study and pray about missions.

Has your church raised its apportionment for missions? How many have gone above and beyond it? Are all the Cent-a-Meal boxes in? Has the Sunday school participated in the offering for missions? Read Supt. Scott's article on "Apportionment Giving."

Time, the weekly news magagine, paused to note (in its issue of May 7) the accomplishments of Park Street Congregational Church in Boston. Dr. Harold J. Ockenga conducted an eight day Missionary Convention attended by nearly fifty thousand people in its various sessions. Fifteen years ago, when Dr. Ockenga became pastor of Park Street, the congregation was giving only $2,200 for missions. Last year they gave $143,465.95. This year they gave the grand total of $163,178.22. Mind you, this was not one conference, convention or association, but one missionary-minded church.

Have we made an honest, determined, enthusiastic effort to swell our missionary offering far beyond previous achievements? Funds are sorely needed both for home and foreign missions. We, who are among God's highly favored children, have a great opportunity and responsibility. We must not fail. All may have the happy experience of going the second mile in missionary giving.

ELON GRADUATES 140 SENIORS AT SIXTY-FIRST COMMENCEMENT.

Elon College closed its sixty-first annual commencement exercises by presenting diplomas and degrees to 140 members of the senior class in graduation ceremonies held in Whatley Auditorium at 10:30 o'clock, Monday, May 28.

The commencement address was delivered by the Honorable J. Spencer Love of Greensboro, chairman of the board of directors of the Burlington Mills Corporation. He was also one of four eminent men who were recipients of honorary degrees.

Elon College conferred the degree of Doctor of Laws upon Mr. Love and also upon the Honorable Edward J. Bullock of Oak Park, Ill., mid-western oil company executive, who has been active in civic and fraternal work for half a century; and Dr. Frank L. Eversull, education professor at Washington University of St. Louis. The Doctor of Divinity degree was conferred upon Capt. William W. Elder of Concord, Ga., an Elon alumnus and veteran of thirty-one years as a Navy Chaplain.

The graduation ceremonies Monday concluded a commencement program, which got underway with an Alumni Day program last Saturday that attracted several hundred former Elon students back to the campus. The baccalaureate sermon was delivered on Sunday morning at 11:30 o'clock by Dr. Albert J. Penner, pastor of the Broadway Tabernacle Congregational Church in New York City. The Elon Choir presented a program of vespers music on Sunday afternoon and then sang Mendelssohn's Elijah that night.

The graduating class of 140 seniors included representatives of ten states and the District of Columbia. North Carolina led with 106 graduates, followed by Virginia with 19 of the seniors. Other states represented were Pennsylvania 3, South Carolina, Iowa, New Jersey and the District of Columbia with 2 each, and Georgia, Massachusetts, New York and Ohio with one graduate each.

North Carolina Graduates.

Of the 106 North Carolina members of the Elon graduating class, the largest group hailed from Burlington and neighboring towns, with others scattered throughout the state. The Burlington graduates were:

Robert Anderson, Staley Avent, Shirley Baker, Edward Bjerk, James Bowen, Clarence Brown, Wallace Burke, James Burns, James Cates, Frank Copeland, John Efird, Hal Foster, Edna D. Garrison, Rebecca Garrison, James Hall, Hunt Hedrick, Doris Hinton, Maxine Keck, Wayne King, William Kivett, Elwood Leviner, Maxine Abercombie Lindley, Billy Love, David Love, James Loy, Larry McCauley, Alva Minor, Sarah Moize, Clement Moser, William Nall, George Patterson, Mildred Sharpe, Dolly Foster Shaw, Lawrence Sykes, Elmer Thomas, Marian Tickle and David Wicker.

The graduates from Elon College itself and other neighboring towns and cities included:

Clinton Anderson, Samuel Barber, Hughes Buckner, Theron Gilliam, Elna Doris Huey, Carey Matlock and Nash Parker, of Elon College; Ray McKenzie and Hovey Scoggins, of Gibsonville; Martha Ellen Johnson, Bryce Neese, William Pugh, Clenon Russell and Laverne Russell, of Graham; Edward Gray, of Haw River; William Luncan, Sarah Foster Dodson and Melva Foster, of Greensboro; Fred Bowman, John Foust and Harry Frazier, of Liberty; Pearl Bendall, Wilbur Crowder, Billy Mittelstadt and Tessie Taylor, of Reidsville; and Malcoln McCraken, Graham Womack and Wynona Womack, of Sanford.

Other North Carolina graduates were:

Sheffield Abell, Yanceville; Fred Allred, Ramseur; Jack Andrews, McLeansville; Dwight Apple, Henderson; John Barefoot, Benson; Roy Berry, Efland; Charles Bishop, Walnut Cove; Henry Borneman, Wilmington; Archie Brigman, Rowland; Edward Burkhead, Asheboro; Joseph Byrd, Buise Creek; G. C. Costelloe, Aulander; Ira Chrisman, Brown Summitt; Lela Hayworth Coletrane, Raleigh; Myrton Daniel, Durham; Samuel Dodson, Efland; William Foley, Leaksville; Arthur Fowler, Erwin; William Gabriel, Mount Mourne; Dorothy L. Garnett, Raleigh; Flora Gilbert, Dunn; Ronald Grinstead, Blanche; Zeda Grogan, Leaksville; William Harper, Henderson; Jean Harris, Roseboro; William Harris, New Holland; Morris Herring, Roseboro; Jane Hook, Prospect Hill; Muril Hughes, Brown Summitt; James Jones, Bolton; Ralph Long, Prospect Hill; Robert Oldham, Erwin; William Seawell, Snow Camp; Rodney Southerland, Mount Olive; Phyllis Tucker, Kannapolis; Jane Upchurch, Durham; Dwight Wall, Wendell; A. R. Wester, Broadway; Fleetwood White, Kenley; William Winstead, Roxoboro; and Carl Woods, Durham.

Out-of-State Graduates.

Out-of-State students in the graduating class were:

Dallas Berry, Norfolk, Va.; Walter Boyd, Patrick Springs, Va.; Jack Castle, Schoolfield, Va.; William Lavis, Washington, D. C.; Jane Lougherty, Newark, N. J.; Richard Gabriel, Cincinnati, Ohio; Lacy Gane, Bryn Mawr, Pa.; Albert Gravett, South Boston, Va.; James Hayes, Greenville, S. C.; William Hopkins, Hampton, Va.; Leroy

(Continued on page 13.)

Southern Convention Office

WM. T. SCOTT, *Supt.*, Elon College, N. C.

APPORTIONMENT GIVING FOR CONFERENCE YEAR 1950-51.

I have just been checking the apportionment giving record of our churches for this present Conference Year. I am troubled by the picture. I believe you will share my concern. Here are the facts!

The Conference Year 1950-51 is well over half gone. The enterprises and institutions owned, operated and sponsored by the churches of the Southern Convention are absolutely dependent upon the members of our churches for finaicnal support. The apportionment plan was established by our church fathers to give these enterprises and institutions needed funds with which to do our Christian work. The apportionment goals are within the reach of our churches, and most of our churches will pay their apportionment, we believe. But it is the delay of payment which hurts our total cause.

The financial reports of receipts received through the Convention Office printed in THE CHRISTIAN SUN show us clearly the limitations we are placing upon the causes of our church by delaying payments of apportionments, or "waiting until Conference time to pay."

Take Home Missions as an example: We are approaching the end of the Mission Period. Our churches are asked to contribute a total sum of $17,500 during the Conference Year 1950-51 for this cause. As of May 2, the payments for Home Missions total only $5,879.73 for a six-month period The monthly need for Home Mission Salary Aid alone is $1,156.50 in the Mission Board budget! This salary aid is assisting 29 churches which need our help if they are to grow into strong, self-supporting churches. For organizing and building new churches, the Mission Board needs nearly $5,000 per month if the need and applications are anything like met!

SOUTHERN CONVENTION OFFICE FINANCIAL STATEMENT

Convention Apportionment Contributions—Conference Year, 1950-'51, to May 22, 1951

EASTERN VIRGINIA CONFERENCE

CHURCH	*Home Missions*	**Foreign Missions*	*Christ'n Orphanage*	*Elon College*	*Chrs'tn Educ'n*	*Super-annuation*	*Conven. Fund*	*Per Cap. Dues*	*Minst'l Scholarship*	*Christ'n Sun*	*TOTAL*	*Due Balance*
Antioch			$ 21.50								$ 21.50	$ 308.00
Barrett's			10.05			$ 7.00					17.05	82.00
Berea (Nansemond)	$ 36.60	$ 36.60	50.00								123.20	402.80
Berea (Gt. Bridge)			35.00								35.00	561.00
Bethlehem (Disp.)	30.00	79.08	22.00	$ 10.00	$ 11.00	7.00	$ 15.00	$ 10.00	$ 5.00	$ 10.00	199.08	
Bethdehem (Nans.)	52.77	52.76	181.14	36.72							323.39	577.75
Burton's Grove	9.00	9.00	10.55	10.00		7.00	5.00	2.00	5.00	2.00	59.55	32.00
Centerville			17.00								17.00	79.00
Cypress Chapel			26.30								26.30	758.70
Damascus (Sunb'y)	75.00		75.00	75.00	11.00	13.00		12.00	10.00	12.00	283.00	103.00
Dendron	7.93	7.92	49.85	7.25							72.95	73.05
Eure	18.50	18.50	22.70								57.70	242.30
Franklin	285.00	190.55	200.00	122.50	45.00	40.00	154.00				$ 1 037.05	341.95
Holland	100.00		366.70	250.00	58.00		184.00				958.70	586.00
Holy Neck		110.00	158.00	140.00							408.00	362.00
Hopewell	6.61	6.61	13.60								26.82	98.78
Isle of Wight	15.00		25.00								40.00	210.00
Johnson's Grove			15.75								15.75	90.00
Liberty Spring	20.00	20.00	267.00	65.00							372.00	481.00
Mt. Carmel	42.23	42.26	135.04	49.26		27.00					295.79	424.25
Mt. Zion	15.00	14.00	27.00	15.00		7.00				4.00	82.00	31.00
New Lebanon			15.00	25.00							40.00	158.00
Newport News	112.91	133.16	490.04	492.10	120.00	150.00	240.00	30.00	25.00	30.00	1,803.21	788.93
Norfolk: Bay View	45.00	42.00	24.00	40.00	11.00	7.00	30.00	5.00	10.00	5.00	219.00	
Christian Tempel	275.00	275.00	10.00	200.00			400.00				1,160.00	2,904.00
First	40.00	40.00	79.50	30.00		22.50					212.00	497.00
Little Creek			48.00								48.00	72.00
Rosemont	285.00	400.35	500.00	200.00	50.00	81.00					1,516.35	1,364.65
Second	2.00	2.00	61.60								65.60	605.40
Oak Grove	25.00	25.00	13.89								63.89	211.11
Oakland	61.45	61.45	176.00	67.91							366.81	384.19
Porstmouth: Elm Ave.	25.00	25.00	40.00								90.00	405.00
First	27.44	27.42	94.45	15.31			107.00				271.62	690.38
Shelton Memorial	45.00		24.00	15.00			31.00	5.00			120.00	93.00
Richmond, First	75.00		178.22	110.00							363.22	448.00
South Norfolk		5.00	291.66								296.66	1,010.00
Spring Hill	8.38	8.37	23.85	5.96		5.00					51.56	155.44
Suffolk	125.00	125.00	350.00	122.26							722.26	4,118.74
Union (South.)	46.00	46.00	46.70	27.00	11.00	4.50	37.00	3.50	7.60	3.20	232,50	185.50
Union (Surry)	26.75	26.75	72.06								125.56	56.00
Wakefield	17.50	17.50									35.00	258.00
Waverly			20.25	30.35					15.00		65.60	734.40
Windsor	130.00	128.00	106.14	124.52	22.00	13.00	61.00	9.00		9.00	602.66	29.86
Totals	$2,086.07	$1,975.28	$4,394.54	$2,266.14	$339.00	$ 391.00	$1,264.00	$ 76.50	$ 77.60	$ 75.20	$12,945.33	$21.014.18

*Includes Relief & Reconstruction.

The Foreign Mission story is equally urgent. To date our churches have paid only $5,790.83 on the apportionment goal of $17,500 for Foreign Missions! The world needs Jesus Christ. As Christians, let us not neglect our commission to go into all the world with the Christian message of salvation and hope. Your best chance "to go" will be through your gifts!

The Christian Orphanage: Though a few of our churches have given very generously to the Orphanage, many churches have yet to pay their appor-

(Continued on page 10.)

VIRGINIA VALLEY CENTRAL CONFERENCE

CHURCH	*Home Missions*	**Foreign Missions*	*Christ'n Orphanage*	*Elon College*	*Chrs'tn Educ'n*	*Super-annuation*	*Conven. Fund*	*Per Cap. Dues*	*Minst'l Scholarship*	*Christ'n Sun*	*TOTAL*	*Due Balance*
Antioch	$ 92.04	$ 92.04	$ 126.63	$ 45.30	......	$ 30.80	$ 24.13	$ 8.00	$ 5.00	......	$ 423.94	$ 222.49
Bethel	66.04	34.00	49.47	73.80	......	24.00	27.95	6.00	9.00	......	290.26	193.74
Bethlehem	57.00	40.36	45.75	48.00	$ 16.00	16.00	24.67	3.75	3.25	......	254.78	211.22
Beulah	13.00	13.00	6.00	6.00	2.00	3.00	3.00	......	......	......	46.00	6.00
Concord	20.00	15.00	10.00	3.97	......	....	....	......	......	......	48.97	108.03
Dry Run	10.50	5.50	18.00	....	2.00	....	2.00	2.00	2.13	......	42.13	162.87
Joppa	4.00	....	....	....	......	....	....	......	......	......	4.00	67.00
Leaksville	....	....	79.00	50.00	......	....	69.00	......	......	$ 14.00	212.00	350.00
Linvelle	79.23	79.25	711.42	71.00	......	20.00	62.00	......	......	......	1,022.70	196.52
Mayland	....	....	....	....	......	....	....	......	......	......	....	195.00
Mt. Lebanon	18.00	....	23.00	23.00	......	....	12.00	......	......	......	76.00	119.00
Mt. Olivet (G)	43.83	43.83	92.86	17.47	......	11.00	15.00	......	......	......	223.99	80.87
Mt. Olivet (R)	28.17	23.18	24.30	10.00	......	9.00	....	......	......	5.00	99.65	88.65
New Hope	33.00	33.00	31.03	21.00	......	18.00	....	......	......	......	136.03	95.97
Newport	132.51	55.04	249.42	41.65	......	27.00	....	......	......	......	505.62	181.35
Palmyra	3.00	3.00	....	....	......	....	....	......	......	......	6.00	92.00
Timber Ridge	29.00	29.00	11.60	....	......	....	....	......	......	......	69.60	410.40
Winchester	150.88	192.60	93.06	75.06	......	....	126.00	......	......	......	637.60	672.40
Wissler's Chapel	....	....	....	....	......	....	....	......	......	......	....	144.00
Wood's Chapel	45.62	23.62	25.30	19.00	5.00	5.00	15.00	7.00	4.00	4.00	153.54	....
Total	$ 852.25	$ 632.42	$1,596.84	$ 505.25	$ 25.00	$ 163.80	$ 380.75	$ 26.75	$ 23.38	$ 23.00	$ 4,252.81	$ 3,597.51

*Includes Relief & Reconstruction.

WESTERN NORTH CAROLINA CONFERENCE

CHURCH	*Home Missions*	**Foreign Missions*	*Christ'n Orphanage*	*Elon College*	*Chrs'tn Educ'n*	*Super-annuation*	*Conven. Fund*	*Per Cap. Dues*	*Minst'l Scholarship*	*Christ'n Sun*	*TOTAL*	*Due Balance*
Albemarle	$ 75.00	$ 75.00	$ 56.25	$ 56.25	$ 15.00	$ 15.00	$ 45.00	$ 18.75	$ 3.75	$ 7.50	$ 367.50	$ 122.50
Antioch (C)	....	....	20.00	....	......	....	....	......	......	......	20.00	140.00
Antioch (R)	7.39	7.39	....	....	......	....	....	......	......	......	14.78	95.22
Asheboro	124.95	139.95	50.00	50.00	20.00	20.00	30.00	10.00	5.00	10.00	459.90	....
Bailey's Grove	5.00	5.00	....	....	......	....	....	......	......	......	10.00	100.00
Bennett	....	....	....	....	......	....	....	......	......	......	....	110.00
Big Oak	....	26.50	36.30	....	......	....	....	......	......	......	62.80	212.00
Biscoe	....	....	....	....	......	....	....	......	......	......	....	195.00
Brown's Chapel	7.84	7.83	16.85	....	......	....	....	......	......	......	32.52	177.48
Ether	35.00	25.00	20.00	15.00	10.00	10.00	20.00	......	......	......	135.00	95.00
Flint Hill (M)	16.11	13.20	20.00	2.93	......	10.00	....	......	......	......	62.24	82.76
Flint Hill (R)	....	....	....	....	......	....	....	......	......	......	....	145.00
Grace's Chapel	60.00	60.00	60.00	....	......	....	....	......	......	......	180.00	160.00
Hank's Chapel	119.32	119.31	402.82	60.00	20.00	20.00	40.00	20.00	5.00	10.00	816.45	....
High Point	3.00	3.00	68.19	30.00	10.00	....	....	......	......	5.00	114.19	129.00
Liberty	....	....	45.00	....	......	....	....	......	......	......	45.00	210.00
Mt. Pleasant	24.00	24.00	20.00	10.00	......	8.00	6.00	......	......	......	92.00	88.00
Needham's Grove	30.00	30.00	20.00	20.00	10.00	10.00	20.00	10.00	5.00	......	155.00	30.00
New Center	....	....	....	....	......	....	....	......	......	......	....	175.00
Parks Cross Roads	....	....	....	....	......	....	....	......	......	......	....	175.00
Patterson's Grove	....	....	....	....	......	....	....	......	......	......	....	75.00
Pleasant Cross	....	....	32.77	....	......	....	....	......	......	......	32.77	135.00
Pleasant Grove	45.00	45.00	29.00	25.00	15.00	15.00	25.00	25.00	5.00	10.00	239.00	46.00
Pleasant Hill	125.00	125.00	265.65	75.00	35.00	40.00	70.00	25.00	5.00	10.00	775.65	....
Pleasant Ridge	....	....	65.00	65.00	20.00	46.43	60.00	15.00	5.00	10.00	286.43	240.00
Pleasant Union	16.00	16.00	107.59	14.00	23.48	8.00	16.00	3.00	4.00	7.00	216.07	40.00
Providence Chapel	3.72	3.72	3.51	2.25	2.00	....	5.00	......	......	......	20.19	54.81
Ramseur	32.94	32.93	142.32	....	......	41.29	....	......	......	......	249.48	284.13
Randleman	....	....	35.00	....	......	....	....	......	......	......	35.00	200.00
Seagrove	40.00	40.00	40.00	40.00	20.00	20.00	40.00	10.00	5.00	10.00	265.00	....
Shady Grove	2.15	2.15	20.00	20.00	5.00	5.00	20.00	......	......	......	74.30	65.70
Shiloh	....	....	79.58	....	......	....	....	......	......	......	79.58	180.00
Smithwood	....	....	28.60	....	......	....	....	......	......	......	28.60	251.40
Sophia	25.00	25.00	....	10.00	10.00	10.00	20.00	......	......	......	100.00	70.00
Spoon's Chapel	25.00	....	20.00	....	......	....	....	......	......	......	45.00	100.00
Union Grove	25.00	....	20.00	....	......	10.00	....	......	......	......	55.00	100.00
Zion	25.00	25.00	170.00	20.00	10.00	10.00	....	......	......	......	260.00	50.00
Totals	$ 892.42	$ 850.97	$1,894.43	$ 515.43	$225.48	$ 298.72	$ 417.00	$137.75	$ 42.75	$ 79.50	$ 5,329.45	$ 4,334.00

*Includes Relief & Reconstruction.

News of Elon College

PRESIDENT L. E. SMITH, Elon College, N. C.

THE FUTURE OF THE SMALL CHURCH COLLEGE.

When you become concerned for the future of the church college, you should at the same time become concerned for the church itself. The two are closely knit together. I do not mean to infer that if the church college should be forced to close its doors that the church would be closed to the penitent and worshippers in society. The church has something in it that neither the college nor any other organization has. It is divine. It is the breath of God to us. The church college, however, is an important and necessary servant of the church, and should its services be cut off, it would mean the elimination of the church college form higher education and consequently trained leaders for the church, leaders for both pulpit and pew.

It is conceded by the informed public that the small church college is in jeopardy. Its students and prospective students are being required for national defense. These students must be trained for their specific responsibilities in the program of national defense. It would seem just and right that the church college should have its share in the national program of training, but to the present, not so. All training for national defense or for aggression in the event of warfare has been allotted to our large colleges and universities and in most instances, to state institutions.

In the current issue of "Newsweek" just off the press, information is given of the concerted efforts on the part of industry, education foundations, and heavily-endowed schools to save the medical colleges of the country. An organization has been formed to sponsor drives to raise $5,000,000 in the next 12 month in an effort to save our medical colleges. Included in this organization are representatives of education, industry, organized labor, the medical profession, agriculture, 18 life insurances companies, drug firms, university presidents, and 12 scientific and educational foundations. All these have agreed to put their efforts and funds back of this drive. That is fine, but there are certain educational requirements before the student is ready for or could be admitted to a medical college. The small church college must play its part in laying the foundation for technical and complete medical education. It would seem that someone should become concerned for the future of our small church colleges. That someone should be the church first. If the church is not concerned, who else should be? It does seem to me that the representatives of business, manufacturing, labor, lawyers, doctors, and all represented in our church in the Southern Convention might form an organization of sufficient thoroughness and import to arouse the constituency of our church and secure the funds necessary to support our college. We are able—abundantly able. The membership of our church in the Southern Convention can easily do what is necessary for the support of its college. If something could happen to cause the church to make up its mind, stir its soul, and share its resources for this important institution that has meant so much to our church, with all of its boards, institutions, and organizations, and upon whose future the whole program of the church depends if it is to be intelligently and successfully administered, success would be assured.

APPORTIONMENT GIVING.

Just what do you mean by apportionment giving? What did the church have in mind in coining this phrase and authorizing contributions for our various institutions, organizations, and causes? It could mean one thing, and that is to divide the support that the church has to give proportionately among the causes to be supported by the church. It did not mean that one cause or more than one cause should receive more than its share, or their share but that each should receive a just share determined by the amount to be distributed and the needs to be met. All that Elon College would want is its share determined on the basis of its needs and its contribution to the total program of our church. It is to the advantage of every interest of the church that leadership adequately trained is available to all. If not for all, that interest suffers, and when one interest suffers, the whole organi-

(Continued on page 13.)

SUSTAINING FUND PROGRESS.

We are happy to give our readers this week a brief report of progress on the Elon College Sustaining Fund. Total actual receipts thus far are running between $9,000 and $10,000 and the number of churches on the Roll of Honor now stands at seventeen. Our thanks to all who have assisted in any way in the attainment of the fine results to date.

Information comes to us that a number of other churches have reached their goals and should be included in the Roll of Honor, but this, obviously, cannot be done until their contributions are actually in hand. We know of half a dozen churches, which lack only small amounts to put them on the Roll of Honor. If our readers will remind the church treasurers in such cases to send in the balance for the Sustaining Fund now in their hands, we are sure that the next publication of the Roll of Honor will see a number of new names included.

Please do not wait until the end of the conference year. Your contribution now will act as an encouragement and incentive to other churches and individuals to do their part.

Again we thank you for your support!

SUSTAINING FUND ROLL OF HONOR.

Churches which have reached or exceeded their goal of $1.00 per member for the conference year 1950-51.

Church	Members	Amount	Percent
Holy Neck	327	$428.73	131
Henderson	305	350.00	115
Liberty (WNC)	93	100.00	105
Rosemont	528	600.00	114
Winston-Salem	64	81.00	127
Mt. Auburn	125	150.00	120
Johnson's Grove	50	50.00	100
Christian Temple	827	827.00	100
Oakland	436	444.50	102
Union (Surry)	27	39.92	147
Spoon's Chapel	28	31.00	111
Chapel Hill	78	78.00	100
Franklin	454	470.20	104
Richmond, First	188	188.00	100
Elon College	346	352.00	102
Asheboro	100	100.00	100
Hank's Chapel	221	221.00	100

Total number of churches on Roll of Honor as of May 25, 1951—17. Other churches which have raised or exceeded their respective quotas should request their treasurers to send remittances *now*, so that these churches may be included in the next publication of the Sustaining Fund Roll of Honor.

Truth, when not sought after, rarely comes to light.—*Holmes*.

SCHOOL OF MISSIONS

Elon College, N. C., June 19-22, 1951

Home Missions — Miss Catton

From our own Board of Home Missions office at 287 Fourth Avenue, New York City comes Miss Ione Catton to teach us about "Churches for Our Country's Need."

MISS IONE CATTON

Miss Catton was born in Michigan. She got her Bachelor's degree from the University of Wisconsin, her Master's degree from Boston University and has done further graduate work at Columbia University.

She has had a rich and varied background of experience as a high school teacher, settlement house director, minister of religious education in the local church, and editor.

Before coming to the Board of Home Missions, Miss Catton served as the Executive Secretary of the Michigan Council of Churches, where she helped to develop a religious education program for eighty-three counties.

Her present title is "Research Associate of the Missions Council of Congregational Christian Churches," which means that she provides information about our home mission work to local groups, for publication in *Advance*, and edits brochures about work which the women study each year.

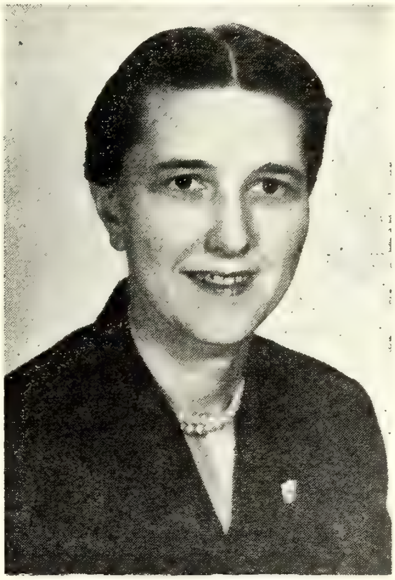
Pattie Lee Coghill recommends Ione Catton very highly, telling us that she is a fine person as well as an inspiring speaker. I have heard it said that wherever she has been to speak she is much in demand for a "second time," which is a good recommendation for any Board secretary!

Ione Catton has no middle name, but if she had it might well be "Enthusiasm" for she throws herself heart and soul into the job at hand. Her thirst for information and her ability to impart that information to others is a hard-to-beat combination.

Foreign Missions — Mrs. Lester

The editor of this page is to teach the foreign mission study for next year—Latin America. Because our work in that area is only in Mexico, that will be one of the emphases. And because it is the 100th anniversary of our work in Micronesia, we are asked to include that in our foreign study.

I was one of the few people born in Florida—most of them move there from other states! I got my Bachelor's degree from Florida State College for Women, and my bachelor (F. C. Lester) in three summer sessions at Elon College!



MRS. F. C. LESTER

Like Will Rogers, all I know is what I read in the papers and magazines—and books—and phamplets—about Latin America. I will do my best to summarize that information and wrap it up in a neat package to hand to you at the School of Missions.

In justice to the Committee for the School of Missions, it should be said that they invited several "experts" to teach this foreign mission study. One of them was Miss Lucy Eldredge, who is giving invaluable help in furnishing materials for the poor substitute, as is Armstrong Hunter of our Boston office. When no "expert" could come, and the time was getting close, someone conceived the idea picking on "local talent."

Bible Study — Miss Steele

Bible study for the School of Missions—the Book of James—will be conducted by Miss Lucy E. Steele, professor of Bible at Peace College, Raleigh, North Carolina. She is a Southern Presbyterian — and North Carolina Presbyterian women take every oppotunity to rave about Lucy Steele and her speaking ability.

Miss Steele was born in Georgia, but lived for a long time in Washington, D. C. She attended George Washington University, securing both Bachelor's and Master's degrees there. She has done graduate work at the Biblical Seminary of New York, at Columbia, and New York University. Miss Steele has taught Bible in college every since her graduation, with the exception of one term as a missionary to Brazil.

During the summer of 1950 Miss Steele traveled in England, Scotland, Ireland, Germany, France, Switzerland, Holland and Italy. She studied at St. Hilda's College, Oxford University, Oxford, England, while she was abroad.

MISS LUCY STEELE

Miss Steele has a wide reputation as a Bible teacher, having conducted the "Platform Bible Hour" at Montreat and Massanetta Springs and at ten of the sixteen Synodicals of her church. She has conducted extension classes in Bible for the women of Raleigh—in the morning for housewives, and in the evening for business and professional women. She has participated in the Interdenominational Preaching Missions in Norfolk and Roanoke, Virginia.

(Continued on page 13.)

The Orphanage

J. G. Truitt, *Superintendent*

Dear Friends:

How about vacations for our children? They may have two weeks if some church, Sunday school, church organization or individual would like to give one of our children or more a vacation. Think it over. Talk with your fellow members and let me know just as soon as you can what your desire is. Thank you, and lets see how many good responses we can get from this suggestion.

From our Sunday schools and churches through the regular channels we have received $5,872.39 Considering the cost of keeping home for 80 children it does not seem very much. I wish it were more. We need more. Special offerings and friends have given on toward twice that amount. Thanks to everyone—and to all who come to see us.

The children in our program had a wonderful time last Sunday at Liberty near Halifax, Virginia, where they did one of their best performances. The people seemed so proud of them, and you can be sure that Mrs. Truitt and I were proud of them, too. Their freewill offering amounted to $70.52. From there we hastened on to Lebanon at Semora, N. C., where we had a most delicious dinner. It was home coming day there, and we were delighted with the kindness shown by Rev. and Mrs. Mark W. Andes and their members as the children were served so thoughtfully and bountifully. Although the church had received a special offering in the morning for Elon College they gave us $60.16. From there I returned alone to Bethany High School for the baccalaureate sermon and Mrs. Truitt proceeded to Virgilina where the children played, rested and dined and then 7:30 gave their program. They enjoyed their visit there very much. Their freewill offering was $37.20.

At Bethany I preached to a congregation which packed a large auditorium. This is the high school in my old home community, and from it I went to Elon. When I reached home I was tired, but not one whit more tired than Mrs. Truitt, who had really had the care of the children all day and for three performances. But we take courage in the hope that if the 35,000 people of the churches and Sunday schools of the Southern Convention know of the work being done by them for homeless children they will be glad to make a contribution to it.

The fourth Sunday we are to be at Winston-Salem and Pfafftown. That same Sunday the Rev. and Mrs. F. C. Lester will bring their Asheboro Church to visit us, with picnic dinner for all our children. They will see what their church is doing here. They will have first-hand knowledge, and experience. It is a most constructive way of learning, sharing, and helping. I appreciate it more than I can tell you. That Sunday night I shall preach the baccalaureate sermon to the graduating class at our Elon High School. Following Wednesday night I am to deliver the commencement address at the Haw River High School.

For all these boys and girls I express to you again our gratitude for your thoughtfulness. Twice recently friends have said: See that every orphanage child has a ticket. People in the community of Elon and the city of Burlington are always doing something extra for these children, and naturally so because they see them and know them. You would do the same if we were in your community.

John G. Truitt,
Superintendent.

REPORT FOR MAY 24, 1951.

Sunday School Monthly Offerinigs.

Amount brought forward		$ 5,682.57
Eastern N. C. Conference:		
Mt. Carmel S. S.	$ 3.00	
Pleasant Union	59.50	
Fayetteville	4.75	
		67.25
N. C. & Va. Conference:		
Asheville		20.50
Western N. C. Conference:		
Albemarle	$ 18.75	
Pleasant Cross S. S.	6.61	
Pleasant Union S. S.	9.47	
Ramseur S. S.	29.97	
Zion	25.00	
		89.80
Valley Va. Conference:		
Mt. Olivet (G) S. S.		12.27
Total		$ 189.82
Grand Total		$ 5,872.39

Special Offerings.

Amount brought forward		$ 9,460.69
Vanceville S. S., Tifton Ga.	$ 2.00	
Pisgah S. S., Pisgah, Ala.	10.00	
Liberty, special offering	70.52	
Lebanon, special offering	60.16	
Union (Va)	37.20	
Special gifts	80.00	
		259.88
Grand Total		$ 9,720.57
Total for the week		458.70
Total for the year		$15,601,33

Donated Commodities for the Week.

Mrs. W. C. Mull, Burlington: 24 pairs of new bobby socks.

Mrs. R. C. Jarrett, Hampton: Box of toys for the Burgess twins birthday.

APPORTIONMENT GIVING.

(Continued from page 7.)

tionment for the care of our children at this worthy institution of our church. Dr. Truitt and his staff are doing an excellant job as our servants. They need our prayers and our gifts, though! We must not fail them, nor the Christ who loved little children!

Elon College, like all church colleges, is facing a serious time. Few church colleges have had the financial limitations we have placed upon our college, and yet until these difficult times Elon College has balanced its budget under the leadership of Dr. Smith. It would be a tragic loss to the churches of America if we failed to maintain our church colleges. Elon College has been and is now at the center of our growth in the Southern Convention. Her influence has perhaps been the greatest single influence of our Convention upon our churches. The college apportionment paid to date for this Conference Year is $5,215.26, on the total of $15,000 our Convention requests of the churches. Our churches are dependent upon Elon College. Elon College is dependent upon our churches.

The Board of Christian Education is serving our church youth in a splendid way through the Sunday schools, Youth Fellowship, Summer Conferences, Vacation Bible Schools, and with the Christian leadership of Miss Pattie Lee Coghill. Tho Board is absolutely dependent upon receiving the full apportionment of $4,000 this year if it is to continue its work. To date the sum of $853.79 has been paid! The summer program is upon us. Funds must be had if we are to keep faith with our youth.

Likewise, the *Convention Fund*, which provides money with which are paid the salaries of the Convention Superintendent, the Educational Secretary, the bookkeeper and stenographers; the maintance of the Convention headquarters, which promotes our total work, must have a regular income. To date only $3,309.88 has been paid of the apportionment of $11,000 for the Convention Fund. If regular payments of the apportionment are made, the Convention Office can operate. It operates within its budget, and it cannot carry a deficit,

(Continued on page 14.)

Youth at Work in the Church

Max Vestal, Box 792, Elon College, N. C.
Miss Ann Truitt, *Associate*

KENTARO BUMA TO APPEAR AT JUNIOR HIGH CAMP.

Born into the Mitsui dynasty, one of the five great industrial-commercial families of pre-war Japan, Kentaro Buma planned to go into business and follow in the steps of his ancestors. He was born in Calcutta, India, but his parents brough him back to Japan when he was barely two years old.

He went through the primary schools and then the Doshisha Middle, Doshisha Prep and finally Doshisha University where he majored in economics and from which he was graduated in 1943. Most of his family had gone to Doshisha University, that great Christian institution of learning in Kyoto, althought his father had attended the Tokyo Imperial University.

A fourth generation Christian, Ken went to church all his life and was interested in Sunday school, teaching for a time and later serving as superintendent. He sang in the choir and worked in the young people's societies. His life went along in a pattern very similar to any young American. He attended the YMCA, Japanese-American Student Association.

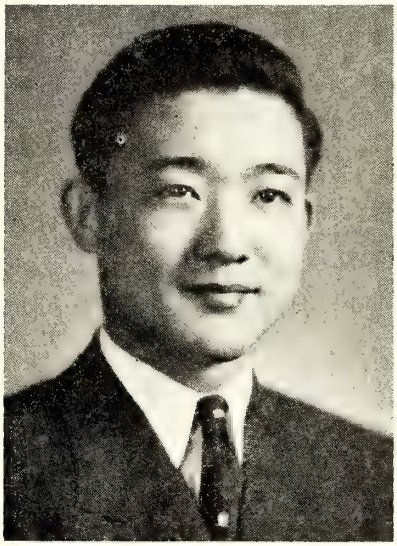
Then as it came to American youth, war changed everything. Ken Buma was drafted, given five months training and sent to the Philippine Islands as a Lt. j. g. He tried to conduct some religious services for the Filipino workers, but it wasn't easy.

Next came the retreat to the mountains of Baguio and a long hungry wait. Radio stories came in from time to time and finally word of surrender. Ken Buma was one of those who volunteered to go out and contact the American troops for surrender. Later he served as an interpreter in a prisoner-of-war camp for the American Commander and went out trying to find and bring in other Japanese soldiers still in hiding. At the P. O. W. camp he held Protestant Christian services and 13 Japanese were baptized by the American Chaplain. Perhaps the seed was being sown at this time that later ripened into his decision to go into the Christian ministry instead of into business.

Came August 1946 and Mr. Buma was repatriated. His first glimpse of his homeland filled his heart with pain and a sense of futility, but along with it a Christian glow of hope remained. He felt especially favored because his family were there, his school and his church.

Then Ken Buma came to an important decision. Christianity was the only answer, the only hope of stability. He would dedicate his life to it. He helped his father in business, served on the YMCA and was a Japanese representative for World Alliance.

In September 1948 he came to the U. S. A. to plunge into his real theological training on a scholarship at Yale Divinity School. He plans to be here for four years.



KENTARO KEN BUMA

His decision to become a Christian minister was not an easy choice for Ken Buma. He had though of following his grandfather and father in business as a Christian even though since the war the great firm of Mitsui had been pretty much liquidated. Those who have met and come to know Ken Buma feel that unquestionably he made the right decision for he is endowed with personal charm, enthusiasm and the ability to make friends.

"When I landed in San Francisco I felt as though I had taken the deepest breath ever in this world," says Mr. Buma. "Although I was seeing a strange, yet beautiful city and meeting many strange people, Christian brotherhood was truly revealved to me. I was convinced that there was no foreign country to Christians, but one world for all of us.

"Today we need workers who will finish the unfinished work of the early misionaries. I would like to express our thanks on behalf of the Japanese Christians to these missionaries who came to Japan right after the war and also to the American Christians who sent these missionaries to Japan. It is our prayer that the seeds will bring forth good fruits.

"Now that the war is over, there are many things which need to be done to reconstruct the country, politically, economically and socially. But as a fundamental means, we have no question that we must accept Christianity, for the people in Japan who lost their spirits from nationalistic religion. In this sense, Christian Churches in Japan are confronted with a tremendous spiritual need for the Japanese people.

"We thank God that the war did not break the faith of our Japanese Christians during the war period, in spite of the difficult times,"

He is to appear at Junior High Camp June 10-16.

* * * * *

SUMMER RALLIES.

The young people of Eastern North Carolina are planning a rally, June 17, at Zion Church, South of Raleigh. Another rally is also planned for the next Sunday, June 24, at Mt. Gilead, which is located north of Raleigh. On this same Sunday, June 24, the young people in the Valley of Virginia have planned a rally to be held at Leakesvill, near Luray.

* * * * *

RELAX WITH MAX.

I've taken a great deal of interest in this Junior High Camp. It's gonna be a grand experience meeting Ken Buma. I'm gonna be there, and I hope to see a large number of you Junior High folks there.

Few things are more dangerous to a person's character than having nothing to do and plenty of money to do it with.

* * *

A young man ran frantically down the ferry slip, leaped across a strip of water and landed with a crash on the deck of the boat. "Well," he gasped, as he picked himself up, "I made it!"

"What's your hurry?" asked a deck hand. "This boat's coming in."

* * *

Now that school is out, you young people ought to be making a lot of news. Send it in, won't you?

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

JESUS AND HIS MINISTRY.

Lesson XI—June 10, 1951.

Memory Selection: *For the Son of Man came also not to be ministered unto, but to minister and to give his life a ransom for many.* Mark 10:45.

Lesson: Luke 4:14-22; 19:10 Mark 10:45; John 3:16.

Devotional Reading: John 10:7-15.

Talk about the miracles of Jesus—he is the Supreme Miracle. Born in an obscure village, in a little country, of an humble Galilean maiden, and reared in a little town off the beaten highways of the time, he spent thirty years of his life in obscurity. And then for two and a half years, more or less, he gave himself to a public ministry of a sort, during most of which he spent the time going about from place to place with a small band of men, many of whom on first glance showed not much signs of promise. He had no political backing, no military support, no wealth, no central headquarters, no organization. He fell into disfavor with the leading political and religious authorities and was condemned to an innominious death on the Cross. It looked as if he himself were discredited, his followers betrayed, and his cause doomed. But the third day after his death he appeared alive again and over a period of time convinced his followers, even the most unbelieving of them, that he was alive. This changed them from defeated, despairing men into dynamic, courageous, flaming witness who went out to "turn the world upside down" as the record puts it. That was nineteen hundred years ago, and through all those centuries the influence of this man has waxed and waxed and the end is not yet. His birth was the pivotal point in history, and his ministry has changed the life of civilization. He alone has the solution to the world's present and pressing problems. And of the increase of his government and of peace there shall be no end. Far beyond what he did, as miraculous as it was, is what he was,—Jesus Christ is the Supreme Miracle of History.

He Came Preaching.

Strange as it may seem, this man, dedicated to God and devoted to establishing the Kingdom of God on earth, left no written word. He depended upon the power of the spoken word. He came preaching, proclaiming, proclaiming the "good news" heralding the message of the Kingdom. A few years ago a prominent clergyman suggested a "moratorium on preaching." There is, of course, far too much poor preaching. And there is some foolish preaching. But the fact remains that as the Scriptures says "it has pleased God by the foolishness of preaching to save them that believe." One might beware of preaching foolishness. But one should rejoice that he can, by the foolishness of preaching, help men to find the salvation that is in Jesus Christ. There is no substitute for the spoken word as a means of communicating truth through personality, a definition that Philipps Brooks the great preacher of a generation ago gave to preaching. When God sent his Son into the world, *he came preaching.*

He Came Teaching.

Jesus also included teaching in his ministry. Indeed we call him the teacher, or the Master teacher, and we do well, for so he was. Never a man taught like Jesus taught, simply, clearly, informally, picturesquely, vitally. He believed in men and he believed in the power of truth. Early in his ministry he selected twelve men that they might be with him so so that he might teach and train them. There is great need in our modern world for teaching religion. If there is any teacher in the church school who has become weary in well doing and has become faint in his perception of the possibilities of his work, let him thank God that he has this privilege, and let him take courage and study with new zeal to show himself a workman that needeth not to be ashamed. Just before his Ascension Jesus sent his disciples into all the world to "teach all nations," to teach them to observe all things that he had commanded them.

He Came Healing.

A casual reading of the gospels reveals that Jesus gave a great deal of attention to healing ministry. He healed all manner of disease, physical infirmites, mental disorder, spiritual maladies. He was the Great Physician even as he was the Great Teacher. This healing ministry was significant. God is interested in a sound mind in a sound body. And he is interested in preventative medicine as well as remedial medicine. Every person dedicated to bringing health of body, mind, or spirit to any of God's children is in harmony with the divine purpose for the healing of the nations.

He Came Ministering.

When the Son of God left his heavenly abode and came to earth and took upon himself the likeness of men, he did not come as an earthly potentage sitting on a glittering throne, with a great retinue of slaves and servants doing his bidding—he came as a servant. "I am among you as he that serveth or ministereth," he said. He came not to be ministered unto, but to minister. He went about doing good. He humbled himself. He served On the last night of his earthly ministry, knowing that the Father had put all things into his hands, and knowing that he came from God and was going back to God, he took a towel and girded himself and began to wash his disciples feet. He fiatly stated that he who would be greatest, must be the servant of al.

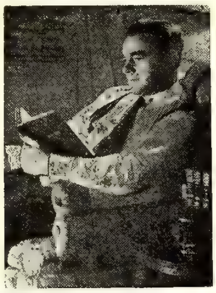
He Came Seeking and Saving the Lost.

His ministry was redemptive. He came to seek and to save that which was lost. He called himself the Good Shepehrd. He loved the sheep, sought the sheep, brought the sheep back to the safety of the fold. He had a passion for people, and especially for the wayward and the weak. He knew that men were lost, that they needed God, that God yearned for them. His most appropriate title is that of Saviour. His name means just that—"thou shalt call his name Jesus, for he shall save his people from their sins." In him was life and the life was the light of men. Truly this man was the Son of God.

Based on "International Sunday School Lessons;" copyrighted 1951 by Division of Christian Education, National Council of the Churches in the U. S. A.

Members of the Elon College Baseball teams have done it again! They are still the reigning baseball champions of the North State Conference. They clinched the title after administering a 10 to 0 defeat to Lenior Rhyne College and a 2 to 0 defeat to Catawba College. The record for the season in Conference play was 12 win and 2 defeats.

Have You Read ?



ADVENTURE INTO THE CHURCH. Lewis Albert Convis. Harper and Brothers. $2.50.

The author sets forth an original and unique program for preparing young people for the Christian life and church membership. The program was evolved over a period of years in a number of parishes. Presently, the author serves the Congregational Church of Elmhurst, N. Y.

This realistic approach is based on the conviction that "the greatest need of the Church of Christ today is for adequately taught, properly trained, deeply committed men and women who will not only live the teachings of our Lord, but apply with intelligence those teachings to a terribly sick and fear-stricken world."

The writer was disturbed by the fact that "The churches seem fondly to imagine that fifty thousand years of religious evolution and the four thousand years of the development of the Hebrew-Christian faith can be presented by a group of inadequately trained, though devoted, Sunday school teachers, supplemented by the minister during the busiest season of his whole year."

This book unequivically sets a minimum of nine months for the pastor's class. Children are prepared for College and for life as well as for membership. The minister becomes intimately acquanted with his young people.

The book will awaken among our Congregational or Free Churches a new interest in confirmation. It will remind us that the Lutherans and Episcopaleans, nor even the Catholics, have a monopoly on confirmation. As portrayed by Dr. Condis, it become an exciting adventure for pastor and children.

Some readers may feel, as did the reviewer, that the author goes too far afield in his study of anthropology in a pastor's class. Nevertheless, considerable latitude in subject matter is permissible in a nine month's course. The plan of giving young people a scientific background for their study of the Bible and religion is worthy of attention.

Reading this book, many ministers will become aware of their sins of commission. It is gratifying to know that such unique and creative work is being done in a Congregational Church.

SCHOOL OF MISSIONS.

(Continued from page 9.)

As one who has seen her "in action," I take my hat off to her charming personality, her attractive mannerisms, her striking way of presenting God's truths.

THINGS YOU SHOULD KNOW.

The School of Missions will begin at 2:30 p. m. on Tuesday, June 19, and close at noon on Friday, June 22. There will also be a survey of our literature by Pattie Lee Coghill, well-planned worship services, interesting social features, and fine evening programs. Cost for the School will be $10.00. Tell Mrs. John G. Truitt, Elon College, N. C., *now* that you are coming.

SCHOOL OF MISSIONS.

Would you like to spend four wonderful days packed with inspiration, information, and fellowship on the beautiful campus of Elon College in the heart of Alamance County in North Carolina?

This is the opportunity the School of Missions offers every woman in the Southern Convention! The dates are June 19-22, and from the moment the registration office opens at 1:00 o'clock on Tuesday, until the closing worship on Friday morning you will be making new friends, and discovering ways to enrich the work of your Woman's Society back home.

The School of Missions Committee, headed by Mrs. M. T. Garren, has put forth every effort to fill these four days with inspiration, information, practical suggestions and real fellowship. Miss Ione Catton of New York City, who is associated with the Missions Council will conduct the Home Mission Study on "Churches for our Country's Need." Those who have had the priviledge of hearing Miss Catton on previous occasions report that she really knows her subject and will present it in a most interesting manner.

Of course, we need say nothing more about our study of "Mexico and Micronesia" when we say that our own Mrs. F. C. Lester will present this part of our program. Emily Lester has worked in practically every phase of the women's work and is thoroughly familiar with it from "A" to "Z." You can be assured that she will present this study in a way that will be interesting and filled with "down to earth" suggestions for use in the local society.

Miss Lucy Steele, Professor of Bible at Peace College, Raleigh, N. C., who is one of the outstanding women of, the Presbyterian Church, will present the Bible study on the Book of James.

Oh yes, I almost forgot—have you heard about the Home Missions Luncheon on Wednesday and the Foreign Missions Luncheon on Thursday? These will also be suggestions for use "back home."

There is not sufficient space to tell of all the interesting parts of the program. I just have space left to tell you to sit down right now and call your society president and tell her to place your name on the list of those who definitely plan to attend the School of Missions at Elon College, June 19-22. The total cost for the entire time is only ten dollars.

MRS. W. B. WILLIAMS.

ELON GRADUATES.

(Continued from page 5.)

Howell, Chuckatuck, Va.; Eugene Johnson, Newport News, Va.; Bland Leebrick, Lynchburg, Va.; Evelyn Lloyd, Schoolfield, Va.; Francis Martin, Fieldale, Va.; Frank Moses, Davenport, Iowa; Richard Petrey, Washington, D. C.; Virginia Pla, Baldwin, N. Y.; Virginia Rebick, Suffolk, Va.; David Richards, Portsmouth, Va.; William Rodgers, Schoolfield, Va.; Fred Sahlman, Charleston, S. C.; George Shachelford, Newports News, Va.; John Spirko, Mount Pleasant, Pa.; Alvin Terzino, Mount Pleasant, Pa.; William Tolley, Lynchburg, Va.; Marian Turk, Tifton, Ga.; John Vance, Mason City, Iowa; Paul Varga, Prince George, Va.; Francis Waters, Westfield, N. J.; Robert Whitemore, Virgilina, Va.; Worth Womble, Norfolk, Va.; and Robert Wright, Springfield, Mass.

NEWS OF ELON COLLEGE.

(Continued from page 8.)

zation suffers with it. You can not nourish the whole body and leave one member undernourished.

The convention has apportioned to the conferences and the conferences have in turn apportioned to the churches an amount within its judgment neded by the various causes within the church.

Previously reported		$4,285.80
N. C. & Va. Conference:		
Long's Chapel	$ 7.08	
Western N. C. Conference:		
Mt. Pleasant	$ 10.00	
Pleasant Grove	10.00	
Valley Va. Conference:		
Newport	20.73	
		47.81
Grand Total		$4,333.61

APPORTIONMENT GIVING.

(Continued from page 10.)

for there is no "backlog." Support this fund!

Our retired and disabled ministers: For the bare necessities of life our aged and infirm ministers and ministers' widows are dependent upon our contributions to Superannuation. Eleven retired ministers and twelve ministers' widows are aided by our Board of Superannuation through the national Board of Ministerial Relief. Total aid paid amounts approximately to $400.00 per month to these twenty-three servants of the church who have spent themselves for us. During the past six months our churches have paid the total sum of $1,586.79! It is only through the generosity of our national board that our pensioners are not further denied! We owe a "debt of honor" to these saints of the church who have served us in their strength but who now depend upon us. We must not fail to pay the apportionment goal of $4,000 for Superannuation.

Our Ministerial Students: We need a study stream of young men dedicated and trained in body, mind and spirit for the Christian ministry. We have a fine group now in training at Elon College and in seminary, Their school work is heavy and the opportunities for selfhelp are limited. Our Convention believed that we as a church ought to provide at least 15 $100 annual scholarships to aid these our future leaders. Thus far this year we have been paid only $234.48.

What would we be as a church had it not been for THE CHRISTIAN SUN? Of course, no one knows, because in our development and growth over the past 100 years the members of our churches have had this paper coming into their homes with information and inspiration. Churches whose members subscribe and read THE CHRISTIAN SUN are our most devoted, liberal and loyal churches. "By their fruits ye shall know them." However, few remember the time when church papers were self-supporting. Facing a CHRISTIAN SUN deficit and believing that our churches wish and need this paper, the 1950 session of the Southern Convention provided a small apportionment of $2,000 for our paper. We believe our churches will respond to this need and will pay in full THE CHRISTIAN SUN ap-

EASTERN NORTH CAROLINA CONFERENCE

CHURCH	*Home Missions*	**Foreign Missions*	*Christ'n Orphanage*	*Elon College*	*Chrs'tn Educ'n*	*Super-annuation*	*Conven. Fund*	*Per Cap. Dues*	*Minst'l Scholarship*	*Christ'n Sun*	*TOTAL*	*Due Balance*
Amelia	$ 3.81	$ 3.81	$ 82.50	....	......	....	....	......	......	......	$ 90.12	$ 127.88
Antioch	17.63	17.62	5.30	....	......	....	....	......	......	......	40.55	73.20
Auburn	29.34	29.32	61.03	....	......	$ 15.00	....	......	......	......	134.69	175.84
Bethel	....	....	20.98	....	......	22.70	....	......	......	......	43.68	123.02
Bethlehem	13.00	13.00	6.00	....	......	....	....	......	......	$ 2.00	34.00	35.50
Beulah	7.00	7.00	109.36	....	......	....	....	......	......	......	123.36	130.00
Catawba Springs	....	....	227.05	....	......	....	....	......	......	......	227.05	308.00
Chapel Hill	54.02	54.03	41.05	$ 34.00	$ 11.00	11.00	$ 33.00	$ 4.00	$ 5.50	5.00	252.60	....
Christian Chapel	15.12	....	7.60	8.90	......	9.60	....	......	......	......	41.22	164.88
Christian Light	....	....	55.89	....	......	....	....	......	......	......	55.89	219.50
Clayton	....	....	....	....	......	....	....	......	......	......	....	204.50
Damascus	....	....	....	....	......	....	....	......	......	......	....	188.00
Ebenezer	....	....	145.21	....	......	....	....	......	......	......	145.21	195.00
Fayetteville	15.00	....	4.75	4.75	......	....	....	......	......	......	24.50	....
Fuller's Chapel	38.00	38.00	50.00	33.00	9.00	10.00	....	......	......	......	178.00	50.50
Good Hope	....	....	....	....	......	....	....	......	......	......	....	133.00
Hayes Chapel	....	....	100.00	....	......	....	....	......	......	......	100.00	112.00
Henderson	63.00	63.00	170.00	154.00	......	34.00	....	......	......	......	484.00	105.50
Hope Mills	33.00	33.00	34.30	28.00	......	....	....	......	......	......	138.30	46.00
Lebanon	20.00	20.00	....	....	......	8.00	....	......	......	......	48.00	66.00
Lee's Chapel	8.00	....	10.00	5.00	......	5.00	....	......	......	......	28.00	88.50
Liberty (Vance)	95.00	115.40	221.14	262.60	45.00	....	82.00	28.00	......	......	849.14	280.10
Martha's Chapel	12.00	12.00	12.00	5.00	......	....	....	......	......	......	41.00	65.00
Moore Union	....	....	31.47	....	......	....	....	......	......	......	31.47	128.50
Morrisville	26.25	26.25	72.44	16.47	......	9.00	....	......	......	3.00	153.40	37.03
Mt. Auburn	2.50	2.50	236.23	11.19	......	....	....	......	......	......	253.42	362.31
Mt. Carmel	7.00	8.00	18.00	6.18	......	7.00	....	......	......	......	46.18	106.82
Mt. Gilead	30.00	30.00	35.00	4.05	......	14.00	....	......	......	......	113.05	159.95
Mt. Hermon	....	25.05	28.00	....	2.50	7.00	....	......	1.50	......	62.05	100.45
New Elam	11.20	11.20	83.50	14.50	......	15.00	....	......	......	......	135.40	297.60
New Hope	....	....	44.00	30.00	......	....	....	18.00	4.50	4.00	100.50	127.00
Niagara	....	....	....	....	......	....	....	......	......	......	....	76.50
Oak Level	4.00	2.00	24.00	31.00	......	14.00	....	......	......	......	75.00	133.50
O'Kelly's Chapel	....	....	....	....	......	....	....	......	......	......	....	45.00
Piney Plain	....	....	28.00	22.00	......	20.40	....	......	......	......	70.40	239.50
Pleasant Hill	5.77	5.78	12.40	....	......	....	....	......	......	......	23.95	169.55
Pleasant Union	10.00	10.00	294.21	....	......	....	....	......	......	......	314.21	237.00
Plymouth	....	....	17.80	....	......	....	....	......	......	......	17.80	179.70
Pope's Chapel	4.50	4.50	20.00	15.25	......	9.00	....	......	......	......	53.25	158.25
Raleigh	....	....	....	....	......	....	....	......	......	......	....	499.50
Sanford	....	....	100.00	....	......	....	....	......	......	......	100.00	311.50
Shallow Well	....	....	189.82	....	......	....	....	......	......	......	189.82	260.50
Southern Pines	....	....	59.78	....	......	14.00	....	......	......	......	73.78	273.72
Turner's Chapel	30.00	30.00	115.34	....	......	9.00	....	......	......	......	184.34	85.00
Wake Chapel	106.12	106.12	1,722.43	113.20	20.00	20.00	70.00	18.00	14.50	18.00	2,208.37	22.50
Wentworth	....	....	....	....	......	....	....	......	......	......	....	238.50
Youngsville	....	....	15.00	....	......	....	....	......	......	......	15.00	103.00
Totals	$ 661.26	$ 657.57	$4,511.58	$ 799.09	$ 87.50	$ 253.70	$ 185.00	$ 68.00	$ 26.00	$ 32.00	$ 7,299.70	$ 7,244.80

*Includes Relief & Reconstruction.

portionment, though only $245.20 of the amount has been paid to date!

Last but not least is our share of *support of our national denomination.* Our churches, conferences, and convention would not long continue to be effective without a denominational organization. Your apportionment gifts to *Per Capita Dues* make possible our church family—the Congregational Christian denomination. No mission funds go to support our national organization. Our churches of the Southern Convention are asked to pay the sum of $2,541 during the Conference Year. To date we have paid $399.50.

Although these figures are discouraging, we still have the faith to believe that our churches will arise and do their duty. I hope you will not only read this article but will look for your church's record of giving shown in THE CHRISTIAN SUN. I hope you will be concerned, because if we do not bestir ourselves we shall go backward and not forward. *What else can you do about all this?*

1. Ask the pastor and treasurer of your church how your own church stands on its apportionment giving. They have just received a financial statement showing the apportionment, payments, and balance due on each item of the apportionment.
2. Urge that your church pay *all items of the apportionment regularly,* thus making it possible for our church, its agencies and institutions to do the work we have committed to them to do.
3. When your church has paid in full its apportionment *for all items*—urge that it go further, as God may have proposed you and your people. Pay more than the apportionment!

We are gratified by the increasing number of our churches paying their apportionment either on a monthly or quarterly basis, rather than waiting until the end of the Conference Year. In that way needed funds are made available for our important Christian work throughout the year.

In our Mid-Century Advance with Jesus Christ let us be generous in our response to the financial needs of our church and her institutions. There are few limitations upon us as a church which cannot be overcome by *tithing members and churches!*

NORTH CAROLINA & VIRGINIA CONFERENCE

CHURCH	*Home Missions*	**Foreign Missions*	*Christ'n Orphanage*	*Elon College*	*Chrs'tn Educ'n*	*Super-annuation*	*Conven. Fund*	*Per Cap. Dues*	*Minst'l Scholarship*	*Christ'n Sun*	*TOTAL*	*Due Balance*
Apple's Chapel	$ 12.25	$ 48.18	$ 56.75								$ 117.18	$ 736.82
Asheville	30.50	43.00	20.50	$ 22.50	$ 6.50	$ 6.50	$ 17.25	$ 6.50	$ 8.25	$ 3.50	165.00	35.00
Belew Creek			20.00								20.00	292.00
Berea	11.00	11.00	14.00			30.00					66.00	251.00
Bethel	14.48	14.48	34.23	10.00							73.19	277.81
Bethlehem	110.00	104.50	113.81			40.00					368.31	462.09
Burlington, Bvly Hills				7.30							7.30	
Burlington, First	†196.79	198.59	2,186.49	327.27		137.47	100.00				3,146.61	2,942.39
Carolina	51.50	27.50	23.05	27.00			53.00				181.05	44.00
Concord	43.00	18.00	51.07								112.07	227.00
Danville		80.00									80.00	1,143.00
Durham	61.13	14.70	371.87	54.73			188.25				690.68	1,997.19
Elk Spur	24.00	10.00		11.00							45.00	55.00
Elon College			27.11	10.00							37.11	2,110.89
Gibsonville	10.00	10.00	89.20	20.00	10.00	10.00	44.06	5.00	4.00		202.26	245.94
Graham-Prov.-Mem.	40.00	17.00	37.00							4.00	98.00	84.00
Greensboro, Calvary			53.00								53.00	
First	98.20	†98.19	204.21	45.89		36.05	240.00				722.54	1,892.46
Palm Street			119.00	115.00	27.00	24.00	62.00	21.00	8.00		376.00	257.00
Happy Home	37.65	48.82	134.64	9.09	41.00	37.30	95.00	22.00	12.00		437.50	285.14
Haw River		100.00	30.80								130.80	462.20
Hebron	5.55	5.55	18.00								29.10	248.90
Hines' Chapel	3.00	18.80	90.00	21.26							133.06	316.94
Hopedale	59.75	39.75	20.00	32.00	14.00	11.00	36.00	8.00	7.00	6.00	233.50	
Ingram	62.93	56.00	149.00	107.99	20.00	18.00					413.92	500.08
Kallam Grove			160.55								160.55	177.00
Lebanon	20.00	15.00	87.00	13.77		13.00					148.77	219.23
Liberty	71.00	22.68	38.00			13.00					144.68	182.32
Long's Chapel	16.55	16.54	20.99								54.08	361.92
Mebane			70.40								70.40	83.00
Monticello	5.00	33.67		30.00	2.50	11.00	5.00				87.17	140.50
Mt. Bethel			39.45								39.45	335.55
Mt. Zion	12.50	12.50	17.72								42.72	347.28
New Lebanon	41.45	41.45	123.59	19.70							226.19	369.40
Pfafftown	29.00	10.00	13.56	18.00		8.00					78.56	62.00
Pleasant Grove	36.48	36.46	26.55	13.56	15.31		15.32				143.68	363.32
Pleasant Ridge	50.00	27.00	24.00								101.00	109.00
Reidsville	88.22	†	373.00								461.22	853.78
Rocky Ford			11.00								11.00	89.00
Salem Chapel						16.00					16.00	227.00
Shallow Ford	26.00	32.75	26.00	20.00	5.50	5.50	22.25	4.00	2.50	3.00	147.50	361.50
Tryon, Ch. of Christ	166.23	361.29	105.00	117.00	35.00	27.00	89.00	16.00	12.00	14.00	942.52	
Union (N. C.)							71.00				71.00	535.00
Union (Va.)			80.75	41.40		19.75	25.00				166.90	503.85
Winston-Salem		51.19	52.26	34.89		16.00		8.00	11.00	5.00	178.34	117.00
Zion												52.00
Totals	$1,434.16	$1,624.59	$5,133.55	$1,129.35	$176.81	$ 479.57	$1,063.13	$ 90.50	$ 64.75	$ 35.50	$11,230.91	$20,362.50

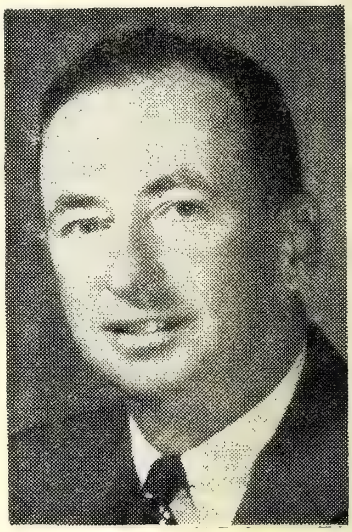
*Includes Relief & Reconstruction.

†Does not include contributions for special projects

RECEIVE HONORY DEGREES FROM ELON COLLEGE

Elon College conferred honorary degrees upon four eminent Americans at the closing exercises of the 1951 commencement on Monday of this week. The recipients of the honorary degrees included leaders in industry and business, in theology and education and in naval service.

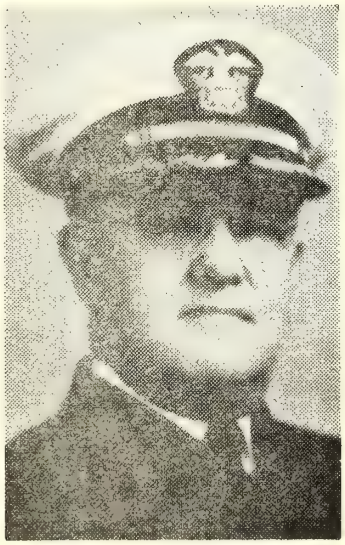
HON. EDWARD J. BULLOCK



HON. J. SPENCER LOVE

Honored from the field of industry and business was the Honorable J. Spencer Love, of Greensboro and Washington, chairman of the board of directors of the Burlington Mills Corporation, who also delivered the commencement address for Elon's sixty-first graduation exercises.

Also honored from the field of business was the Honorable Edward J. Bullock, of Oak Park, Ill., an outstanding leader in the oil business in the Middle West for a half century and an executive of the national Petroleum Administration during World War II. He has also been a leader in church and fraternal organizations.



CAPT. W. W. ELDER

DR. FRANK L. EVERSULL

Chosen from the field of theology and education is Dr. Frank L. Eversull, of St. Louis, Mo., now professor of education at Washington University, but who has had a varied career of past service in the ministry and in educational institutions of both the United States and Korea.

Combining service in both the Christian ministry and the United States Navy is the record of Captain W. W. Elder, of Concord, Ga., who graduated from Elon College with the Class of 1910, and went out to serve thirty-one years as a Chaplain in the Navy. Retired from naval service, he is now active in writing and church work.

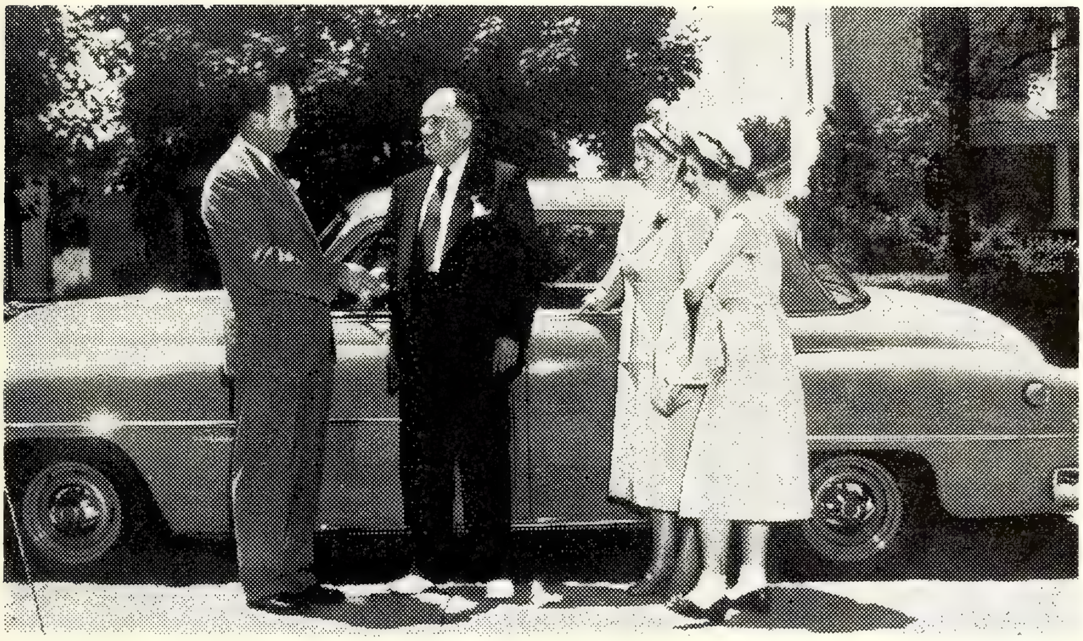
HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.

1844 - Over a Century of Service to the Denomination - 1951

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES
In Essentials Unity — In Non-Essentials, Liberty — In All Things, Charity
VOLUME CIII RICHMOND, VA., THURSDAY, JUNE 7, 1951 NUMBER 23

North Carolina Scores Again



Throughout the Southern Convention there is a growing awareness and appreciation of the pastoral ministry. There is a realization that churches are more than preaching stations, that they are centers of a vital and inclusive ministry. This growing awareness has been demonstrated and dramatized in a number of churches by the gift of a new automobile to the pastor. The score has alternated repeatedly between North Carolina and Virginia.

Reidsville scored for Carolina on Mothers Day, when the church presented a New Dodge Sedan to Pastor Tucker G. Humphrie. Mr. Leonard Wray, senior deacon, is shown making the presentation to Mr. Humphries, While Mrs. Humphries and Susie smile approvingly.

The average ministerial salary is not sufficiently ample to include the purchase of a new car. Churches are discovering that a congregation can pay for a car with comparative ease, thus relieving the minister of heavy and prolonged financial strain. Primarily, the church purchases the car for church business. It is a means of getting the church to the people as well as of getting the people to the church. Not only must the minister visit in the homes and hospitals of the community, he must represent the church at countless conferences and conventions. Churches are becoming financially more responsible and responsive.

Congratulations to the Reidsville pastor and congregation! Who will be the next to score?

News Flashes

Two of our young ministers are receiving ordination currently, Revs. Fred Allred and Bland Leebrick.

Rev. R. L. Jackson spoke at Oakland Christian Church Wednesday evening of last week.

Dr. and Mrs. L. E. Smith are visiting their daughter, Mrs. Frederick Wilde, in Detroit, Michigan, this week.

Dean D. J. Bowden of Elon delivered the baccalaureate sermon at Haw River last Sunday evening and Dr. John G. Truitt gave the commencement address Wednesday evening.

The interior of First Church, Burlington, has just been redecorated and new flourescent lighting fixtures installed, thus completing major repairs to the church plant.

Included in the list of Seminary students appearing in THE SUN of May 31st should have been the names of Clyde Fields, Carl Wallace, and William A. Rich, who are students at Duke University Divinity School, Durham.

MEMORIAL AND HOMECOMING SERVICES.

The annual Memorial and Homecoming service was held at the Belews Creek Congregational Christian Church, Sunday May 27, beginning at 11 o'clock. The morning service consisted of songs by the congregation, two specials by the choir, a solo by Mrs. Clyde O. Koon and the message by the pastor, Rev. Koon.

The morning service ended in the cemetery with a short service and the children decorating the graves with flowers.

Lunch was then spread on the church grounds where everyone fellowshipped one with another.

The service then was continued at 2 o'clock with a community singing.

JEAN MARTIN,
Reporter.

IMPORTANT NOTICE!

There will be no CHRISTIAN SUN issued the last week in June. However, because of the Fourth of July holiday, it is necessary that copy for the July 5th issue be in the office of publication not later than June 25.

BANQUET CLIMAXES CONTEST SPONSORED BY BARACA MEN.

"We, as Christian laymen, never should fear communism attacking us from without—to safeguard its attack from within we should develop a deeper concern for our fellowman. And this concern can come only through deeper devetion to God," so stated Jack Hassen as he appeared as guest speaker at the annual banquet of the 20th Century Baraca Class of Suffolk Christian Church held Wednesday evening of last week.

The banquet climaxed a membership and attendance contest sponsorred by the class. Awards were presented to Earl Barrett, wining team captain, and also to Dr. George Barnett.

Gene Bennett, president of the class, welcomed the guests and L. T. Judkins, program chairman, introduced John Baker who sang "The Hills of Home," and "May the Good Lord Bless and Keep You." He was accompained at the piano by Mrs. Stanley Johnson. Miss Joan Dale played as a piano solo Gershwin's "Rhapsody in Blue."

A. F. Richardson, a member of the class of long standing and class president in 1930, was recognized. Mr. Richardson paid tribute to the 72 deceased members of the class.

MOTHER AND DAUGHTER DAY.

Last fall the women of the Congregational Christian Church of Reidsville served the men of the church a Father and Son Banquet. On May 26 the men of the Baraca Class of the church returned the compliment. Dressed in white coats, aprons, and white chef caps, the men planned, cooked, and served the dinner; they also provided the program for the evening. The ladies responded in goodly numbers; one hundred sixty-six places were set, and one hundred sixty-six ladies were present. Several days before the banquet date it was necessary for the sale of tickets to be stopped because of the response.

Mr. John Washburn of Ruffin and his magic accordian were part of an excellent program; he sang and entertained the group for them and with them. Mrs. Helen Ingle of Burlington and Reidsville was a highlight of the program with her humorous readings. In the midst of dinner the ladies of the church shocked and electrified the large group with a stunt or two of their own. The Rev. Donald Myers, pastor of the First Baptist Church of Reidsville, sounded the one serious note in a very hilarious evening. The pastor of the church, the Rev. Tucker G. Humphries, acted as toast master. Mr. H. O. Eggleston was general chairman of the party, and dinner was cooked by such famous chefs as Ralph Baynes, Lawrence Scott, John Dockery, Herman Kernodle, Cliff Hall. E. H. Abell, who had a very capable staff of waiters, was in charge of the dining room. The men simply tried to outdo the ladies, and they almost succeeded. Already the ladies are looking forward to next year and the Mother and Daughter Day.

UNITED CHURCH WOMEN PLAN PEACE CAMPAIGN.

Speaking before the board of managers of the General Department of United Church Women of the National Council of Churches in Buck Hill Falls, Pa., on May 10, Dr. Samuel McCrea Cavert asked them to help the churches "to develop an understanding heart, both in relation to their own work and to the world." An understanding heart was also required, he said, between the various denominations and between such interdenominational agencies as the new National Council and the member churches. He pointed up as a question related to the National Council which the understanding heart must help to answer:

"How much unity can Protestants achieve just by the process of cooperation—the desire and will to work together when there is no compulsion or authority, but only the understanding heart which makes them want to do so?" The parallel political question, he said, would be: "Is it possible for democracy to have enough 'togetherness' to work effectively in this modern world?" He said the National Council would strive to preserve freedom of action with essential unity. Ecumenical relations, he said, like marriage, require an understanding heart as one sets on the task of learning to live together.

Another question which he said confronted the National Council is, "Can we combine a large organization with prophetic insight and spiritual quality?" The real peril in all large organizations, he said, is that human energies and enthusiasm will be absorbed in running the machine. This will be avoided, he said, if the loyalty of persons in each merging

(Continued on page 15.)

Southern Convention Office

Wm. T. Scott, *Supt.*, Elon College, N. C.

GRATITUDE FOR THE GIFT OF MOONELON.

It has already been announced through The Christian Sun that Mr. and Mrs. William E. Sellars, faithful members of our First Church in Burlington, North Carolina, have generously given to the Southern Convention the Moonelon property. This is a most magnanimous and generous gift, and one which will be most useful in the promotion of the total work of our Convention. For years we have needed a Conference center where we can have our Young People's Summer Conferences, Retreats, committee meetings, and many other group meetings where the setting, such as Moonelon affords, will add inspiration and effectiveness to our work.

As was announced in the article in The Christian Sun last week, a committee has been appointed for the temporary management of Moonelon. We are hoping that during the summer of 1951 we may have some work camps when some work on the property may be done. We are also hoping that during the summer we may be able to launch a program for the erection of a central dining room and recreational hall. I am sure that the inspiration of the gift of Mr. and Mrs. Sellars will inspire us all to arise to our new opportunity afforded by the gift of Moonelon.

On behalf of the Southern Convention, its institutions and organizations, I wish to take this opportunity publicly to acknowledge with grateful thanks the gift from Mr. and Mrs. Sellars.

W. T. S.

NOTICE.

William A. Rich, a graduate of Elon College and now a student at Duke Divinity School, is available for supply work during the summer of 1951 and for assisting in revival meetings. Mr. Rich will be available on the 2nd and the 4th Sundays for supplies, as he is now serving Damascus Church on the first and third Sundays. Any church or minister interested in the services of Mr. Rich should address: Rev. William A. Rich, 209 Broadway, Durham, North Carolina.

W. T. S.

FAITH OF COMMUNISM HELD "DEEPEST SPIRITUAL PROBLEM."

The North American Administrative Committee of the World Council of Christian Education and Sunday School Association held its annual meeting in New York City, May 10 and 11. They heard Dr. John C. Bennett of Union Theological Seminary urge them to adopt a positive rather than a negative attitude toward communism, but warn them, on the other hand, not to be mislead by the good in communism to being partly for it and partly against it.

The great need, he said, was to understand people—both those who because of their economic and social conditions are drawn to the promise of Communism, and those who are already living under Communist domination, and who, in order to be able to survive and accomplish anything at all, are forced to say and do things we find it difficult to understand. Communism, he said, calls forth discipline and devotion matched only by the best of Christians. This faith of Communism is the deepest spiritual problem.

Five hundred Japanese and 57 Ryukyuan students are due to arrive in the United States in July 1951 for a six weeks orientation course prior to their admission next fall to American colleges and universities. According to information received by the Japan International Christian University Foundation 20 American universities will participate in ths orientation program. The course aims to enable the students to improve their English, learn our classroom techniques, and generally adjust themselves to new environment.

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

Editor..................Robert Lee House
Managing Editor.........John T. Kernodle

Departmental Editors—Convention, Wm. T. Scott; Missions, F. C. Lester; Women's Work, Mrs. F. C. Lester; Young People's Work, Miss Pattie Lee Coghill; Children, Mrs. R. L. House; Sunday School Lesson, H. S. Hardcastle.

Institutional Representatives—Elon College, L. E. Smith; The Christian Orphanage, John G. Truitt.

Area Reporters—M. W. Andes, W. J. Andes, J. Frank Apple, H. G. Councill, Jr., Clyde Fields, Stanley C. Harrell, I. W. Johnson, S. E. Madren, Will B. O'Neill, Fred Register, P. H. Ricketts, Guy H. Veazey, R. A. Whitten.

Board of Publications—Duane Vore, Chairman, S. T. Holland, Secretary; R. C. Helfenstein, S. E. Madren, P. H. Ricketts, G. D. Colclough, Treasurer, ex officio.

SUBSCRIPTION RATES

One Year	$3.00
Two Years	5.00

Published by the Board of Publications, agent for the Southern Convention of Congregational Christian Churches, and printed every Thursday except the last in June and December by the Central Publishing Co., Inc., Richmond, Va.

Entered as second-class matter at the Post Office at Richmond, Va., July 25, 1922, under Act of March 3, 1879.

Remittances for subscriptions and notices of change in address should be sent to the Convention Office, Elon College, N. C.

All other matters of business should be addressed to The Christian Sun, 1536 East Broad Street, Richmond 19, Va.

General contributions should be addressed to the editor at Southern Pines, N. C., and should reach him not later than Wednesday of the week preceding date of publication.

Departmental material should be sent to the proper departmental editor, at the address shown on their page, and as early as possible.

The Christian Sun Subscription Blank

Dr. Wm. T. Scott, Elon College, N. C.

Enclosed will be found $3.00 ($5.00) for which please send The Christian Sun for one (two) year(s) to:

Name ....

Address ....

[ ] New ....

[ ] Renewal Name of Church..

THE EDITOR'S MESSAGE

"They Said It"

Baccalaureate sermons and commencement addresses bring to us the quintessence of human enlightenment. They are, with few and notable exceptions, of a high order. Selected as they are with great care, the speakers may be depended upon to bring to the occasion their mature judgment, the winnowed wisdom of a lifetime, the pitfalls one should avoid and the shining goals which may be reached. There should be great value in reviewing the 1951 crop.

It is possible that some may not read through to conclusion the Elon baccalaureate sermon which is reproduced in this issue, just as there is a bare possibility that some may not read this editorial roundup. We might say that he rang the bell with these words: "May you go forth mentally trained, technically skilled, socially concerned, and religiously motivated. . . . If you will live and serve in the Christian spirit, which has become a part of you here, you will bring honor to your school and you will make your contribution to the health and happiness of our sick and disordered society."

It was reassuring to students and parents to hear Mr. J. Spencer Love, chairman of the board of Burlington Mills Corporation, characterize this as an era of opportunity, both for men and for women. In the textile field, for example, he pointed to the expansion of plants in number and size, the tremendous improvement in living and working conditions, the unprecedented facilities for health and enjoyment. One of the hopeful signs of our era is the fact that a man of keen social vision is the head of such a powerful corporation. The industrial complexion of the South is being steadily improved.

Dr. Everett R. Clinchy, president of the National Conference of Christians and Jews, gave the sermon at Woman's College in Greensboro. He brought a note of optimism in his declaration that ours is the first generation to take collective economic action to raise the standard of living of all peoples on an earthwide scale. "Moreover," he pointed out, "our generation is making the first scientific, educational and religious approach to control the breakdown of human relations. There is the promise of amazing gains in group relations that will match the miracles which modern medicine has achieved in managing breakdowns in physical health."

The report of Judge Susie Sharp of Reidsville, N. C., to the Peace College graduates, reads like a sermon. She warned that character and self-mastery in the individual must be preserved and increased if democratic government is to survive. She called on women in particular to lend their active efforts to better government and warned that even Communism could be voted in by an apathetic electorate.

You must seek the mind of Christ in fellowship with others, declared Dr. Harold W. Tribble at Campbell College. Graduates were reminded that there is no such thing as isolation in the service of Christ.

Dr. James T. Cleland of Duke University grappled with the problems of human development in his message to the Burlington, N. C., high school graduates. He told the seniors that education and religion are closely related in the development of their lives; and just as Jesus grew in all phases of development, they were challenged to grow up physically, grow out educationally, and grow down humbly. They were urged to do that not only for themselves, but for the society in which they live.

Mr. Ralph Bunch, international mediator and representative of the United Nations, spoke at the A. & T. College in Greensboro. He spoke with confidence concerning the power and influence of the United Nations, and called for a democracy that was color blind.

Thus, we have sampled some of the representative commencement messages in one State on a given weekend. These exalted themes are the order of the day: Christ, education, religion, industry, and human relations. They must come up again and again for examination, illumination, experimentation and demonstration. Our generation, our world is not without hope. Redemptive forces are working mightily. Religion, education, democracy and industry are cooperating intelligently in building and preserving a better world. Thanks be unto God who has matched us with this hour.

A ROW, A TALENT, AN ACRE

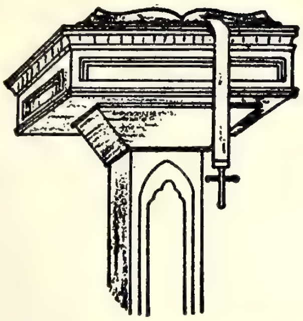
A three-fold project of the Mazomanie, Wisconsin, church, lasting from spring to fall, has produced many fold.

Those who wished to cultivate the good earth were given small white crosses to stand at the heads of rows of seeds. The resulting fruit, flowers and vegetables found a ready market.

The members who had talents for trade were each lent a dollar. One sold pencils on which were stamped the name of the church; another made and sold candy; others worked with pots and pans, and needles and scissors.

The third group pooled machinery and skills and planted tracts of land to popcorn and spinach.

The profits of the various projects were donated to Our Christian World Mission.



"MAN'S DEEPEST NEED."

Baccalaureate Sermon at Elon Colleg by the REV. ALBERT PENNER *of New York City.*

One of the world's foremost teachers and philosophers, Bertrand Russell, has recently stated it as his sober conviction that "before the end of the present century, unless something quite unforeseeable occures, one of three possibilities will have been realized. These three are:

1. The end of human life, perhaps of all life on our planet.
2. A reversion to barbarism after a catastrophic diminution of the population of the globe.
3. A unification of the world under a single government"

In these words is stated the desparate plight of our world in spine-chilling words. If his analysis is correct then, as he says, "the present moment is the most important and most crucial that has ever confronted mankind. Upon our collective wisdom during the next twenty years depends the question whether mankind shall be plunged into unparalleled disaster, or shall achieve a new level of happiness, security, well-being, and intelligence. I do not know which mankind will choose."

A good deal of fairly recent experience makes us exceedingly doubtful that we can depend upon the collective wisdom of mankind. We have seen too many demonstrations of the collective unwisdom of great masses of people. The most striking example of this in recent history was the acceptance by the German people, one of the most highly trained and educated nations in history, of the tyranny of Naziism.

Similarly we have seen, and we see today, here in America too many demonstrations of collective un-wisdom. What we did during the war to all Japanese-Americans on the West Coast, driving them out of their homes, herding them into camps, denying them their basic fundamental human rights, is not a chapter to mention with pride. In our political life we have our demagogues who pander to popular prejudice and seek to inflame reasonless passions for the advancement of their personal interests. We have even coined a new word, namely McCarthyism, to indicate this facet of the temper of our time.

A recent study has been made of 72 major colleges in the United States which indicates, that college freedoms are being stifled by students and teacher's fear of the Red label. This campus study revealed in the main a growing, restrictive asmosphere which largely took these forms:

1. A reluctance to speak out on controversial issues in and out of class.
2. A reluctance to handle currently unpopular concepts even in classroom work where they may be part of the study program.
3. An unwillingness to join student political clubs.
4. Neglect of humanitarian causes because they may be suspect in the minds of politically unsophisticated officials.
5. An emphasis on lack of affiliations.
6. An unusual amount of serio-comic joking about this or that official investigating committee "getting you."
7. A shying away, both physically and intellectually from any association with the words, "liberal," "peace," "freedom," and from classmates of a liberal stripe.
8. A sharp turning inward to local college problems, to the exclusion of broader current questions.

Our public schools are under a growing barrage of irresponsible attack. Recently the press has highlighted what happened in Pasadena where one of the nation's foremost public educators was forced out of the superintendency because of the inflamatory situation that developed under the attack of certain illiberal pressure gropus. There were not enough responsible citizens organized and ready to counter the collective un-wisdom of the public. And there are other cities and towns where simililar pressures are today being built up. There is both cause and need for much sober reflection and self-examination when we consider this uncertain and unreliable temper in a time when we need wisdom from our leaders and steadiness of purpose from our people if the world shall not be plunged into unparalleled disaster.

I am convinced that from our present distress *there can be no recovery without character.* If we are to get out of the depths it can only be through a new conscience toward God and our fellowmen. One does not need to go far from home for illustrations of this deep need for character.

I well know that it behooves any resident of New York City to speak with due caution and humility about this matter, for according to the Kefauver Committee Report "the epicenter of United States sin and corruption is now located squarely in New York City." We have learned with a mixture of shame and shock, concern and anger of scandals in our fire, police and school departments. We have learned about the extent and the ramifications of the gambling industry which reaches into our courts and into our political structure and which has even corrupted the standards of our young men by tempting them with fabulous riches for throwing basket ball games. There seems to be a cynical attitude which believes that every man can be bought and every man has his pride.

Nor does the need for reformation apply only to those who are notorious crooks and criminals. Senator Fulbright of Arkansas has pointed out that "one of the most disturbing aspects of this problem of moral conduct is the revelation that among so many influential people morality has become identical with legality." Speaking of men outside government who seek to gain favors from those within government he says "they are careful to see that they do not do anything that can be construed as illegal. They operate through lawyers—men who are known as clever lawyers, a cleverness which is like the instinct of the rat that knows how to get the bait without getting caught. Many businessmen, ostensibly reputable businessmen, employ these knavish lawyers to circumvent the law and enrich themselves at government expense."

I think I must at this point tell the story of the man who said "this summer I want to go and visit the lands of the Bible. My ambition is to go to Mt. Sinai and to climb to the top of that mountain where God gave the Ten Commandments to Moses. Standing up on the top of that mountain I am going to open the Bible and read the Ten Commandments out loud." A friend replied, "I can show you something far better to do and it will be a good deal cheaper. Just stay right at home and try keeping the Ten Commandments.''

God give us men! A time like this demands
Strong minds, great hearts, true faith and ready hands
Men whom the lust of office does not kill;
Men whom the spoils of office cannot buy;
Men who possess opinions and a will;
Men who have honor; men who will not lie;
Men who can stand before a demagogue
And damn his treachehous flatteries without winking!
Tall men, sun-crowned, who live above the fog
In public duty, and in private thinking;
For while the rabble, with their thumb-worn creeds
Their large professions and their little deeds,
Mingle in selfish strife, lo! Freedom weeps,
Wrong rules the land and waiting Justice sleeps.

Now I will not say that men today are more depraved that they used to be or that they are worse than they once were, but I think it is clear that there is today a wide-spread confusion about right and wrong. In the book of the prophet Isaiah we have these words of warning ''Woe to those who call good evil, and call evil good; who make out darkness to be light, light to be darkness; who make out bitter to be sweet, sweet to be bitter.'' If Isaiah's day needed that warning, our own day needs it again. For a good many people the distinctions right and wrong, good and evil, darkness and light, sweet and bitter, have become blurred.

Take gambling for example. Everybody expresses great shock at the vast amount of gambling that is going on, with many billions of dollars being wasted every year on every conceivable thing. Everybody is shocked by the way in which gambling leads to corruption in athletics, or in government, or in business. Yet at the same time there are great numbers of people who claim to be shocked, who apparently see no great wrong in some form of gambling and who engage in it themselves. Not long ago in two parallel columns of the same paper there were statements on this subject by two different religious groups, one of which condemned gambling outright, and the other saw no great harm in it. No wonder people are confused.

Or take the moral attitude on sex. A leading psychologist who has made a thorough study of this subject has the following to say on the basis of his very wide study and knowledge: ''If you can conceive of sex views that flatly contradict themeslves, that recommend our believing one way and acting another, that have conscious and unconscious implications ceaselessly at war with each other, and that induce most Americans ardently to desire and vehemently to abhor at one and the same time certain varieties of sex behavior—then you are thinking of the beliefs, opinions, and attitudes on sex which are currently appearing in our most avidly read creative and non-creative writing. . . . I would say that the average American—in fact, virtually every living American — is completely muddled, mixed up, in his sex views, feeling and acts. Much of the time he is quite consciously at odds with himself and knows that he does not know sex right from wrong.''

Or take the views on marriage. We lament the decay of the marriage relationship and the resulting scandalous divorce rate. Why has this occured? Because many Americans no longer look upon marriage as a divine institution, but merely as a convenient contract which can be dissolved as easily as it is concluded. In a survey of 125 American young people between the ages of 16 and 20, 85 per cent declared that they were not afraid of mariage because ''if it doesn't work out, there is always divorce.'' Where do these young people get their superficial and confused ideas of marriage? They get them from their elders, who are also themselves confused.

These are but a few examples of the moral confusion of our time, and these are some of the reasons that impel a person to speak of our time as an ''age without standards.''

Such confused people are described by Noel Cowards in his ''Twentieth Century Blues.''

In this strange illusion
Chaos or confusion,
People seem to loose their way.
Nothing left to strive for,
Love, or keep alive for.

When we ask why do we have this moral confusion today, a common answer is to say ''it's the war.'' And indeed the war has had its profound effect upon us, and continues to do so. The dislocation and destruction of the wars of our generation and century have left no strata of life undisturbed. To quote Prof. Ralph Barton Perry — ''War disturbs minds as well bodies. It stirs slumbering doubts. Men question what they have taken for granted—the state, the law, the economic system, the dogmas of religion, the curriculum of education, the prevailing moral code, the cult of science, the hope of progress, faith in the worth of civilization or of life itself.''

But beyond that it is my firm conviction that *the source of this moral confusion is due to the wide-spread abandonment of the Christian faith.* There have been many who have hailed this emancipation from religious restraints. The German philosopher Nietzsche was one of these. He said ''When we give up the Christian belief, we thereby deprive ourselves of the right to maintain a stand on Christian morality.'' His disciple was Hitler who said ''Providence has ordained that I should be the greatest liberator of humanity. I am freeing men from the restraints of an intelligence that has taken charge; from the dirty and degrading self-mortification of a chimera called conscience and morality, and from the demands of a freedom and personal independence which very few could bear.''

Another of these was Heine who bzoasted ''we are of age; we do not need a Father's care.'' And his disciples are multitudes who have lost the sense of a Father's care, but not their sense of a Father's need. So many moderns ''have lost their Heavenly Father but feel not liberated but merely insecure.'' Where once the Christan faith was central in most people's lives, today it has become peripheral.

In New York City it is estimated that 52 per cent or more than four million persons are not affiliated with any religious institutions. In other words, there are as many *unchurched people* living in New York City as the combined population of Chicago and Boston. 55 per cent of the Protestants in New York have no affiliation with any Protestant church in the city and are not known to any Protestant church or minister. 40 percent of the Roman Catholics in the city have no affiliation with any Roman Catholic parish. One priest is reported to have said, ''Scores of my parishioners come to church only twice in their lives, and are carried both times—for baptism and for burial.'' Can you name a larger and more needy mission field for any Christian minister to work in?

St. Augustine said that we are made for God and that without God we are forever restless. Modern man is restless and confused because he has abondoned his Christian faith and turned his back on his spiritual heritage. A novel by Arthur Koestler has the significant title ''The Age of Longing.'' In it one of the char-

(Continued on page 13.)

Christian Missions
At Home and Abroad

THE FRUIT OF MISSIONS.

The Turkish people have a deep feeling of friendship for the U. S. A. not only because of Marshall Plan aid, but also because of the services rendered by American Mission Schools and hospitals, says Miss Clara A. Engle, R. N., Ex-U. S. Army Nurse in World War II and now back from four years in Gaziantep, Turkey, as a Congregational Christian medical missionary under the American Board.

Miss Engle is en route to her home in Imlay City, Michigan. She is the daughter of Mr. and Mrs. Sidney John Engle of 505 Almont Avenue.

Working in an inland Turkish city. 100 miles from the Mediterranean and miles from the nearest railroad with a treeless, though mountainous terrain, Miss Engle rejoiced at her first sight of the many trees and lush green foliage of the New England spring. She also was greatly impressed by the well-nourished and well-dressed appeareance of American children.

In her work in Turkey Miss Engle has sought especially to help the babies and little children of that country. Now she is home on furlough she plans to go on studying to earn her B. S. degree at Wayne Hospital, Detroit, Michigan, and to specialize in Public Health work.

The 49-bed hospital in Gaziantep where Miss Engle has been serving has an American, Armenian and Turkish staff, which works harmooniously together. It is located in an area of about 240,000 persons. Like all missionaries Miss Engle's work often made her a "Jack of all trades," but her major responsibility was the supervision of the Turkish nurses as well as their teacher, and she did all of her teaching in Turkish.

Patients sometimes travel 36 hours to reach this "house of healing on the hill," using donkeys, carts and more recently autobusses, thanks to the better roads made possible by the Marshall Plan.

Many times these suffering people from the villages spend the night in the hospital yard and the morning presents a picture reminiscent of the Biblical narratives about those who gathered for treatment by the Great Physician.

"The people are extremely friendly to Americans and the girls particularly are eager to keep up with what is going on in the world of fashions, asking me for copies of such American magazines as Charm, Vogue, etc.," says Miss Engle. Gaziantep, where Miss Engle has been living is a city of some 70,000 with a soap factory and some cloth markets, but with much of the outlying area a farming district.

DISTINGUISHED MISSIONARY PASSES.

Word has just reached the American Board of the death in Kenterton, Natal, South Africa, on May 3, of Dr. Burt N. Bridgman, M. D., second generation Congregational Christian missionary, who practiced medicine in Jamaica Plain and Boston from 1899 to 1916.

Dr. Bridgman, who was 87, was born in Ifumi, Natal, Africa, and prepared for college at St. Johnsbury Academy in Vermont. He was a graduate of Amherst College, Class of 1885, and the New York University Medical College (M.D. 1899).

In 1892 Dr. Bridgman sailed to South Africa and began a piece of pioneer medical work. Laboring under tremendous difficulties, including lack of equipment, he carried on in a three-room thatched cottage made of wattle and daub walls for his dispensary and operating room.

In 1904 the work he started was transferred to Durban, where it later was built upon by the late Dr. James B. McCord of Oakham, Mass., Congregational Christian medical missionary, eventuating in the present large and well equipped McCord Zulu Hospital.

In 1898 the ill health of Mrs. Bridgman made it necessary for Dr. Bridgman to leave South Africa and he carried on a practice in Jamacia Plain and Boston from 1899-1916.

Following the death of his first wife he went back to Africa in 1916 and served with the South Africa medical corps (British) from 1917-21 with the rank of Captain. In this post he was connected with the General (Military) Hospital in Pretoria. He established a practice in Kenterton in 1921 which he sustained until his retirement.

WHAT ABOUT THE MOVIES?

By S. M. Smith.

The moving picture business as we see the product on the screen heads up in Hollywood, California. It is probably the most powerful educational agency in the nation. Moving picture houses by the thousands open their doors every day, including Sunday, throughout the year. Afternoon shows are patronized principally by women and children. Let's see what they get. The statistics given below are from Elmer W. Fordell, writing for the Covenant Book Company. For past two years, the writer has been studying movie shows in Veterans' Hospitals. These in quality are above the average and are shown a week or two earlier than in local picture houses. A blind man led into a saloon wouldn't be long in finding out where he was, the conversation, the smell, the tinkle of glass would tell him he is not in church. A playwright said to a friend of his: "I hope you don't let your son or daughter see my picture. It woudn't do them any good." The movie business, like the liquor business, is operated to make money. Criticize a picture to a theater manager and he will say; "Well, we have to give the public what they want." A certain play-house manager makes a point of getting pictures below standard. He advertises that they have been held up for more critical sensorship. When they are run, he has a packed house.

In the average picture there is far too much of the underworld, drinking, gambling, passionate love making. Human nature is much the same in both sexes. An actor or an actress playing love scenes soon finds power of resistance broken down. A canvass of Hollywood for divorces tells a sad story. Oh, virtue, what a jewel. And yet mothers take their daughters, fathers their sons on Sunday. How much better would be a stroll in the woods and a communion with Nature. The producer buys the script of a play with the understanding that he may make any changes he sees fit. He is thinking alone of box office receipts.

Compare this with the business world. It is a criminal offence to misrepresent merchandise. There is no such limitations in the movie business. Many people who can afford

(Continued on page 15.)

News of Elon College

President L. E. Smith, Elon College, N. C.

ELON COMMENCEMENT.

The Sixty first Annual Commencement of Elon College was held May the twenty-sixth, twenty-seventh and twenty-eighth. Saturday was Alumni Day. At twelve thirty in the afternoon, faculty students, alumni and friends gathered at Kiker Lake for the dedication of the lake and picnic lunch. An informal dedicatory service was held at the lake side. The program was introduced by President Smith. Mr. W. B. Kiker who donated the lake made a brief address in which he expressed his pleasure in doing this for the college. Prayer was offered by the Rev. Dr. Clegg, a Rotarian. The Rotary clubs of Liberty, Yanceville, Gibsonville, Reidsville, Graham and Burlington were invited to attend as guests of the college. Mr. Kiker is an enthusiastic Rotarian. There were between five and six hundred present. A very enjoyable occasion.

The tract of land on which the lake is built consists of fifty-six acres. It is rolling and will lend itself to beautiful landscaping. The plan is to develop the section that surrounds the lake for the official family of the college. This tract of land is near the college and presents unusual opportunitits for the college. We need interested assistance for this development.

The business session of the Alumni Association was held in the afternoon. Dr. Darden Jones of Franklin, Va. was elected president to succeed Royal Spence, Jr. of Burlington. Dr. Jones will serve for two years. Other officers will be published later. Class reunions were held during the day. The annual reception given by President and Mrs. Smith was at six o'clock in the evening.

The Annual Alumni Banquet was held in the college dining room at seven o'clock. Dr. I. E. Powell of Elon College, delivered the Alumni Addres. Music was furnished by members of the graduating class.

Sunday was Baccalasereate day. Dr. Albert J. Penner, pastor of Broadway Tabernacle, New York City, preached the sermon and a very wonderful sermon it was.

Timely, spiritual and powerful, Dr. F. C. Lester of Asheboro offered prayer. Rev Howard P. Bozarth read the scripture lesson.

A vesper recital was featured at four o'clock in the afternoon. The Music Department of the college presented a number of students of outstanding accomplishments.

At eight-thirty in the evening the music department presented "Elijah," An Oratoria by Felix Mendelssohn. The program was dramatized and given in costume, pronounced by all present as most impressive and effective. This program will doubtless be repeated next commencement. Due credit is given to the Hon. A. J. Fletcher of Raleigh, N. C., his director, Robert Bird, John Westmoreland and Fletcher Moore. Mr. Fletcher is chairman of the National Opera Company and founder of the Elon College Opera Work Shop. Messers. Moore and Westmoreland are of the college music faculty.

Monday was graduation day. There were one hundred and forty in the graduating class, a large number were awarded certificates. Captain W. W. Elder, Hon. James Spencer Love, Dr. Frank L. Eversull and Hon Edward J. Bullock were awarded honary degrees.

The address was delivered by the Hon. J. Spencer Love. In his address Mr. Love called attention to the rapid expansion of manufacturing and of commercial development in the South. He reminded the members of the class of the superior advantages awaiting them in almost any business or profession that they might choose.

Dr. Eversull offered the prayer. Bibles were presented to the graduating class by Captain Elder. The last words, a charge to the class of 1951, were spoken by President Smith who also pronounced the benediction.

One of the most successful Commencements ever held by Elon College became history.

THE TRUSTEES.

The Board of Trustees of Elon College met Wednesday, May the 28th. The greater part of the time was spent in discussing the present financial conditions of the college—and the imperative need for improvement. After long discussion no decision was reached. Consequently by vote, the Executive Committee of the Board of Trustees of the college, the Finance, the Building and Investment Committees were requested to meet in joint session during the month of June to continue the discussion, reach a decision and report back to the Board of Trustees

The Executive Committee of the Executive Board of the Southern Convention and the Executive Committee of the Elon College Foundation were requested to meet with the representatives of college Trustees that a fair and equitable discussion might be reached and that workable and acceptable place for improving the financial structure might be formed later.

The meeting has been called to meet at the college on Thursday, June 28th at two o'clock in the afternoon. It is hoped that every one invited will attend. This meeting is of serious concern to the Southern Convention and the college.

ELON MUSIC TEACHER WILL STUDY IN EUROPE.

Prof. John Westmoreland, who directs the college choir and teaches organ and piano as a member of the Elon College music faculty, will spend this summer in Europe in advanced study at the Fontainbleu School of Music and Fine Arts, which is located within twenty miles of Paris.

Westmoreland will sail from New York on June 8th and will arrive in England June 18th to spend ten days at the British Music Festival. He will then go on to France for seven weeks of study at Fontaineblue under Nadia Boulander, who is acknowledged to be the foremost French authority on choral music and conducting. He will sail from Le Havre August 25th for the return trip and will land in New York September 4.

The Elon professor is a native of the Gibsonville community and graduated from Elon in 1941. He received the Master's Degree at Columbia University in 1942 and has since pursued advanced work at New York University and the University of Southern California. He also studied privately with Robert Shaw and Julius Hereford. He has been teaching at Elon since the autumn of 1943.

Westermoreland stated that he is making the trip to Europe this summer at the suggestion of Dr. Vincent Jones, head of the School of Music at New York University, who visited Elon some weeks ago.

Church Women at Work

With Emphasis on Missions

Mrs. F. C. Lester, *Editor*
840 Sunset Avenue, Asheboro, N. C.

SCHOOL OF MISSIONS.

Are you planning to attend the School of Missions?

The place is Elon College.

The time is June 19-22.

The cost is $10.

The program is excellent as it presents Miss Ione Catton, Research Associate of the Missions Council, teaching "Churches for Our Country's Need" and program planning, and Miss Lucy Steele, the Mary McNair Jones Professor of Bible at Peace College, teaching "The Study of James." You could not forget Latin America, Mexico and Micronesia as Mrs. F. C. Lester, our Woman's Convention editor, will give you these studies as only she can do it. The worship services, the hours of fellowship together, the opportunity to visit the book store and the survey of our literature as Pattie Lee Coghill gives it in her own interesting and helpful way—these are some of the reasons, any one of which is sufficient, for you to come to the School of Missions.

The benefits to be derived are beyond any words to express. Who can describe the joy that comes in meeting old friends of last year's school? Who can define the calm of spirit as we worship together "in heavenly places"? Who can estimate the value of information and inspiration that is each woman's portion as she returns to her own home and local society?

We all agree that these are busy days. Each of us finds herself facing a schedule that is too heavy to carry and we wonder how we can take time out. That is just another good reason why we owe it to ourselves to set aside these four days for rest (from routine) and for refreshment, physical, mental and spiritual that we might be better able to serve in our own churches as well as in our homes.

Wouldn't it be grand if every single society in our Convention, or church where there is no society, could have representatives here to receive the help that is so easily available and that can mean so much!

Can't you see that you can't afford to miss it?

Plan now! Pack your bag!

Hope to see you at the School of Missions!

Mrs. Robert A. Whitten.

* * * * *

MAY FELLOWSHIP DAY.

WINCHESTER.

The women of our church in Winchester, Virginia, were hostesses to the city Council of Church Women for their first May Fellowship Day Program. According to the *Winchester Evening Star.* Mrs. Robert A. Whitten, our minister's wife, deserves credit for the success of the meeting, when fourteen churches (every one in the Council!) were represented by 60 women. They met in the fellowship room of our parsonage for a covered dish supper—the supper-abundance of food is partially explained by the fact that our women furnished apple sauce, pickles, fruit jello, home-made cake, iced tea and coffee in addition to the "covered dishes" brought by the others.

Following the supper there was a worship service in which women of several churches took part. Then followed a forum discussion on "Women at Work." Special music and readings were included in the fine program.

This is another example of the "peculiar ministry" of the Congregational Christian churches in fostering cooperative efforts among different denominations.

* * *

BURLINGTON.

Our Burlington society observed May Fellowship Day at their May general meeting. The Elon College Women's Society officers were guests for this program. Folowing a devotional led by Mrs. Henry E. Robinson, pastor's wife, Mrs. W. T. Scott, president of the Elon society, spoke on "The Fellowship of Church Women."

We quote from "This and That," Burlington auxiliary news sheet:

"She said that the fellowship of Christian women working together with a real purpose reaches the highest level of fellowship. She spoke of the power women have in the world today — working together — reaching out into the community and on into the whole world by service and by prayer. Mrs. Scott ended her talk with Kahlil Gibran's poem on "Work," asking that the women make Gibran's definition of work a living part of their lives. These words were, 'Work is love made visible.' "

* * *

ASHEBORO.

The May Fellowship Day program sponsored by the Asheboro Council of Church Women was held in the Congregational Christian Church. Eighty women, of whom 25 were from our church, were present for the fine program planned by Mrs. George Jackson, wife of the Presbyterian minister.

Part I consisted of talks on the theme "Thank God for Work" by women who work for wages: A Presbyterian florist, a Methodist nurse (who gave hers in song), a Congregational Christian mill employee, and a Baptist music teacher. Prayer was then led by a member of the Evangelical and Reformed Church.

Part II on the same theme was given by two women who work, but not for wages—an Episcopalian woman who works with the Girl Scouts, and the wife of the Friends minister who represented the homemakers. Prayer was then offered by a member of the Lutheran Women's Guild.

Part III, "Women at Work in the Church" consisted of a brief explanation of the work of the Council of Church Women by the president, Mrs. F. C. Lester, who then introducted the president of each local society present.

Part IV, the closing worship, was led by Mrs. E. S. Jones, supervisor for Negro schools in Randolph County who is a Methodist. It included an offering for migrant work in North Carolina.

The program was excellent and the fellowship of the women from different denominations equally as fine.

* * * * *

FAMILY NIGHT AT WAKE CHAPEL.

The Women's Missionary Society of Wake Chapel observed Family Night on May 10 with a picnic supper. This event marks our first try at "Family Night Supper," and from comments overheard it will not be the last. Mrs. Carville Clark, chairman of our Family Life Committee, planned well for the occasion. After the bountiful supper everyone was in the mood to sing and "On Jordan's Stormy Banks" really swelled the assembly hall.

(Continued on page 14.)

FOR THE CHILDREN

Mrs. R. L. House, *Editor, Southern Pines, N. C.*

"Step up," "Right This Way," "Beware the phearce, terribul bull" were part of the barker's talk when the Moore County Cub Scouts put on a circus recently. Althought it lacked circus smeels, it certainly did have everything else.

The side shows had "a headless, legless dog" (one frankfurter); "A Flyin Saucer," (one housefly embedded in plastic resting on a saucer); "A de-skunked Skunk" (one pleasant black kitty cat who yawned as onlookers saw his white streak of bon ami). Thus it was on and on, plus free baloons and excited youngsters.

In traditional style there was a grand parade led by majorettes and including Indians, cowboys, several hula "girls," clowns big and little, a hourse drawing a cage of desperate animals, one Polar explorer in his father's Artic parka drawing a cage containing a fierce "Artic hare." That rabbit is almost fierce because before Easter he chewed up a piece of a station wagon seat cover so he can really claim "fierce fame." The wild man was our neighbor's son and he looked like a cave man plus in his leather and fur outfit topped by a mop of mop strings, but his grin made us think he was the same old tease of ordinary days.

There was band music, a "bull fight," pony races, a tiny motorcycle "daredevil" whose long legs on the low cycle were the most daring part of the act, a wild west fight and a performance by the majorettes. It was all in good fun and marked a day to be remembered by both those who took part and those who came to see.

One of the features was a car packed with 40 youngsters. It seemed almost impossible to believe that so many could get into one automobile but they did and were counted as they hopped out. The rignmaster called the car "The Old Woman's Shoe" and so it was! It had been decorated as such by none other than Glen Rounds who lives in our neighborhood and it quite a famous artist. Perhaps you have read some of his stories or seen his drawings to illustrate stories. If you haven't, see if your library has a copy of his new book "Whitley and the Rustlers." He wrote and illustrated the book and Mr. Rounds looks like "Uncle Torwal" in the book with his levis and western hat, boots and handlebar mustache. Glen Rounds is quite a character who has told stories to boys and girls all over the country. He was born in Montana and has done dozens of interesting things and is always on hand to make life pleasant for little folk.

THROW AWAY.

By Edith Gabriel.

Issued by the National Kindergarten Association.

"Mother, see what I found!" exclaimed Alfred excitedly, as he burst into the kitchen with his friend, Eddie, at his heels. "I didn't exactly find it; some people in a car threw it away," he corrected, as he looked fondly at the little pupy in his arms that he was cuddling possessively.

"Yes, Mrs. Rawlins, we are sure they wanted to get rid of the dog, because they pushed it out of the car roughly, and then they were driven away as fast as they could go, so that the puppy couldn't catch up with them," explained Eddie.

"May I keep him, Mother, please?" begged Alfred.

"Well, of all things!" exclaimed Mrs. Rawlins when she could recover from her surprise. "I'm not so sure we want to keep a dog," she continued, thoughtfully. "This is all too unexpected."

"Oh, Mother, see how little he is. You wouldn't turn out a little puppy as nice as he is. What could he do?" pleaded Alfred, holding the dog closer as if afraid of losing him. "See him look at you; he wants you to say 'Yes, he may stay.' "

"He's a cute little fellow, all right, but are you sure you want to be responsible for his care? You know there is more to raising a dog than just *having* him. If you want to keep him, I'm going to make you responsible for his feeding, his care, and his comfort."

"Okay, Mother, I want him so much, I'll promise. See, he seems to know already that I'm his new master."

"May I own him with you, Alfred?" asked his sister, Sally, who had been looking on enviously, and was now stroking the dog fondly.

"Oh, you always have to share everything," returned Alfred, regretfully. "Can't I ever have anything all my own? Why don't you have your own pets?"

"Well, I share your rabbits with you, and many's the time they'd get nothing to eat if I didn't remember to feed them," reminded Sally.

"All right then," was the reluctant reply. "Mother, why do people want to get rid of their pets?" he asked.

"There are different reasons, my son, but only thoughtless people could do such a cruel thing as to turn an unwanted pet out to shift for itself or starve to death. It is unforgivable. Many people would gladly take a dog if it were offered them, but when any animal is turned loose, people suppose it is someone's property and so do not take it in," answered Mrs. Rawlins.

"I wouldn't mind having a nice little dog like this," said Eddie, patting the new-found pet as if it were fragile.

"Many other boys would like a dog, too," continued Mrs. Rawlins. "It is unnecessary for people to turn pets loose. A home for them is so easy to find. Almost every town has a Humane Society or some kind of an organization which takes in, cares for, and finds satisfactory homes for animals. Dogs suffer most in times of meat shortages. It is then that some people get careless and neglect their loyal canine friends. No one should own any kind of a pet unless he intends to continue to care for it properly."

"Isn't it fortunate we saw those people push the pupy out of the car?" reminded Eddie. "If we hadn't we wouldn't have have known we could have him, and what would have become of him?"

"Mother, you will tell me how to feed him, won't you?" asked the new master.

"Gladly, Alfred, but you must also know how to care for your dog and how to train him properly. We will get some books on the subject from the library."

"Oh, that'll be great! I'm going to pad that big box in the basement for his bed, and I'm going to teach him the tricks Jack Allen's dog can do. Won't it be fun!" And down to the basement ran the two boys, Alfred cuddling closely his new possession.

Youth at Work in the Church

Max Vestal, Box 792, Elon College, N. C.
Miss Ann Truitt, *Associate*

YOUTH RALLY AT MT. GILEAD.

Young People of
Eastern Carolina Churches
North of Raleigh

Dear Friends:

If is a short word but it will cast a *long* shadow *if you* aren't present at the youth rally at Mt. Gilead, June 24.

You can't afford to miss this fellowship and worship together. Look at the program:

2:30 Registration.
3:00 Opening Worship, led by Miss Martha Smith.
3:15 Program by Southern Convention Young People's Team.
4:00 Group Singing led by Billy Stephenson, Wake Chapel.
4:15 Play by Henderson Young People.
5:00 Supper (Bring your own sandwiches).
6:00 Movie, "A Wonderful Life."
Offering.
Benediction—Rev. T. Fred Wright.

Forget the word *if*, but don't forget to reserve this date, June 24, 1951; and plan to be at Mt. Gilead.

E. C. Hagwood,
President of Eastern North Carolina Youth Fellowship.

P. S. Just off Louisburg-Henderson highway, about three miles east of Louisburg, is where Mt. Gilead Church is located.

* * * * *

RELAX WITH MAX.

Ruth: "You sure do look worried."

Pattie Lee: "I'm booked up solid on worries. I got so many worries on my mind that, if anything happens to me today, it will be two weeks before I can worry about it."

* * *

A mother listened as her young daughter repeated her usual bedtime prayer. When the youngster had finished, however, she added a prayer of her own that went something like this: Dear God, please don't let any birds get in Junior's bird trap, because it's a nasty old trap. God, I know that you won't let any bird's get in Junior's trap.

Then her mother interrupted, "Darling, why do you talk to God like that. You musn't try to tell him what he is going to do."

"Yes, but I know that no birds are gonna get in Junior's trap, cause I busted it."

* * *

Don't miss your opportunities to go to rallies, camps, and conferences this summer. They're yours—they're for you.

* * *

It's amusing how most of us forget "six days thou shalt labor" and concentrate on the one day of rest.

* * *

Have you ever noticed that a painter's house is often unpainted, a carpenter's house in a rundown condition, a plumber's house without adequate plumbing? Let's those of us who do church work take time to look at our own church.

THE EMPEROR'S NIGHTINGALE.
PICTURE OF THE MONTH.

Based on the Hans Christian Andersen tale, this allegory is presented in a charming and unusual manner; its kernel of truth being that the most precious possession is not riches but personal freedom. The story is of a boy who desires to play outside the high walls of the estate in which he is confined while left in the care of two elderly aunts, who impose upon him a rigid schedule and numerless restrictions but give him no affection. Taken ill, he sees in his fevered dreams his toys and familiar keepsakes come to life as in a parable embodying all his secret yearnings. The parable presents the Emperor of China who, bored with court routine in a palace crowded with beautiful but artificial things, was really a prisoner of his own munificence until he hears of the bird with the magic heart and enchanting song: the nightingale. It is after learning that the bird can sing only for love and in liberty that he learns the value of freedom and insists upon it for himself after much sorrow.

So does the boy, when he awakes. His dream, still vivid in his memory, prompts him to scale the gate and join in the play with the little peasant girl outside the wall. The main parts of the story are enacted by inanimate objectives so skilfully manipulated that they become dream figures. Exquisite coloring paints delicate scenery, and the camera and animation combine to give lifelike expression to the characters.

The narrative, written by Phyllis McGinley and voiced by Boris Karloff, has the exquisite quality of an old story-teller's tale. The brilliant musical score is descriptive and adds to the whimsey and wonder of a truly enchanting presentation. Its pertinent message concerns the yearning of the world today, the desire for personal freedom and human dignity. It is especially suited to July, the "freedom month."

"The Emperor's Nightingale," a Rembrant Films production, will undoubtedly become a classic for children's programs and is sure to be appreciated by the whole family.—*Protestant Motion Picture Council.*

ALCOHOL IS NOT A FOOD.

Dr. Andrew C. Ivy, Vice President of the University of Illinois, answers the question, "Is alcohol a food?"

A food is a substance which nourishes the body four ways:

1. It suplies energy or calories when burned or oxidized.
2. It provides materials for building and upkeep of body tissues.
3. It furnishes means by which body processes are regulated.
4. It provides material which may be stored as glycogen, fat, or protein for normal body structure.

A nutrient is a substance which contributes to nutritive function in any of the four ways and is non-toxic in nutritionally significant amounts.

Alcohol only supplies calories and it causes intoxication when taken, as ordinary food is taken, namely, in amounts sufficient to produce enough calories to be nutritionally significant. So, alcohol is not a food and is not a good nutrient.

In textbooks for medical students alcohol is discussed under drugs and not under foods. Alcohol is a depressant, anesthetic, narcotic (stupefying), habit-forming drug.

If alcohol is a good food or a good nutrient we are not treating babies, children, and dogs rightly. Also, the authors of our textbooks on nutrition are seriously at fault because they do not even list alcohol in their table of contents.

Furthermore, although I have asked many I have found, no one drinks

(Continued on page 15.)

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

THE SPREAD OF THE GOSPEL.

Lesson XII—June 17, 1951.

Memory Selection: *Ye shall be my witness both in Jerusalem, and in all Judea, and Samaria, and unto the uttermost part of the earth.* Acts 1:8.

Lesson: Acts 1:8; 4:5-12; 28:15-16, 30-31.

Devotional Reading: II Corinthians 5:14-21.

Go—But Wait.

They were to go into all the world and to make disciples of all the nations. They had a monumental task, indeed a seemingly impossible task. Think of it, a small group of men, eleven in number, without wealth or social prestige, without any organization, starting out to make disciples of all the nations! It was the greatest enterprise ever undertaken by men. But it was their Lord's command, and as good soldiers, "it was not their's to reason why, their's but to do, and (in most cases) to die." So they made ready to go.

But—as you were. Go, but don't go yet. Wait until you get power from on high. Stay as you were until you have become different from what you are. Wait for the power. Don't attempt the Lord's work without the Lord's power. And he always give the power to do the things he tells us to do. There are too many of us trying to do God's work without God's power. But there are too many of us who have the power but do not use it. Power is good only as it is used.

Witness.

They are to be his witnesses. "Ye shall be my witnesses." A witness is one who bears testimony, who tells what he has seen or what he knows. The word comes from a root word meaning to know. Christ said that his followers were to be his witnesses. They were to tell what they knew about him and for him. They were "put on the stand" to speak a good word for him, to speak in behalf of his cause, to tell what he had done for them. A reading of the Acts of the Apostles shows that little band of men did just that—they spoke a good and a sure word of Jesus Christ. They bore their witness for him. It was a three-fold witness—they bore their witness with their lips, their labors and their lives.

Witnessing for Christ is almost a lost art, at least the spoken witness. The writer of these *notes* recalls that as a boy he used to remain after church with his mother for the "Class Meeting" in a little Methodist Church. One by one those who were present would get up and "tell what the Lord had done for them," or would bear their witness for their Lord. To be sure at times it became dull and routine. But it had a value. Let the redeemed of the Lord say so. There are all too many today who do not bear witness because they have nothing to say. Religion is second-hand, they have nothing new or fresh to say about their relations with God.

Beginning at Jerusalem.

They were to begin "where they were," right at home, with their own folks. Before they bore their witness to the uttermost part of the earth, they were to bear their witness in Jerusalem. We think it would be much easier to bear our witness somewhere else. We think about what we would do in China or Japan or in some other mission field, or among some other people. Well the fact is that most of us will never have a chance to bear our witness there, at least not in person, and if we are to witness for Christ, we must do it right where we are, in our own home, in our own social group, in our business contacts.

And Unto the Uttermost Parts of the Earth.

Our witnessing is to begin right where we are. But it is not to end there. That is to be the center of ever-enlargening concentric circles. Beginning at Jerusalem we are to bear our witness also in Judea, and Samaria and even unto the ends of the earth. In one sense religion that ends with the individual, ends, period. The fact is that the individual or the church that is concerned with bearing a wider witness, makes more effective its own witness. The lights that show farthest away burn brightest at home.

The Most Amazing Story in History.

The story of missions is the most amazing story in history. It is the story of the spread of the Christian Church and the influence of the Risen Christ in the Apostolic Age, and in succeeding ages. The Acts of the Apostles covers the early period of amazing history, and is the story for the most part of how, under the leadership of two apostles, Peter and Paul, the gospel spread from Jerusalem to Rome. It spread like fire in prairie grass. It revolutionized life. As one said in one place of Acts, "those that have turned the world upside down have come hither." Why did it thus spread? How did it spread? Several factors entered into it.

1. The apostles had a vital faith in the power and presence of the Living Christ. Their hearts had not only been strangely warmed, they had been set on fire by the Holy Spirit. They believed in God as made known in Jesus Christ. They knew he was alive and available and adequate. They went forth in his name and in his power.

2. It spread by personal contagion. Because their lives were on fire, they set fire to other lives. Religion spread by contagion. It is caught more than it is taught.

3. It met an un-met need in the human heart. God has made men for himself and their hearts are restless until they rest in him. The gospel came to that brutal, bigoted, spiritually-bankrupt world with a powerful appeal. Here was the answer to the longing of the human heart in a world without God.

4. It was of God. The Father yearned for his children. It was in accord with his eternal purpose, purposed in Christ Jesus before the world began, to make his saving grace know unto all men. It was not something that sprang up from the earth but something that was born in heaven. God was in the movement, it was energized and directed by his Holy Spirit. The power is still available today. We need only to put ourselves in harmony with the plan of God and we can have the resources of God.

Based on "International Sunday School Lessons;" copyrighted 1951 by Division of Christian Education, National Council of the Churches in the U. S. A.

In all the affairs of human life, social as well as political, courtesies of a small and trivial character are the ones that strike deepest to the grateful and apprecaitive heart.

—*Henry Clay.*

Have You Read ?

Finney Lives On. V. Raymond Edman. Fleming H. Revell Company New York. $2.50.

Charles G. Finney, a most versatile Christian, a man of amazing faith and vitality, is a fit subject for many books.

This volumn is limited in its scope. It is concerned with the man Finney, his revival methods and his messages. There is no attempt to evaluate his work as pastor or educator. The references to his work at Broadway Tabernacle in New York and at Oberlin College are incidental.

The author states that "Finney learned that apart from excitement men are not stirred to take a stand on a given issue, be it political or religous. By our physical and mental make-up we are inclined to be spiritually sluggish until our feelings are deeply stirred."

Great stress is laid upon Finney as an expositor of the Scriptures. He is described as "a lawyer in the pulpit. Trained in the exacting logic of law, he held that the Gospel should be presented to his hearers clearly and fully, with reason rather than with dogma. Anticipating the objection of sinners, he proceeded to annihilate their subterfuges one by one. It was his custom to announce an outline of his message after giving the text, then to expand the outline in logical procedure."

Quotation from Finney's sermons abound, and a number of sermons in full are included. This may be viewed as the strength or weakness of the book. Some minsisters may find homiletic help while many will find that his messages are, in many respects, antiquated today.

One would expect this book to be written by a Congregationalist; very likely someone from Oberlin College Where Finney lived and labored for so long. The author is President of Wheaton College.

Here is an abiding truth from one of Finney's Lectures on Revivals of Religion,—"Let a minister enter fully into his work, and pour out his heart to God for a blessing, and whenever he sees the want of any measure to bring the truth more powerfully before the minds of people, let him adopt it and not be afraid, and God will not withhold his blessing."

"MAN'S DEEPEST NEED."

(Continued from page 6.)

acters says "we are all bound to perish as victims of our secular loyalties. . . . The place of God has become vacant, and there is a draft blowing through the world as in an empty fiat before the new tenants have arrived."

Now suddenly we are becoming aware of our lack, our vulnerability, our weakness, our spiritual emptiness. We see our comfortable world collapsing all around us. At the very moment when our faith is weak we are being confronted with a strong, dynamic pagan faith called Communism. No wonder men feel insecure. The storms are blowing and the rains are descending and we are concerned whether the house we live in can ride out the storm.

So men everywhere are crying "strengthen the foundation." Here is Dr. Raymond B. Fosdick speaking at the dedication of the great Palomar Observatory "knowing is not enough . . . . unless we can anchor our knowledge to moral foundations, the ultimate results will be dust and ashes . . . . the towering enemy of man is not his science but his moral inadequacy."

In similiar words General Omar Bradley has recently declared "humanity is in danger of being trapped in this world by its moral adolescence. . . . We have too many men of science; too few men of God. We have grasped the mystery of the atom and rejected the Sermon on the Mount. . . . The world has achieved brilliance without wisdom, power without conscience. Ours is a world of nuclear giants and ethical infants."

Such considerations as these have caused one of our foremost educators to say "the imperative need of today overshadowing all other unnumbered and urgent needs, is firmer and stronger character, higher integrity, larger spiritual vision, unimpeachable fidelity; what one of our foremost statesmen keeps pleading for—a righteous and dynamic faith."

This last quotation is from a significant recent book entitled "God in Education" by President Henry Pitney Van Dusen of Union Theological Seminary. In this little book he directly challenges United States education and, it seems to me, sustains what has always been among the basic assumptions of our church colleges. This assumption is that religion is necessary for the whole man, and is "the keystone of the educational arch." His voice is one among many being raised today in Europe as well as in America against the long continued and progressive secularization of our life with its "glorification of the individual, distain of the past, trust in science as mankind's Messiah, its inveterate optimism, its unchallengeable certitude of the fated prosperity and progress of his own nation, its estimate of the true values of life, its delight in gadgets and techniques, its religious unconcern, above all its unshakable confidence in man's power to know and to do—in brief, its this worldly perspective."

I am sure that this college was founded by men of faith who wanted to provide young people with first-rate educational opportunities while at the same time nurturing their spiritual life. You know better then I do the history of this college, and the sacrifices that have been made to keep true to this double aim. You have great traditions and you are proud of them.

But you have more than great traditions. You have a great opportunity. The suport of such a college deserves and should receive high priority among Christian people. Paul says that if a person has all knowledge and has not love, he is nothing. As a matter of fact, he may be a great menace to society. To knowledge must be added an apreciation and understanding of one's spiritual heritage and religious faith. God is the ground of Truth, for God is Truth. And he who is sure of God's will also knows that there is a difference between right and wrong and that the difference is important.

Someone has said that "mentally and spiritually, most persons today are displaced persons." Religious faith can give to young and old alike a fatherland of the soul. To quote from Dr. Van Dusen once more "our world cries pitiably for the fruits of Christian faith, especially in today's youth who must drive a way through tomorrow's hazards and uncertainties. . . . The desired fruits can be had; but only from roots capable of producing them. . . . There can be no sound advance save through those who have been soundly converted to

(Continued on page 15.)

The Orphanage

J. G. Truitt, *Superintendent*

Dear Friends:

The care of 80 children is not play. Ann Kinch one of our oldest girls slipped off her sandals to see how good the grass felt, and had the misfortune to step on part of a broken bottle which cut the ligaments in the instep of her foot very badly. She was bleeding terribly and Mr. Wagoner rushed her to the hospital where the place was opened up and the necessary operation performed. She has that foot in a cast, and is on crutches. I often say that it is a wonder we do not have more accidents than we do.

The Asheboro visit was a big success. While I went ahead with our engagements to take the children's program to Winston-Salem and Pfafftown Mrs. Truitt remained here to help receive them. A table from one end of the dining room to the other was filled with choicest foods. And what good times were had both by the large congregation from Asheboro, and the children and workers here at the orphanage.

The sixteen children who went to Winston-Salem and Pfafftown had a good time, too. At the first place our program was well appreciated, and the children were given a real lovely dinner. A large number of the church folks ate with us. At the later church we had a good time. The children enjoyed the few miles ride through such beautiful country, and seemed in very fine spirits as they rendered their program. The free-will offerings were good at both places, as next week's report will show. The Rev. Mr. and Mrs. Andes seem to know what and how to do at all times and greatly helped to make our trip a good success.

Farm and garden operations here are becoming very discouraging as our fields are so dry. We hope it will rain soon. When we realize that we must serve three meals every day to our children and matrons it helps to make my opening sentence true: The care of 80 children it not play.

Vacations are being fixed up for a few of our children. They have a good time when they visit in your home, and they know how to help do a lot of things. They look forward to a week or at most two weeks away from the orphanage sometime during the summer. Some people like to send $15.00 for ''some boy or girl a week at camp.'' By the way one gentleman has sent us $25.00 to help Bob Kinch get into college this June 11. ''No one stands so straight as he who stoops to help a child.'' It is the cooperation and help of Sunday schools, churches, and friends that makes one proud of the good people of this country.

Our heavenly Father is good to the boys and girls here, and we are teaching them to be thankful to him. Miss Melva Foster has come with us as director of religious training and will have charge of the worship services which are held from time to time on our campus. She will counsel with the children about living Christian lives, and help with the spirit of ''Christian training in the home'' which is so important here. Besides this she will serve as office secretary. We feel quite fortunate in securing her services.

John G. Truitt,.
Superintendent.

MEMORIAL GIFTS

"Instead of Flowers"

Dr. John G. Truitt
Christian Orphanage
Elon College, N. C.

Dear Dr. Truitt:

Please acknowledge the enclosed $.................... as a memorial gift sent to the Christian Orphanage in lieu of flowers in memory of:

....
(Name of Deceased) (City) (Date of Death)

....
(Survivor to be Written) (Address)

Name..
Address..

Donated Commodities for the Week.

Mrs. D. W. Jones: Clothing.
Mrs. Ervin Beale, III: Clothing.
Mrs. W. C. Goley, Graham, N. C.: Two dolls.
Mrs. E. B. Bailey: Dress material.

* * * * *

REPORT FOR MAY 31, 1951.

Sunday School Monthly Offerings.

Eastern N. C. Conference:		
Antioch	$ 11.70	
Wake Chapel S. S.	78.12	
		89.82
Eastern Va. Conference:		
Newport News S. S.	$ 11.55	
Norfolk, Second	4.00	
		15.55
N. C. & Va. Conference:		
Burlington S. S.	$ 77.25	
Durham S. S.	25.26	
Reidsville S. S.	23.00	
		125.51
Western N. C. Conference:		
Pleasant Grove		5.00
Valley Va. Conference:		
Newport		18.85
Total		$ 254.73
Grand Total		$ 6,127.12

Special Offerings.

Amount brought forward		$ 9,720.57
Christian Light Church, Easter Offering	$ 10.72	
Young Men's Onward Bible Class, S. Norfolk, Suit for David Haith	26.51	
Mrs. M. C. Faucette	10.00	
Mrs. E. L. Ellington, for Clarence Williams	5.00	
Mr. H. E. Ollerhead. for Bob Kinch	25.00	
Special Gifts	416.00	
		493.23
Grand Total		$10,213.80
Total for the Week		$ 747.96
Total for the Year		$16,340.29

FAMILY NIGHT AT WAKE CHAPEL.

(Continued from page 9.)

Rev. J. Lee Johnson brought an inspiring devotional message. The mission field ''We Too Receive'' was enjoyed by young and old. Several technicolor movies of our own folk all dressed up at Easter and another showing visitors attending last year's Memorial and Homecoming Day brought back happy memories. Mr. Rex Powell enjoys his camera hobby and thus ''we see ourselves as others see us.''

While we did not have a record attendance, we were quite proud of our oldest couple, Mr. and Mrs. Leb Clark, Mr. Clark having recently celebrated his ninetieth birthday and is hearty and hale; and also our youngest couple, Mr. and Mrs. Bright Cotten, married less than a year.

Secretary.

In Memoriam

ENGLISH.

We the members of Mt. Carmel Congregational Christian Church wish to express our deep sense of loss in the passing of a beloved member, Mr. William N. English who died on April 6, 1951 and to pay tribute to his memory as our dear friend and co-worker.

Therefore be it resolved:

1. That we bow in humble submission to the will of our heavenly Father who doth all things well.
2. That we extend our heartfelt sympathy to the family and commend them to God for comfort.
3. That a copy of these resolutions be given to The Christian Sun for publication, a copy sent to the family and a copy be made a part of the church record.

Mrs. JULIAN CARR,
Mrs. OTIS V. JOYNER,
Committee.

BAILEY.

Mrs. Sarah E. Bailey departed this life after several months of declining health at the home of her daughter Mrs. J. E. Mitchell in Windsor, N. C., April 20, 1951.

In the passing of "Miss Sissie" as she was effectionately called by those who knew her, we lost a kind and devoted friend.

Therefore be it resolved:

1. That the Mt. Carmel Congregational Christian Church of which she was a life long member, has lost one for whom they mourn.
2. That we extend to the bereaved family our heartfelt sympathy and love, and commend them to our heavenly Father for comfort and peace.
3. That a copy of these resolutions be sent the family, a copy entered on our church records and a copy sent to The Christian Sun for publication.

Mrs. JULIAN CARR,
Mrs. OTIS V. JOYNER,
Committee.

PEACE CAMPAIGN.

(Continued from page 2.)

organization to Christ and the church is bigger than any organizational loyalty.

At another session, the women voted to ask the National Council's General Board to approve a delegation of church women visiting President Truman to ask a pledge that the United States shall not become an aggressor in any war, and that "our resources will be used for the building of peace through all the channels at our disposal, including the United Nations." They also voted to launch a Christian Woman's Action Program for World Peace, described by Mrs. James Wyker, chairman of the Department, as having four objecives:

1. Support for and interest in the United Nations as "today's best instrument of peace."
2. Use of this country's "spiritual and material abundance" as weapons of peace.
3. Creation of a "spiritual democracy" through womens pledges "to live democracy in their community."
4. A strengthening of the nation's spiritual resources.

250 women, including local, state and national officers of 20 major denominations and councils of church women attended the meeting.

WHAT ABOUT THE MOVIES?

(Continued from page 7.)

it go to the movies every night. The manager pats these people on the back. They help to pay the rent.

Edgar Dale, one of the movie critics, says that 37 per cent of those who attend shows are between the ages of five and twenty years. Dr. Dale says that few parents accompany boys and girls over fifteen. They work odd times to make the money. These are not the boys and girls you see in Sunday school on Sunday morning.

A short time ago a married actress took the part of an unfaithful wife. She and her lover were found later in a hotel living out the parts they were playing. Human nature is the same.

The president of a large film developing company said to a group of friends: "I wouldn't want my son to associate with that Hollywood crowd. I rather see him dead." This man is not a church member, but he is a father.

The patrons of day schools would not for a moment allow the teacher to teach the children what they learn looking at the screen in a movie theater. 77,000,000 people in America attend movies every week. The average picture is bad. Dr. Dale's analysis showed that 80% of them deal with love, sex and violence." "757 scenes of attacks on women for immoral purposes. 929 scenes of nudity and semi-nudity, 30 scenes of jail breaking." On the screen many of those who commit crimes are shown as going free. What effect does this have on the boy and girl who is already thinking along those lines? A few things for parents to think about.

"MAN'S DEEPEST NEED."

(Continued from page 13.)

authentic religious faith. . . . The restoration of religion to a position of necessary and unchallenged centrality; and the acknowledgment of the reality and regnancy of the Living God as the foundation of both learning and life" is required.

I, therefore, congratulate you, the members of the graduating class, for the opportunities which have been yours in this college to train both mind and heart. May you go forth from this college, mentally trained, technically skilled, socially concerned, religiously motivated,—with a sense of the stewardship of life. So equipped and armored you shall be ready to join the ranks of all those who in this most crucial moment of history are helping to save the world from plunging into unparalleled disaster.

The world needs people like you very badly. If you will live and serve in the Christian spirit, which has become a part of you here, you will bring honor to your Alma Mater and you will make your vital contribution to the health and hippiness of our sick and disordered society.

ALCOHOL IS NOT A FOOD.

(Continued from page 11.)

alcohol beverages for their food value. The main issues are:

1. No one drinks alcohol beverages for their food value.
2. The human consumption of alcohol is the cause of more injuries than occurred during any two years of World War II in the Armed Forces of the U. S. A., and the cause in our country of 3,000,000 excessive drinkers, 950,000 mental and phyiscally deteriorated persons, and of more divorces, crime, poverty, and human misery than any other single factor.

The Japanese flowering cherry trees (Sakura) have flourished in the United States in a way seldom seen in their native land, according to the *Nippon Times.* In a story, relayed by the Japan International Christian University Foundation, it is said this is so "because Americans have treated young cherry trees with love and care while in Japan Sukura trees are sadly neglected and given no attention to protect them from insects and diseases."

There are 253 cities in Japan, according to the Japan International Christian University Foundation. In Japan a town become a city when the population tops 30,000 and at least 60 per cent of the houses are located in the center of the town. Osaka, the "Pittsburg of Japan" is now rated the nation's largest city.

Denominational Leader Honored

Rev. Leon E. Grubaugh of Denver, Colorado, Superintendent of the Congregational Christian Churches in the State of Colorado, received on May 15, from Olivet College, Olivet, Michigan, the honorary degree of Doctor of Divinity in recognition of his contribution in the field of Christian churchmanship.

DR. GRUBAUGH

The following citation was presented:

"His ministry of three decades has been a notable one. Twenty years in local parishes of New England and ten as Superintendent of the Colorado Congregational Conference. As a local minister, his ministry was exceptional by reason of teaching of which he himself was largely unconscious. He has displayed unfaltering courage and winning cheerfulness under the most difficult circumstances. He has shown that he knows a great deal about the divine art of friendship. Because of his example, the cause of Christianity has been fortified wherever he has served.

"In 1942, when he became Minister and Superintendent of the Colorado Congregational Conference, Colorado was a missionary field from the point of view of the denomination. Under his leadership, it has become independent, self-supporting, and its facilities for Christian education have been greatly expanded. The Congregational Summer Conferences at LaForet, Colorado, have become nationally known. These achievements have been possible by reason of his unflagging zeal in the cause of Christ and his skill as an administrator."

A World War I veteran, having served in the U. S. Navy, Dr. Grubaugh is a member of the American Legion and the Veterans of Foreign Wars. He is also a member of the American Academy of Political and Social Sciences. He is a Mason and a member of Delta Sigma Rho.

In 1930, while serving his pastorate in Maine, Dr. Grubaugh was sent by the Biddeford Rotary Club to the Biddeford, England, Club, and in the same year he was a delegate to the International Congregational Council in England. He was a delegate to the World Council of Churches at Amsterdam, Holland, in 1948. Both in 1930 and in 1948, Dr. Grubaugh traveled widely in Europe. Active in national denominational circles, Dr. Grubaugh served for a term on the Executive Committee of the General Council of Congregational Christian Churches.

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.

1844 - Over a Century of Service to the Denomination - 1951

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

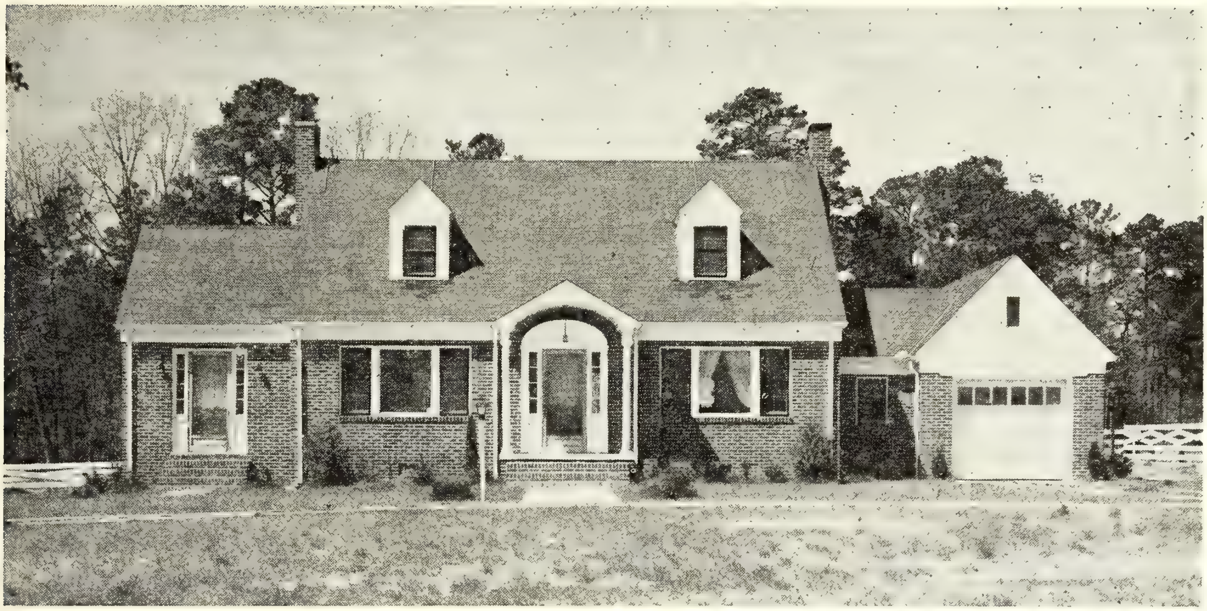
In Essentials Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME CIII RICHMOND, VA., THURSDAY, JUNE 14, 1951 NUMBER 24

Liberty Spring Parsonage

EASTERN VIRGINIA CONFERENCE

REV. JESSE H. DOLLAR, D. D., *Pastor*



The house of the minister is a concern of the entire church and community. It advertises the value they place on the ministry. The people own it. They often visit it, and, if it is above the average in beauty and in usefulness, they are proud of it.

Many churches throughout the Southern Convention have or are building new parsonages. The essential dignity of the minister is being recognized. The minister's family, as well as the minister himself, is receiving appropriate consideration. Improvements in churches and parsonages are going hand in hand.

Unfortunately, not all church parsonages are up to the Liberty Spring standard. A few churches take the line of least resistance and continue the sub-standard parsonage as long as the pastor will tolerate it. In some instances a change of pastors gives the impetus for the needed new parsonage. Occasionally a church wakes up to the importance of a more adequate parsonage only after a greatly desired minister has declined the call in favor of a church and parsonage with more modern facilities.

Congratulations, Liberty Spring! You have built well and have set a fine example for other churches. The rural church with a modern, adequate parsonage for a full-time pastor is becoming the American pattern.

News Flashes

Dr. W. E. Wisseman announces that work on the new First Church, Greensboro, is progressing satisfactorily.

Dr. Roy C. Helfenstein announces that New Pilgrim Hymnals have been secured and are being used in First Church, Richmond.

Rev. Kenneth Register of Union Christian Church was the guest minister at our Liberty, N. C. Church last week. Rev L. M. Presnell is the pastor.

Rev. W. J. Andes of Winston-Salem is preaching this week in revival services at the Congregational Christian Church in High Point, where Rev. Guy H. Veazey is the pastor.

Rev. R. T. Woodruff announces that Beverly Hills Church in Burlington has initiated a comprehensive program of recreation for the community during the summer.

Revival services will be conducted at High Point Church the week of June 10 and following with Rev. W. J. Andes assisting the pastor, Rev. G. H. Veazey, in the services.

Rev. F. C. Lester of our Asheboro Church was the guest minister in services at Shallow Well Church last week. Rev. R. T. Grissom is the pastor of this fine church in a rural-urban community.

Dr. and Mrs. John G. Truitt have announced the engagement of their daughter, Ann Rawls, to C. Baxter Twiddy, Jr. The marriage will take place in Whitley Memorial Auditorium at Elon College August 5.

Hank's Chapel Church, near Pittsboro, is copleting work on its new parsonage, as is our church at Liberty, N. C. These will make two fine additions to the parsonages in the Western N. C. Conference.

Vacation Bible School is being held this week and next at the Asheboro Congregational Christian Church. Rev. F. C. Lester is the director. Classes are being planned for nursery through juniors. This week the intermediate group is at camp, but next week a class will be held for them.

You are invited to come to the Consecration of New Church and Home-Coming Services at the Palm Street Christian Church, the 3rd Sunday in June. There will be all day services with special music. Lunch at the church; bring your basket.

Mr. John Graves, student at Hartford Seminary and former director of religious education at the First Church, Burlington, is serving as Student Summer Service Worker, with current assignment in the Vacation Bible School at our Durham Church.

Enriching the worship services at Salem Chapel and Belew Creek Churches, near Winston-Salem, N. C. will be the newly formed Church Choir in each of the two churches. These choirs are to be vested and will make the services more beautiful.

Rev. E. M. Carter had the assistance of Rev. Fred Register and Mr. Joe Stephenson in recent revivals at Youngsville and Fuller's Chapel. Mr. Carter states that the Sunday school classrooms are being added at Fuller's Chapel and the Youngsville Church is receiving a coat of paint.

Death removed a veteran minister from the ranks of the Eastern North Carolina Conference on May 27. Rev. Jesse H. Franks died after years of declining health. He had served a number of our rural churches as pastor and evangelist. Funeral services were conducted at Catawba Springs Church.

The Executive Committe of the Western North Carolina Conference has voted to continue work at Siler City, under the leadership of Rev. L. M. Presnell. If you know of members of Congregational Christian Churches residing in or near that city, please send their names to Mr. Presnell, Bennett, N. C.

Recent guests worshipping in the Winston-Salem Congregational Christian Church include Rev. Charles Spencer, Congregationl Minister recently returned from Scotland, Carl H. Henry, chairman of one of the Boards of our Central Congregational Church in Atlanta, Ga., Allen Schargel, member of the First Congregational Church in Chicago, Ill., and Dr. J. G. Truitt with 15 boys and girls from our Orphanage at Elon College.

Pfafftown Congregational Christian Church, near Winston-Salem, N. C., has enrolled 55 boys and girls in the Bible school now in progress. There are 12 adult leaders in addition. Since this is a rural church, each day a family of the church brings in refreshments to make the school more enjoyable. Since the building is limited in space, two classes are meeting in the church auditorium, two on the outside and one in the basement furnace room.

REV. FRED ALLRED RECEIVES ORDINATION.

Pleasant Ridge Church was filled to capacity for the ordination service of Rev. Fred Allred on Sunday evening, May 29. The pastor, Rev. Clyde Fields, presided. The ordination sermon was preached by Dr. Ferris Reynolds of the Elon College faculty. Mr. Allred was escorted to the altar by Revs. James Haley and B. H. Lowdermilk. Rev. M. A. Polard gave the charge, Rev. W. T. Madren presented the Bible, Rev. E. C. Brady led the prayer of dedication, and the conference president, Rev. F. C. Lester, led the act of ordination. Following the service, the pastor presented a gift to Mr. and Mrs. Allred and then the entire congregation was invited to a reception for them on the church lawn. Delicious refreshments were served by the women of the church.

CONGREGATIONAL LEADER DIES SUDDENLY.

Dr. Thedore A. Green, pastor of the First Congregational Church in New Britian, Connecticut, died unexpectedly Sunday morning. Only last Sunday he had announced his resignation in New Britian in order to become the director of the Washington, D. C., office of the National Council of Churches.

For a number of years Dr. Green served as Chairman of the Prudential Committee of the American Board.

A co-founder of Church World Service, Inc., Dr. Greene was vice-president of its board from 1945 to 1949. Church World Service is now a central department of the National Council of Churches.

A trustee of Hartford Theological Seminary, Dr. Greene earlier served as president of the Connecticut Council of Religious Education and as secretary of the Connecticut Conference of Congregational Churches. He was also associate secretary of the American section, Universal Christian Council on Life and Work, in Stockholm, Sweden.

(Continued on page 15.)

Southern Convention Office

WM. T. SCOTT, *Supt.*, Elon College, N. C.

THE MISSION BOARD NEEDS FUNDS NOW.

A letter has just been sent to each church and pastor urging the payment of Mission Apportionments at once. The Mission Board needs funds very urgently, and immediately! If the churches can come to the aid of the Board now it will mean much to the work. The Conference Year 1950-51 is over half gone, and to date we have received only about one-third of the Mission Apportionment. *June is the final month of Mision Period.*

Your Mission Board is facing urgent and promising opportunities for organizing and building new churches. Two new churches have just been organized, and three others are in the process of being organized (depending upon our financial resources). These places are all of good promise.

One new parsonage is under construction and will be completed about July 1st. This house will be used for the new Sunday school as well as for the mission pastor's residence. Approximately one-half of the cost will be contributed by an interested individual and a sister church. The Mission Board must provide the balance.

Four churches are erecting needed building facilities. Your Board has made appropriations to these. These funds are needed now.

Our Carrol County Mission is making splendid progress under the leadership of its pastor and his wife being supported by the Mission Board. Nineteen other pastors serving 28 churches are depending upon the Mission Board for funds to make possible their service in these fields.

While the immediate appeal is for Home Mission funds, the needs of the world are greater than our own. Therefore, let us not forget our *Foreign Mission* needs. Our American Board for Foreign Missions is depending upon us to help make funds available to enable our missionaries to take the Gospel of our Lord unto all the world.

We urge our churches to pay their *Home and Foreign Misions Apportionment* now if possible. Some churches have already paid in full. If those churches could make an extra contribution at this time it would help the Mission Board.

CAN PROTESTANT CHURCHES UNITE?

Since before 1943 the Congregational Christian Churches and the Evangelical and Reformed Church have been considering merger of the two denominations. As of 1949 approval of the proposed merger was given by a vote of approximately 94.1 per cent of the State Conferences voting; 80 per cent of the Associations voting, and 72,7 per cent of the local churches voting. In June 1948, in session at Oberlin, Ohio, the General Council of Congregational Christian Churches voted approval by 1,000 to 15; in a special session at Cleveland, Ohio, February, 1949, it voted 757 to 172 to proceed with the merger. (Note: The Southern Convention in biennial session April 27, 1948, voted approval unanimously.)

Thereupon a minority arose in our denomination to take the whole matter into court in Brookly, New York, in the case of *Cadman Church* versus *The General Council.* The decision of Justice Steinbrink in early 1950 was against the General Council, and an injunction was issued against the officers of the General Council.

The blow of this decision to the free churches of America was staggering. Church leaders of our own and other denominations were amazed that a secular court should make such sweeping decisions as to the rights of the church. The Executive Committee of the General Council was obliged to take some steps to free the Council from the order of a secular court which violated the rights of the church. It was found that the decision was greater and much more sweeping than the proposed merger of these two denominations—*The*

(Continued on page 15.)

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

Editor..................Robert Lee House
Managing Editor.........John T. Kernodle

Departmental Editors—Convention, Wm. T. Scott; Missions, F. C. Lester; Women's Work, Mrs. F. C. Lester; Young People's Work, Miss Pattie Lee Coghill; Children, Mrs. R. L. House; Sunday School Lesson, H. S. Hardcastle.

Institutional Representatives—Elon College, L. E. Smith; The Christian Orphanage, John G. Truitt.

Area Reporters—M. W. Andes, W. J. Andes, J. Frank Apple, H. G. Councill, Jr., Clyde Fields, Stanley C. Harrell, I. W. Johnson, S. E. Madren, Will B. O'Neill, Fred Register, P. H. Ricketts, Guy H. Veazey, R. A. Whitten.

Board of Publications—Duane Vore, Chairman, S. T. Holland, Secretary; R. C. Helfenstein, S. E. Madren, P. H. Ricketts, G. D. Colclough, Treasurer, ex officio.

SUBSCRIPTION RATES

One Year	$3.00
Two Years	5.00

Published by the Board of Publications, agent for the Southern Convention of Congregational Christian Churches, and printed every Thursday except the last in June and December by the Central Publishing Co., Inc., Richmond, Va.

Entered as second-class matter at the Post Office at Richmond, Va., July 25, 1922, under Act of March 3, 1879.

Remittances for subscriptions and notices of change in address should be sent to the Convention Office, Elon College, N. C.

All other matters of business should be addressed to The Christian Sun, 1536 East Broad Street, Richmond 19, Va.

General contributions should be addressed to the editor at Southern Pines, N. C., and should reach him not later than Wednesday of the week preceding date of publication.

Departmental material should be sent to the proper departmental editor, at the address shown on their page, and as early as possible.

The Christian Sun Subscription Blank

Dr. Wm. T. Scott, Elon College, N. C.

Enclosed will be found $3.00 ($5.00) for which please send The Christian Sun for one (two) year(s) to:

Name ....

Address ....

[ ] New ....

[ ] Renewal Name of Church..

THE EDITOR'S MESSAGE

Concluding Commencement

Another round of Commencement addresses has been concluded. Erudition and oratory have been the order of the day. This happy precedent of bringing in top-flight speakers for Commencement is one of the rewarding privileges of democracy. On occasions, a Commencement may become the sounding board for a message or pronouncement of global concern. In every instance it is designed to quicken the intellectual and moral pulse of the given institution and community. Ethical insights are sharpened and spiritual horizons are expanded.

Our current sampling of Commencement addresses, culled from press reports, bristles with subjects of personal and social concern. The message of Dr. Robert D. Calkins, director of the Rockefeller Foundation's General Education Board, sounds like a sermon on Missions. Speaking at Duke University Commencement, he said: "The sleeping millions of Asia are awakening and will destroy the Western World unless we learn to understand them. This country has never acquired a perspective about the peoples of the Far East, and our survival may depend on it. The United States' chief goal must be to learn about and understand the peoples of the world whom we have ignored so long."

Dr. Calkins pointed out: "We are new at world politics, and heretofore we have seen little need for an understanding of remote people beyond the orbit of our traditions. Our neglect has left us bewildered and unable to understand the forces at work in critical places whose names and locations we scarcely know."

The speaker brought his global analysis to this pointed conclusion: "The major responsibility for turning American ideals into reality falls upon thinking people and universities like this, which develop the capacity for thought and vision. They hold the power to steer our course in the surging torrent of world events. We have no choice but to look to our educational institutions for greater skill in reading the signs of our times and in judging directions."

Dr. Samuel McRae Cavert had a word in season for higher education when he spoke at American University in Washington. He deplored the lack of religion in American colleges where a student may get a "warped kind of education which comes from an intensive study of Julius Caesar, but no reference to Jesus Christ." He put his finger on one of the weaknesses of our American culture when he declared: "The lack of serious concern with religion in institutions of higher learning is at least a partial explanation of the lack of dedication and commitment of life in so many of their graduates." Pressing the point further, he insisted: "This mood of irresponsibility in educated men and women, as over against the ardent zeal of the less educated who champion revolutionary causes, is one of the most disturbing aspects of our time."

FIFTIETH ANNIVERSARY OF BIBLE SCHOOL

The churches this year will celebrate the fiftieth anniversary of an institution that got its start when a fruit peddler on New York's East Side beat a small boy for stealing from his pushcart.

While the youth's pommeling might have been an everyday occurrence back in 1901, Rev. Robert C. Boville, a Baptist minister, who was a bystander, was anything but run-of-the-mill. Determined to help the kids find a more constructive outlet for their spare time, he put two obvious facts together and came up with the idea of a summer vacation church school.

"Idle children filling the streets," he thought, "and idle churches darkened and silent." Join the two and you have a creative summer for both, he reasoned; and what Mr. Boville started has now blossomed into a nation-wide movement, occupying the time of nearly five million youngsters.

For the church, the vacation school opens up an unexcelled opportunity to inculcate religious values in a more concentrated way than at any other time of the year. In a sense, it is the church's answer to the lack of religious instruction in the public schools.

For the youngsters who will soon flock to these schools, it will mean two or three weeks of songs and Bible stories, dramatization and creative handiwork, projects for relief and student-led worship, field trips and films . . . solid training in a vital Christian faith.

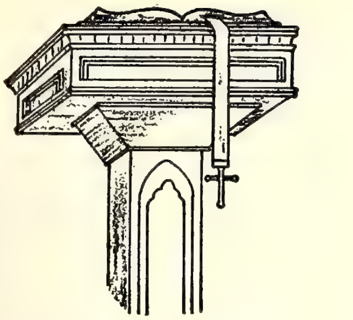
TIPPING AND TITHING.

Now, when the end of the Meal was at hand, the Editor was a Guest of a certain rich man at a popular restaurant.

Now when at the end of the Meal was at hand, the Waiter brought unto the Host the Check. And the Host examined it, frowned a bit, but made no Comment.

But as we arose to depart, I observed that he laid some Coins under the Edge of the Plate.

Now this Parable entereth not into the Merits or Demerits of Tipping. But as I meditated on the Coins that became Tips, I began to think of Tips and Tithes. For the proverbial Tip should be at least a Tithe, lest the Waiter turn against you. It came unto me that few church people treat their God as well as they honor their Waiter. For they give unto the Waiter a Tithe, but unto God they give whatsoever they think will get them by. Verily, doth Man fear the Waiter, more than he feareth God?—"The Review," Springfield, Mo.



GIVING OUR CHILDREN THE BEST IN RELIGION.

A Sermon

By Dr. James Gordon Gilkey.

In September 1875 a boy named Edgar Rice Burroughs was born in a well-to-do home in Chicago. To the distress of his father, a successful business-man, he proved to have only mediocre ability. He did poorly in school, he never even tried to go to college. Attempting a career in business he failed as a clerk, then failed as an accountant. Then he tried to be a salesman, then a railroad-detective, then a gold-dredger, finally an advertising-man. Always his record was unimpressive. One day in 1910, when he was thirty-five years old and a disappointment to himself and everyone else, he picked up a cheap magazine and began reading the trashy stories in it. They were so poor that finally he exclaimed, "I could write better yarns myself!" Thereupon, and though he had never shown any literary interest or received any literary training, he began planning a fantastic novel entitled "Under the Moon of Mars." He finished it in 1912, and a second-rate publisher paid him $400 for the manuscript. Then he started work on an even wilder tale—the story of an English boy who was reared by apes in Africa. The idea came of course from the old Roman legend of Romulus and Remus and the wolf. This second novel, entitled "Tarzan and the Apes," was published in 1914. Thereafter Mr. Burroughs' record became almost incredible.

Popular interest in Tarzan's adventures was so great that presently Mr. Burroughs was grinding out Tarzan-novels at the rate of two per year. He completed nearly fifty of them, and when he died last spring fifteen more—half-finished—lay in his desk. By that time the total sales of his books was over 36,000,000 copies. Meantime Tarzan, impersonated by a succession of movie-stars had achieved enormous popularity on the screen. Each of the many Tarzan-films was seen (so it is estimated) by 140,000,000 people. Then the Tarzan-stories, translated into no less than fifty-six foreign languages, made their way to every corner of the globe. As they did so some two hundred newspapers, here and abroad, began publishing Tarzan's adventures in serial form; and the games and toys and even candy-bars added further to his fame. The climax came when two towns in the West were named after Tarzan. They are Tarzan in Texas, and Tarzan in California. No one knows how much money Mr. Burroughs finally drew from all these sources: his profits from the Tarzan-films alone were a cool $5,000,000. But what about the literary quality of his books? Were they fine pieces of work? It is distressing to learn that Mr. Burrougs, in spite of his vast wealth, never made a trip to Africa. He took little interest in either its history or its geography, and his knowledge of the fauna and the flora of African jungles was quite as sketchy as his knowledge of the fine points in English grammar. Repeatedly he declared that the success of his books was due to the fact that they persistenly avoided "everything intellectual." When he wrote his first story he used the significant pen-name "Normal Bean." That was his description of his own brain, his estimate of the I. Q. of his readers.

But were the Tarzan-novels, frankly the trashiest type of literature, the only books written in America during that period? Of course not. While Mr. Burroughs was grinding out his incredible yearns other American writers, scores of them, were doing literary work far finer in quality. Kenneth Roberts, for example, was writing adventure-stories which are models of accuracy and diction. Carl Sandburg was writing poems which are a permanent addition to our nation's literature. James Truslow Adams was writing magnificant histories. In these books, and the books written by men of comparable ability, you see the American literature of that period at its best. Granted that the Tarzan-stories had a larger circulation. Granted that they made more money for their author. They are still *not* the great books of their time. Other books are the ones we want our children to read and love and admire.

Now let me turn from the field of literature to the field of religion. Within American Protestantism today (and American Protestantism is the only form of religion which this sermon discusses) you find churches which are quite as varied as the books I have just mentioned. You find, for example, some Protestant churches which specialize in raucous revival-meetings, alleged divine healings, lurid prophecies of the iminent end of the world. But you also find, maybe in the same neighborhood or the same community, other Protestant churches representing a wholly different type. These other churches (and they bear of course many denominational names) teach religious ideas which accord with, rather than defy, generally-accepted modern beliefs. They maintain activities, particularly educational activities, which contrast sharply with the doings in Gospel Tabernacles. They conduct week after week services of public worship which are models of dignity and beauty. In the churches of this second type you see contemporary American Protestantism at its best. To overlook the difference between the various Protestant churches of our time is as stupid as to overlook the difference between the Tarzan-stories and the writings of our abler authors. To claim that the crowds which attend revival-meetings prove that the revivalists are the great religious leaders of modern America is as silly as to say that the colossal circulation of Mr. Burroughs' books proves that he is the greatest figure in contemporary American literature.

Suppose now two young Protestant parents want to give their children the best in religion, as they want to give them the best in literature. Suppose they want to make their children understand and love the finer forms of contemporary American Protestantism. How can they do this? How should they go about their work? This is the problem, the practical and enormously important problem, which this sermon aims to discuss.

After studying many homes and parents and children, I have finally reached this basic conclusion. If we Protestants want to give our children the best in our type of religion we must begin by gaining ourselves a knowledge of the significant changes-in-belief which have overtaken American Protestantism during the past half-century. Until we ourselves see what those changes are, until we ourselves perceive their deep significance, we shall not be able to make our children understand "the faith of their fathers" as that faith exists today. You ask what the recent changes-in-belief within American Protestantism are? One of them relates to our belief about the Bible. Intelligent Protestants no longer believe that the Bible is a collection of divinely-dictated and therefore-authoritative statements: intelligent Protestants now realize that the Bible is a collection of ancient religious documents which are accurate in some of their assertions but inaccurate in others. This change in our belief about the Bible means of course that Protestant teaching now rests on a new foundation—the foundation of reason and experience rather than that of alleged proof-texts. Another great change in contemporary Protestant thinking relates to our belief about Jesus. Protestants like ourselves no longer picture him as a pre-existent Divine Being who come to earth in order to die voluntarily for the sins of the human race. On the contrary we now picture Jesus ar a religious teacher who, during a career tragically cut short by premature death, gave mankind its noblest religious ideas and ideals. This change in our belief about Jesus means of course that the essential message of Protestantism is now quite different from its basic message fifty years ago. Still another momentous change in modern Protestant thinking relates to our belief about the essential task of the churches. In the past most Protestants believed that the essential task of churches was to prepare a relatively small group of individuals for future salvation—a happy eternity in a heaven waiting after death. Today most Protestants believe that the essential task of churches is to prepare as many individuals as possible for careers of intelligence and helpfulness here on earth. Thus contemporary American Protestantism at its best is *not* the same as American Protestantism in the year 1900. It is something quite new. Those of us who want to aid the religious development of our children must understand all this, understand it clearly. Otherwise we may be found pointing our children in one direction, while modern life is insistenly pushing them in another.

Once we have gained this basic understanding of the transition through which our form of Christianity has recently passed, we must do three things for and with our children. First: we must expose them frequently and deliberately to the situations in which their own religious feeling will be quickened. You ask what those situations are? One of them is thus described by a boy in a New England college. "Lately I have passed through many stages of religious doubt, but there always seems to be something in my heart which keeps tipping the scales in favor of belief in God. Last summer I had an experience which finally made me sure of him. Three of us had been riding on horseback along a steep trail in the Rockies. We were trying to find a hidden lake about which we had heard a great deal. After three hours of riding, and late in the afternoon, we made our way through a grove of giant yellow-pines and turned a sharp corner in the trail. There was the lake, right before us. We pulled up our horses, and for a long time stared at the blue water in silence. Then one of the boys whispered 'God.' It wasn't an oath: it was the most reverent and appropriate word imaginable. At such times there isn't any question about God's reality: we *must* believe in him. That experience finally shifted the balance for me. I've been sure of God ever since." The situation in which religious feeling is quickened? One of them takes shape when our children are confronted by the order and beauty of Nature. Another arises when they are made to share a reverent act of common worship. Still another appears when they are led to live on their highest moral level, still another when they are inspired to sacrifice themselves for someone else. To all these situations we must expose our children — expose them deliberately and frequently. This is the way by which we start developing their religious life. This is the way by which we begin guiding them toward modern Protestantism at its best.

Second: we must make religion a natural and normal part of our life with our children. How can we do this? When the children are young we must pray with them, do so with no evidence of personal embarrassment or artificial piety. From our action the children will catch the idea that prayer is something natural and normal, part of the daily life of fine persons and fine homes. Then as the children grow older we must attend religious services with them, let them see us taking part in those services. Afterward we must talk with the children about the things done and said at those services, speaking to the children in the same matter-of-fact voice we use when we discuss with them the trips the family makes or the games it plays. From our action the children will see that religious observances and beliefs are things to be discussed easily and freely, things which are part-and-parcel of the life of normal individuals and normal families. When the children are still older we must seize opportunities, or make opportunities, to explain to them why the belief in God persists century after century. Then we must interpret to the children their own religious experiences, and the faith toward which those experiences point. Often I think of the boy who rode on horseback to the hidden lake in the Rockies, and who gazed in silence at the beauty spread there before him. Suppose the boy's father had been there. Suppose during previous years the father had made religion a natural and normal part of his life with his son. What then? Those moments beside the lake would have given the father one of his greatest opportunities. Quietly, easily, naturally he could have reminded his son that, from the dawn of history, human beings have been gazing in wonder at the splendors Nature unfolds. Then he could have explained that the presence of those splendors here—splendors for which humanity is in no way responsible—has forced the generations to conclude that an Unseen Someone is here with us. Someone who appreciates and loves beauty, Someone who deliberately included it in this vast and strange schme-of-things. Then the father could have said quietly that thought men's ideas about God have changed and undoubtedly will continue to change, their faith in his reality has persisted. What would that boy—gazing at the blue water, and listening to his father's interpretation of the experience which has led numberless human beings to religious faith—gain during those moments? Maybe he would gain something of infinite value. A firm and personal belief in God which, through the long years ahead, would prove his strength and stay.

Third: as our chiuldren thus advance from childhood to maturity we must make sure they gain the technical information about religion which the new Protestant situation demands. A few moments ago I mentioned some of the deep changes-in-belief which have overtaken Protestantism during the past fifty years. I said that thoughtful Protestants now have a new belief about the Bible, a new belief about Jesus, a new belief about the real aim of the churches. As a result of these changes in our thinking and the corresponding changes in our practise, Protes-

(Continued on page 13.)

Christian Missions

At Home and Abroad

FRANCES RIGGS WRITES FROM INDIA.

Kodaikanal, India,
June 3, 1951.

Dear Southern Convention Friends:

I am sitting here ten degrees above the equator with two sweaters and a jacket on. The wind is blowing a terrific gale and I am cold! Kodai has been like perpetual spring until this last week. Suddenly we awoke one morning with clouds, wind, mist, and rain. It is my first experience with monsoons. I hadn't realized that they came without any warning at all. The temperatures on the plains have dropped to 90, so I think we will move down day after tomorrow.

Our little boy is growing very fast these days. He has become completely entranced with anything mechanical. If we are walking him down the street and pass a parked car it is just fatal. He has to examine every part. He will feel the fenders, hubs, all the cracks, look at himself in the shiny parts, try to remove the cap to the gas tank, run his hand up and down the radiator, and around and around he goes—sometimes the process takes an hour or more. One of his favorite toys is a miniature car we bought him. This morning Louis spotted the bicycles, and after playing with the peddles, etc., for awhile, he begged his daddy with grunting noises for a ride. Ed explained to him carefully that we didn't go riding without Mother, not dreaming that he might understand. Louis immediately ran off looking for me and started making little grunting noises at me. It was very obvious that he had understood at least part of what Ed had said. So Ed is out riding the son. Kodai has seen Louis grow both physically and mentally. I am having to let down all his clothes, his skin is browning, and he is almost chubby for the first time in his life. He hardly shows any signs of being shy except that he hates to be picked up. When we are walking with him and meet someone he will throw out his hand for a handshake. When the person is a total stranger it is a bit embarrassing.

Even tho Ed has had to run to the plains several times this month he has had much more chance at language so that this month has been much more satisfying. I have enjoyed my lessons much more also, but partly because I have been going to my teacher's home, so that I have had a chance to really see an Indian home of the better type. She takes me into her bedroom, and she removes her sandals and sits cross-legged on a bed in front of a table, while I sit on the other side of the table in a foreign-style chair. There is a household full of Indian children playing in the next room. Her two-year-old son often interrupts the lesson to have attention, and I have seen them preparing their noon meal. It really has been a rare opportunity to see Indian life. My teacher is one of fourteen children, all of them talented. She is the sister of Ed's teacher's wife, who is also a qualified language teacher, and may teach Ed after his teacher starts again at the University.

Cordially,
FRANCES RIGGS.

REV. PRAKASH S. BHONSLE SAILS FOR INDIA.

Rev. Prakash S. Bhonsle, Indian national studying in the United States during the past year, will sail for India on Friday, June 15th. Mr. Bhonsle, a product of Christian missions in India. He came to America through funds made available by our First Church, Greensboro, from a trust fund established for that purpose by one of its members, the late Cora L. Anthony. He inspired both the Greensboro Church and the Convention by his kindly spirit and deep faith. His appearance at the Woman's Convention in Norfolk this spring was an unforgettable experience. We will long remember the effect and truth of his statement, "I am a Child of God!" Then he proceeded to tell us in simple truth how he had been saved from death as a tiny baby by the kindly hand of one of our American Board orphanages in India; how he had been reared in that orphanage, and trained in our school there; how as a result of God's constant care of him he has always had as his desire to be of of God's messengers. Mr. Prakash has been studying at Chicago Theological Seminary, and he is to be a Southern Convention project in India. He will be our India correspondent for THE CHRISTIAN SUN. He will sail on the *Queen Mary* from the West 90th St., Pier, New York, shortly after noon on the 15th.

WORD FROM INDIA.

Memories of famine — stark and deadly—and joyful anticipation of reunion with sons and daughters mingle in the hearts of two Congregational Christian missionary couples who have just reached America from India. They are Mr. and Mrs. G. Ross Thomas of Hyde Park, Massachusetts, coming from Bombay, and Dr. and Mrs. Max Hunter Harrison of Peoria, Illinois, coming from Bangalore.

Referring to the tragic famine situation in India, Mrs. Harrison says, "June is the bad month. Unless grain gets to India by July the people will die. China and Russia have promised grain. but I understand they are having difficulty in getting it shipped to India. The powdered milk being sent out from America by Church World Service is saving thousands of babies lives." Dr. Harrison is head of the United Theological College in Bangalore.

Everyone is rationed in flour, sugar and grain in India, says Mrs. Harrison, adding—"My husband and I were allowed four ounces of sugar a week. Many of our students came from the famine stricken areas. Some 50 per cent of the adults have migrated from the villages to the towns and cities in a desperate effort to get work and food. This leaves behind the women and babies and it is these babies that are being kept alive by Church World Service powdered milk and other gifts from America."

C. H. STEPHENSON.

Charles Henry Stephenson, well-known Raleigh merchant, died Wednesday, May 16th, following a short illness. Mr. Stephenson, 81, was the owner of Stephenson Music Company and for many years had been active in Raleigh's religious, civic and music life.

Born in Wake County, North Carolina, on June the 9th, 1869, Mr. Stephenson was the son of the late Col. Charles Herman Stephenson and Allie McLellan Williams.

Prior to coming to Raleigh, Mr. Stephenson was a member of Wentworth Christian Church, and for many years was an active member of the First Christian Church of

(Continued on page 13.)

News of Elon College

President L. E. Smith, Elon College, N. C.

PRESIDENT'S REPORT TO BOARD OF TRUSTEES AND CHARGE TO THE GRADUATING CLASS.

The following is the preamble to President Smith's report to the Board of Trustees in annual session May 28, 1951 and the president's charge to the Class of 1951.

PRESIDENT'S REPORT.
MAY 28, 1951.

We are living in the backwash of World War II and in the breakwaters of World War III. The ebb and flow of the tides of war have changed the currents of history and directed the streams of civilization more often for evil than for good. Personal habits become corrupt, moral standards are lowered, and lofty ideals are toppled. Drinking of intoxicants becomes the social norm and gambling infests certain types of recreation and different types of business to such an extent that decency, fairness, and honor fade out of the picture to an alarming degree. Many of our large cities are in the grip of a crime wave today.

Christian people and law-abiding citizens appeal to our law-making bodies for relief for the enactment of laws that will punish offenders and restore the ideals and practices of a decent civilization and start us on the road to commendable living again. Buh these ends are not achieved by law. Legalistic corrections have been tried again and again with but little or no avail. If these ends are ever achieved they will result largely from education — that type of education which informs, instructs, and inoculates the mind of man with the principles of honor, honesty, and integrity to such a degree that the individaul is lifted out of the mire of evil and the fog of deception into the clear light of right living.

You will find this type of education in the average Christian college—the college that not only includes religious subjects in its curriculum and observes special religious emphasis at stated periods, but employs only Christian men and women as its instructors. You can not have a Christian college with a non-Christian faculty. "Like teacher, like pupil."

There are some such colleges in this country today. As a rule, they are small colleges, they are privately-endowed colleges, they are church colleges. These colleges, however, are hard-pressed financially. Their students and prospective students are being required for national defense. When these students are taken, the colleges are presented with financial problems that are difficult of solution. The state is not their benefactor. Their endowments as a rule are small and their financial suport form interested friends, foundations, and organizations is necessarily limited.

In the midst of disturbed social and economic conditions such as grip this country today, someone always raises the question as to the value of these small church colleges. What contributions have they made? Is the training that they give sufficienty broad and effective? Will their services be needed in the field of higher education in a society served by larger colleges and universities? These are good questions, questions that would be good topics for research, in which you would turn the pages of history, scan the records of the past, correlate the facts and findings, and see just exactly what contributions the small colleges of this country have made to the political, economic, and religious life of the nation, and deduce from these facts and findings what contributions these small church colleges are likely to make in the years that lie ahead. If they are not worthwhile, withdraw all support and force them to close theirdoors. If they are of value and promise, put them on their feet financially and otherwise and set them to serve with a freshness and a zeal that are challenging.

To bring the picture of Elon College, our college, before us, we should turn to the registrar's records, bear in mind that our present budget requires an income from 700 college students, and when the enrollment falls below that number we are inflicted with financial problems. The records show that for the fall quarter we enrolled 690 students, for the winter quarter we enrolled 633 students, and for the spring quarter we enrolled 556 students. This makes an agerage for the year of 626 students, which is 74 below the required number, and which means that we have $51,800 less than the required amount from students to properly finance the college. Present indications are that our enrollment for the year 1950-51 will be less than the enrollment for the current year. Should these indications become a reality, we shall be confronted with a budget problem that can be solved only by increasing the financial support of the college from every conceivable source or cutting the budget drastically.

The latter can be done only to a very limited degree. We operate on such a close margin, that only limited deductions can be made. Three members of our faculty, Miss Dorothy Pennington of our music department, Mr. William Struhs, Jr. of our English department, and Mr. James Hodgetts of our business administration department have resigned. Their resignations have been accepted, and these vacancies will not be filled. This will mean a saving of only $9,500 in our faculty budget. Mrs. G. A. H. Johnson, instructor of commercial subjects, and Mr. Allen Spangler of the business administration department have resigned, but these vacancies must be filled.

We have been able to buy coal at approximately the same price as last year, but practically all other commodities necessary for the on-going of the college are higher—particularly is this true of unskilled labor. Raises are constantly being requested. Our faculty salaries, although higher in most instances than the minimum required by the Southern Association of Colleges and Secondary Schools, in some cases are pitifully low. More money is needed for practically every department and practice of the college. It is estimated that a total of $75,000 will be required beyond the present anticipated income if the budget of the college is to be balanced during 1951-52. Where this amount of money is to come from is the big question.

* * * * *

THE CLASS OF 1951.

For four years you have been truning the pages of history, solving scientific and mathematical problems, getting an insight into the languages, customs, and habits of other peoples. At the same time, the imapct of world movements, the problems and frustration of our own nation, the habits and customs of our own people in private and public life have been hitting you with such a terrific force that doubtless you have been made to wonder if ours is a passing civilization—if we are in the twilight of

(Continued on page 13.)

Church Women at Work

With Emphasis on Missions

Mrs. F. C. Lester, *Editor*
840 Sunset Avenue, Asheboro, N. C.

LAST CALL!

This is the last call for the School of Missions to be held at Elon College next week—June 19-22. The first worship service will begin at 2:30 on Tuesday, so plan to be registered and located in your room before that time. If you miss the first session of a meeting like this, you miss a lot. The meeting closes with lunch on Friday.

If your society wants to have a good program for the coming year it is essential that someone from your group attend the School of Missions. Not only are the books to be studied next year taught there, but packets are explained and may be purchased, there will be sessions on program planning, visual education resources will be given, and fellowship luncheons will give you ideas for use in your society.

It is still not too late to decide to attend. Perhaps someone in your society could go if the society paid part or all of the expense. It would be an excellent investment! Perhaps someone could go if someone else in the society would keep their children. Perhaps it is a matter of providing transportation to and from Elon for someone who would find it difficult to reach there by train or bus. It no one has yet planed to go from your society, get busy and find someone to go. If you are the president, that is one of your jobs—if not the president, appoint yourself as a committee of one to see that your society is represented, either by yourself or someone else.

All the excellent planning done by Mrs. Martin Garren, Mrs. W. B. Williams and Mrs. J. G. Truitt will amount to little if we, the women of our churches in North Carolina and Virginia, do not take advantage of it.

* * * * *

ONE WOMAN.

A TRUE STORY.

Once upon a time there was a woman. She was one of many women in that she was a busy housewife and mother. One of many in that she went out to work every day to help supplement the family income. One of many in that she held offices in her church and Sunday school, women's organizations and various other places of service. One of many in that she always found time on Sundays or the hour "off" to visit the sick or carry a note of cheer into the places where such ministry meant much. Thank the Lord there are many such servants of his among our Christian women today!

But she was one of few in one respect. There came a time when her work schedule was of necessity a night schedule which took her from the meetings of the church. The fact that she must be absent in the body gave her every reasonable excuse for relief from activities and her face was not seen at the meetings for several months. Then the night work stopped and on her first night at home she entertained the women's group. When the time came for reports she presented the treasurer with an envelope which contained $100, representing the profit on the sale of hundreds of greeting cards for her society. But the biggest surprise came when that same woman put into the lap of the treasurer a Hershey candy box which the count revealed to contain $75 made from the sale of many hundreds of five-cent candy bars, sold by her when on the job at night when most of us were asleep. The other women were breathless! What a lesson in fidelity and consecrated service!

NEED A PROGRAM?

The packet did not contain programs for June or July. Recently a letter has gone from Miss Pattie Lee Coghill suggesting several possibilities for your programs for these months.

Perhaps you are in the habit of having the Cradle Roll "perform" for the women's society in June. An excellent Cradle Roll program has been sent to each society. "The Church" in the April 1950 issue of Guideposts found in your packet may be used. You may order a copy of a mimeographed program from the young people's packet entitled "The Church of Jesus Christ" from the Convention Office.

Here is one more suggestion: The spring issue of the missionary quarterly "Envelope Series," edited by Miss Ruth Seabury, contains an excellent little play concerning the life of a mission doctor in Turkey. This could be used as a play reading, without costumes or scenery, if desired. Copies of this single issue of "Envelope Series" (which, incidentally, includes summaries of the mission studies for next year) may be ordered for 10c from Missions Council, 14 Beacon Street, Boston 8, Massachusetts. A year's subscription to this booklet containing plans for missionary education for all age groups will cost only 25c.

We could hardly realize that one woman could do so much. One woman with a purpose, fully dedicated, tirelessly serving. If that woman's zeal were multiplied by our number on roll, what a harvest would be ours—not only in dollars and cents but in showers of spiritual blesings, for after all was not hers the deeper joy for having served?

Winchester is grateful for that loyal Christian woman and for the others like her whose spirit is an inspiration to their minister's wife.

Mrs. R. A. Whitten.

* * * * *

ATTENTION, WOMEN!

Thursday evening at the School of Missions (June 21) there will be a picnic supper at Moonelon for those attending the school. Women from nearby socities are invited to bring their picnic supper and join in this occasion for fellowship. It is planned that the School of Missions people will go to Moonelon at 4:30, but supper will not be until six o'clock. Come to the picnic supper and stay for the evening service, when Miss Lucy Steele will speak and Dr. Bozarth will conduct the communion service.

Mrs. O. H. Paris.

* * * * *

A TRIBUTE TO FATHERS.

Next Sunday, June 17, is known as "Father's Day." We who are the women of the church would like to pay a tribute to fathers.

This time we are not thinking of our own fathers, those fine men who helped to bring us up in the way we should go, but of the fathers of our children, the men who are now in our churches.

It is good for us to think—once in a while—of the contribution they make to the women's work of our churches. You think that a queer statement? Well, let us check on it....

How many women do you know in your church who can only go to church meetings, particularly women's meetings, because their husbands stay at home with the children?

How many men do you know who furnish transportation for the women to and from meetings?

How many men do you know who help with the women's activities—

(Continued on page 13.)

FOR THE CHILDREN

Mrs. R. L. House, *Editor, Southern Pines, N. C.*

When the invitation came for us to go to Family Life Camp the children were very anxious that we go. Andrea Lee especially wanted to go for she was the one who said last summer, "Let's go back to that good camp!" And go we did! Although we were not there for the entire camp, we enjoyed the time we were there. Crabtree Creek State Park (No. 3 Camp) is an ideal place for such a gathering. The cabins are rustic, the woods are lovely and the quiet is very soothing. The cooks were happy because the kitchen and dining hall have been electrified and the old wood stoves have been retired.

Family worship is featured at camp as well as swimming, games, songs and story telling. There are classes for the children and discussion groups for the parents. One of the highlights of Saturday was the cook-out for the noon meal. Many children of the present age have never cooked a frankfurter on a stick nor tasted the squashy goodness of a slightly toasted marshmallow and at Crabtree they had the chance! The swim in the cold water and the uphill climb to camp had given the proper edge to their appetites.

So many families spend vacations that leave them exhausted but Family Life Camp gives an opportunity for the renewing of mind and spirit. Grace at tables, family worship and ideas for worship make it a spiritual opportunity. Not only were families as such represented but one happy little boy was accompained by his yonug grandparents!

Several of the families were ministerial and it gives their children an opportunity to see lay families and the lay families can see the minister's children close-up and I think they saw very nice children viewed from either angle.

Dr. and Mrs. W. E. Wisseman headed the camp. Mrs. Wisseman thrilled the youngsters with her blueprint papers and many of them took home prints of fern, wild flowers and other interesting things gathered along the paths. Miss Julia Woodson had classes for little folk and helped with the fingerpainting (some of the fathers had fun doing this too.)

Dr. Rogers from Greensboro gave an interesting hike. Miss L. Anderson was present to give a real worship experience to the group. Timothy Chang was there with his "Blue Pigeon" song, Mrs. Raymond Grissom was there as camp nurse and also present was her family. Miss Pattie Lee Coghill arranged the camp schedule and set it going in such a fine way. The father of our family led some songs, I told stories and Jonathan, Andrea and Joyanna had a wonderful time making friends, exploring and living camp life. I wish I could remember the names of every family present but if one of them came from your church they will tell you about it. Let's have more families sharing in this great adventure next year.

COMPETING WITH MYSELF.

By Lucia Mallory.

Issued by the National Kindergarten Association.

From my desk as librarian in the children's reading room of our city library, I enjoy watching the young readers as they come and go. It pleases me to see how many worthwhile books they choose from the abundant displays on our shelves.

On afternoon I noticed a boy who seemed to be finding the science corner a treasure house of interest. He moved slowly, stopping to read every title on these shelves and occasionally picking out a book to glance through its pages. Finally he brought to my desk a beautifully illustrated volume about the trees in the western part of the United States.

"I'd like to check this book out, please, Miss Mallory," he said. "I want it for a reading report at school!"

"I'm sure your teacher will like that, Ronald," I replied, addressing him by the name I had read from his library card. "I'm glad you found such a good book about trees."

"There are ever so many good books back there," the boy commented, "but I guess I can't read them all at once."

"You'll find plenty waiting for you when you return," I assured him. "I hope you'll come back soon."

"I'll be back, Miss Mallory," Ronald promised. "I like to read now."

Wondering why the boy had added an emphatic *now* to his statement about reading, I recalled his full name as I had seen it on his card—"Ronald Chadwick." Suddenly I remembered an interview that had taken place months before.

It was the beginning of the school year, and I had gone to consult my friend, Marian Wykoff, about supplemental reading books for the pupils of the grade she teaches. Just as I was leaving the room, Mrs. Chadwick came in to talk to the teacher about her son.

"If you have time to stay, Miss Mallory," the boy's mother said, "I'd like to talk with both you and Miss Wykoff about Ronald. Your work gives you so much more understanding of children that I'm sure you, too, can help me."

Turning to Marian, Mrs. Chadwick complained, "My husband and I are very much disappointed regarding Ronald's school work. Our elder son, Hubert, leads his class in high school, and our little neighbor, Keith Nanson, is making a fine record in Ronald's own sixth grade. With Hubert and Keith showing him such high standards, we don't see how Ronald can do so poorly."

Marian Wykoff's answer was a question, "What are Ronald's special interests, Mrs. Chadwick?"

"I'm not quite sure," the boy's mother answered vaguely. "When Hubert was Ronald's age, he knew almost as much about physics and chemistry as his father does, but Ronald doesn't seem to care for any of the books and materials we've provided for the boys."

"What does Ronald like to do?" Marian continued.

Again the mother's answer was vague, "I can't think of anything special. He's always been a willing little fellow to help me about my work, especially in planting and caring for my flowers. I used to think he was interested only in bugs and worms, but I believe he really likes to help things to grow."

I could see that Marian had arrived at a diagnosis of Ronald's difficulty. "Suppose we let Ronald compete with himself for a while," She suggested gently.

Mrs. Chadwick loked puzzled, and Marian hastened to explain. "Let's not talk to Ronald about the other boys' records," she said. "Instead, we must try to develop his own interests and encourage him to seek to better his own achievements. Each

(Continued on page 11.)

Youth at Work in the Church

Max Vestal, Box 792, Elon College, N. C.
Miss Ann Truitt, *Associate*

YOUNG PEOPLE ACCEPT MISSION APPOINTMENTS.

Miss Dorothy May Robinson, a teacher in the Central High School of Madison, Wisconsin, has just been appointed by the American Board for a three-year term as a teacher in its American Academy for Girls, Scutari, Turkey.

Miss Robinson hopes to sail for her new work some time this summer. She will specialize in teaching English at the American Academy for Girls in Scutari which is located in a suburb of Istanbul, Turkey, on the Asaitic side of the Bosphorus.

This school, founded in 1874, in another section of the Near East, moved to Scutari in 1921. It is highly regarded by the Education Department of the Turkish Government and has an enrollment of nearly 400 girls from all parts of Turkey. While the majority of the students are Turkish, about 20 per cent of them are from Armenian, Jewish and Greek families.

Miss Robinson was born on the ancestoral farm in Lake Geneva, Wisconsin, and through the years has been active in 4-H Club Work and summer camp councils. Last year she helped girls from the crowded city of New York in the Life Camps in New Jersey.

Miss Cynthia Alice McEvoy, daughter of Rev. and Mrs. R. E. McEvoy, 129 East 10th Street, New York City, has just been apointed for a two-year term of service under the American Board as a teacher in Baika Junior College, Osaka, Japan. Miss McEvoy's father is minister of St. Marks-in-the-Bouwerie.

Miss McEvoy is a representative of the Carleton College Association and under normal conditions would have gone out under that group to China. Instead she will serve in Japan in an American Board school specializing in the teaching of English.

In Carlton College Miss McEvoy was active in dramatics, serving as president of the Minnesota State Association of Canterbury Clubs and also has been a leader in church school and summer conference work. This will not be her first trip abroad since she has traveled through the British Isles by bicycle and made an extended tour of the continent.

"My interest in Christian missionary work has come from my belief that Christianity offers hope which is absent, or impossible to obtain, in the other great religious systems," says Miss McEvoy.

Miss Janet Reid Huntley, daughter of Dr. and Mrs. Frank Livingston Huntley, 723 Church Street, Ann Arbor, Michigan, has just been appointed by the American Board for a three-year term as a teacher in Baika Junior College, Osaka, Japan. Dr. Huntley is a member of the faculty at the University of Michigan.

In addition to being active in acting, directing and stage craft, Miss Huntley has been a member of the Cosmopolitan Club and secretary of the Oberlin College Student-Faculty Policy Committee.

Baika High School and Junior College, where Miss Huntley will teach, are Christian institutions, founded in Osaka under the American Board of Foreign Missions in 1878. The name "Baika" means "Plum Blossom" and from an opening class of 15 girls, it has developed a student body of nearly 1,600. For the first time in 1948, under the new system introduced by American educational advisors, the high school was made co-educational.

Miss Huntley's interest in the Orient began when she was a little girl and was taken to Japan by her parents. It has been further stimulated through the years by the fact that her father is secretary of the Barbour Scholarships, a fund which brings Oriental women to the University of Michigan campus for study. Close contact with these students from overseas has developed warm friendships.

Charles Raymond Fowler, son of Mr. and Mrs. Clarence M. Fowler, 3615 Lime Avenue, Long Beach, California, has just been appointed by the American Board for a three-year term as a teacher in its American College, Tarsus, Turkey.

Mr. Fowler has been active in Boy Scout work, summer conferences and the National Pilgrim Fellowship. In 1947 he was Summer Youth Assistant at the Oneonta Congregational Church, South Pasadena, California.

The American College in Tarsus, Turkey, the birthplace of the Apostle Paul, where Mr. Fowler will teach English, is a school for boys founded in 1887 under the American Board. Some 200 Turkish boys between the ages of 12 and 20 learn here how to become reliable leaders in the new democracy of Turkey. They are taught not only the three Rs, but development of character and good sportsmanship.

Mr. Fowler expects to sail for his new work this summer.

* * * * *

RELAX WITH MAX.

All of you young folks who have been sitting around home for the last week or two certainly have missed some wonderful experiences at camp. Don't let it happen to you next year!

* * *

Spring — the season of the year when people admit that they have spring-fever. The way I feel right now, it must still be spring.

* * *

We've been having several outdoor services down here. You're missing something if you stay inside all the time.

* * *

I could make up some news, but I don't think it would be so interesting as what you are doing. Why don't you let me know about your activities?

* * *

I write a column in the "Sun;"
I find it to be *work* and fun.
When I have no news or facts,
I fear that all *Relax with Max.*

FOR THE CHILDREN.

(Continued from page 10.)

child is a distinct individual having special abilities of his own. With just a few lines on a piece of paper one can picture a house or a tree, while another must practice for hours before he can produce anything remotely resembling the object he is trying to draw. One child quickly grasps the concept of numbers, while another needs concrete examples to show him what we mean when we say that two and two are four.

"Ronald will acquire a deeper interest in all reading," Marian conculded, "if he reads much about nature's wonders and about the fine people who have shared his love of gardening. You have opened up a wide field of study for him. I'm sure your son will set up his own high standard of attainment if we show him appreciation and give him encouragement."

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

THE CHURCH UNDER PERSECUTION.

Lesson XIII—June 24, 1951.

Memory Selection: *Be thou faithful unto death, and I will give to thee the crown of life.* Revelation 2:10.

Lesson: I Peter 5:6-11; Revelation 1:9-11a; 7:9-10, 13-14.

Devotional Reading: II Timothy 2: 3-13.

Mr. Teacher. if after you finish teaching this lesson, the members of your class tell you that they have enjoyed the lesson, you ought not to feel especially flattered. It is not the kind of lesson that people ought to enjoy. If it is taught right, and if the members of the class get the point at all, it will make them uncomfortable and uneasy. It will make them search their hearts to see just how vital their Christian faith and life are.

For the words of this lesson come from those who were suffering, and who eventually died for their faith in Christ, to those who in like manner were suffering for their faith, and to many who died as martyrs to the cause of Christ. It is the story of two men, one of them in prison who later was crucified—head down at his own request—and the other banished to a lonely island from whence he was taken later to be martyred for his faith. These men could write with some authority—they knew what it meant to suffer for their faith in Christ, and what a price they had to pay for their witness in Christ's name.

And the folks to whom these two men wrote were undergoing hardship, persecution, confiscation of property, slander and falsehood, and were facing death every day. They had to go to underground caves to meet in their religious services, either early in the morning or late at night. They were called up at times to fight unarmed with beasts and with armored men before great crowds. On occasion some of them would be smeared with pitch or tar and then be set afire to serve as torches at a garden-party which the emperor staged from time to time. Hundreds, even thousands of them lost their lives simply because they would not kow-tow to the image of the emperor or offer incense or wine before the image of the emperor, when by doing so, even with mental reservations in their hearts they might have lived. Christians were being tried as by fire at the time when the words of this lesson were written. There was ruthless, repeated, revolting persecution in an effort to stamp out this new faith. The story of these persecutions show human nature at its worst. The fiendish forms of torture and punishment which were used show deviltry incarnated in human life in its worst form. But we also see human nature at its best. The story of the fortitude and the faithfulness of these early Christian martyrs is one of the most glorious chapters in human history.

It is against this background that one ought to study today's lesson. And it is against this background that we ought to examine ourselves to see just how much real Christianity we have. It does not take an official ban to keep us from going to church, it takes only a little rain or a little heat or a little cold. There are only a comparatively few Christians who tithe and yet there are thousands who think in terms of how much it costs them to be members of the church. We talk about the sacrifices we make for Christ and the church. We murmur and complain about our lot in life. When we do go to church we usually ride up to them in automobiles which are the last word in comfort and ease and which are fitted with the latests gadgets such as heaters and radios and even air conditioning. We talk about the church always wanting money when all the while we have television sets and radios and electric refrigerators and deep-freezers in our homes. And perhaps a great majority of members of the church spend more on pleasure and luxuries than they give to the church. And then we come to a lesson like this, and see something of the ruggedness of those early Christians. If it doesn't disturb us, there is something wrong with us.

Then of course there is a modern touch to it all. What about persecuted minorities in our modern world, groups who are persecuted for their political or their religious faith? What about the Christians in China today? Reports are now coming from this country in her hour or tragedy that many Christians are now being liquidated, being wiped out in great numbers because of their political and religious faith. And one suspects that they are sustained and strengthened by these words from this ancient Book, these words written by two of their fellow-Christians of the long ago, by two who knew from experience just what they are going through now.

What did these men have to say? What could they say? Well it gave some weight to their words to tell their fellow-Christians under persecution, that they were "brothers and partakers with them in their tribulations." They were not sitting in an arm chair, far removed from any touch with persecution—they were in the center of it, and were the centers of it.

They told them to stand fast like men, and to be strong. But not in their own strength or wisdom. In this experience there was an opportunity to discover new resources of the grace of God in Christ Jesus, a new sense of his personal care for them. They were bound by common ties in a great fellowship of belivers who were undergoing the same experience in the world. But they were to take the long look. "After that they had suffered a little while, they would be perfected," established, strengthened. The God of grace would take them unto his eternal glory in Christ Jesus.

Futhermore this suffering had a redemptive quality about it. Drawing aside the curtain that separated them from the unseen world they saw a great host, arrayed in white robes, and with palms in their hands—palms were the symbols of victory. Who were these? They were those who had come up out of great tribulations, (or pressure as the word may be translated) and who had washed their robes in the blood of the Lamb and had made them white.

"Faint not, nor fear" was the message. "Humble yourselves under the mighty hand of God, and he may exalt you in due season." And here is a gem—"casting all your care upon him, for he careth for you." They were not lost in the mass or the crowd. He cared for each one of them, and he would make them more than conqueror through Christ who loved them and gave himself for them.

And more. The future did not belong to the forces of evil and deviltry. The book of Revelations, with all its wierd words and strange symbolism, shows how that after the devil and the forces of evil had done their worts, the forces of righteousness would conquer. This message is needed, too, in our time. These are dark days. Faith for many has gone into eclipse. But be of good cheer. Let us be sober, vigilant, watchful. We have to do our part. But the future belongs not to the forces of evil but to the forces of good.

Based on "International Sunday School Lessons;" copyrighted 1951 by Division of Christian Education, National Council of the Churches in the U. S. A.

GIVING OUR CHILDREN THE BEST IN RELIGION.

(Continued from page 6.)

tants today must have an amount of technical knowledge about religion which the Protestants of the past did not have and—apparently—did not need. Thus we today must know how the Bible grew, what its major assertions are, how what is true and precious within the Bible can be sifted from what is not. Thus we today must know what Jesus' major teachings were, what ones are applicable to modern society, and how those which are applicable can best be applied. Thus we today must know what it means, in concrate terms and in specific situations, to be an intelligent and useful member of our own community. This is the new educational task which confronts American Protestantism. This is the new educational responsibility which confronts Protestant parents. How can this parental responsibility be discharged? Protestant parents who want their children to have the best in religion must begin by sending their children to the most intelligent Sunday school in their community—irrespective of its denomination. At that Sunday school the children will begin learning the facts about the Bible. Then the parents must take their children to hear the most intelligent and inspiring minister in their community—irrespective of his denomination. From him the children will learn what the major Protestant beliefs are, and what the foundation is on which they rest. Then, when the children go on to college, the parents must make sure that they take a course on the Bible, a course on the religions of the modern world, and a course on the religious and moral problems which society now faces and which the rising generation must somehow solve. This is the religious training Protestant parents today owe their children. Only as the children receive that training will they be able to take what our form of religion at it its best is at last able to give.

I know of course what you are thinking as I bring this sermon to an end. You are saying to yourself, "But these are long, difficult, exacting tasks. If we ourselves are to gain an understanding of the recent changes in Protestant belief, and if we are to go on and do all these things for our children, we shall have to work harder in the field of religious training than earlier parents ever did." To which what do I reply? Centuries ago Jesus told a story about a man who wanted to own a valuable field. Finally he did own it, but to accumulate the purchase-price he had to sell everything he had. Then Jesus told a story about a pearl-merchant who wanted to own a pearl of supreme worth. By and by he did own it, but to get it he had to sell every other pearl in his collection. Jesus was saying that the price of the best is everything a person has. That is still true. If you want your children to have the best in religion you *will* have to work long and hard. The price of that best is everything a parent has.—*The Record.*

THE CLASS OF 1951.

(Continued from page 8.)

national decay, decadence and destruction.

I trust, however, that in all of your accumulation of information, that in all your getting you have gotton wisdom, and that in getting wisdom you have gotten understanding — understanding that all real advancement, all true progress, and all lasting success depend upon God, upon the principles of truth, right and justice made plain in the life and teachings of Jesus Christ of Nazareth. I exhort you, therefore, to seek God with your whole heart, learn of his laws and walk in his ways.

In the language of King David of old, I bid you arise and build—build the principles of Christ into your own character; build integrity, fairness and stability into our own government; build the temples of peace and of good will on the shores of every nation; build hope into the hearts of hungry and despairing peoples whereever they are found, and forbid the ravages of war to any nation on the face of the earth.

Yours is a challenging responsibiity as well as a tremendous opportunity. Your help is in God, your security is with his people. May heaven bless you, inspire you, guide you, and keep you both now and forever.

L. E. Smith.

CHURCH WOMEN AT WORK.

(Continued from page 9.)

slicing ham and setting up tables for church suppers, transportating rummage to the sale place, and—yes!—even washing dishes after a church supper?

How many men share their income with their wives in order that the latter may give to missions, may provide women's gifts to the local church, the community and the world?

How many men help with the training of our church children—through teaching Sunday school, leading Scout or Pioneer groups, directing recreation, helping in church camps?

On Father's Day let us, the women of the church, pay a real tribute to the men of our church. It may be a personal "thank you" to the man of our own family, a personal word of appreciation to those who serve in our church, or a program when publicly the women speak on this subject.

C. H. STEPHENSON.

(Continued from page 7.)

Raleigh, of which he was a deacon and chairman of the building committee. He worked tirelessly to help erect the building which is now The United Church of Raleigh. For many years he was superintendent of the Sunday school and was president of The Eastern North Carolina Sunday School Convention of the Congregational Christian Churches. He served as secretary-treasurer of the Board of Religious Education of the Southern Convention and rendered distinctive service to his church. Recently he united with the White Memorial Presbyterian Church.

Surviving are his wife, the former Annie E. Jones; four sons, William Herman Stephenson, Charles Henry Stephenson, Jr., Royal C. Stephenson; one daughter, Mrs. R. O. Caveness; seven grandchildren; two half-sisters, Mrs. Daniel Stephenson and Mrs. Frank Smith.

The Christian Sun and The Southern Convention extend sympathy to the family of Brother Stephenson. We are grateful for the distinctive service which were characteristic of Mr. Stephenson.

W. T. S.

The Orphanage

J. G. Truitt, *Superintendent*

Dear Friends:

Thank you for the good report this week, $1,243.94. Friends and churches have remembered us and we are greatly cheered by it. The dry spell is hurting us much more than we can realize, because we have counted on our hog pastures and cow pastures and they are almost completly wiped out for the time being. Gardens are doing nothing. Much of our corn is not planted, and our grain is cut very short, especially the oats. But there are occasional signs of rain, and we are hoping to get some before the season is too far gone. Our farm was in a most favorable position to make a good record, and we are wondering now what will happen.

Yesterday, June 6, was a big day at the Orphanage. More than half of our children changed rooms. We are now having only boys in the Johnston Hall, only girls in the Main Building, and little girls and boys in the Baby Home. Matrons and management feel this will be much better, and it has been interesting to see how all the buildings have had a real summer cleaning throughout all the rooms. All the children meet together three times each day for their meals, and they play together on the campus.

On the same day five automoble loads of children went to our neighboring dentists for work on their teeth. This is the second of our annual "dentist days." I did all the hauling of these children, and another trip was made with one boy to the hospital. So you can imagine I had a very busy day. I wish you could have heard the fine things the dentist and their nurses said about the boys and girls we brought them. "So well behaved," "Such good patients," "Such a pleasure to wait on them." And this was reciprocated by the children. They liked their dentists very much, and told them so. I am deeply grateful to them for their cooperation.

Poison oak is a great enemy of children at such a place as this. Every summer we have plenty of it. Through forest and field when a half dozen boys are together they go. Although they have been warned about it they are too busy to take warning and take poison oak instead. It is not fun, neither for the boy or the matron, and eventually the boys learn to be a bit more careful of what they run into. Even then one can hardly be careful enough to miss it, and so we have to make many trips during a summer to get medicine or shots for children who have had the misfortune of getting poison oak. Where there are eighty children there are eighty possibilities for big things today and tomorrow, and eighty chances for little accidents or big anxieties. We are deeply grateful for the health and wellbeing of our children. Thanks for your help.

John G. Truitt,
Superintendent.

Donated Commodities for the Week.

Miss Doris Patterson, Asheboro, N. C.: Package for Raymond Harvell.

Mrs. Edward Duck, Dadeville, Alabama: Clothing.

Mrs. Gertrude Herring, Richmond, Va.: Clothing.

MEMORIAL GIFTS

"Instead of Flowers"

Dr. John G. Truitt
Christian Orphanage
Elon College, N. C.

Dear Dr. Truitt:

Please acknowledge the enclosed $.................. as a memorial gift sent to the Christian Orphanage in lieu of flowers in memory of:

....
(Name of Deceased) (City) (Date of Death)

....
(Survivor to be Written) (Address)

Name..

Address..

REPORT FOR JUNE 7, 1951.

Sunday School Monthly Offerings.

Amount brought forward		$ 6,127.12
Eastern N. C. Conference:		
Mt. Auburn S. S.	$ 4.73	
Piney Plain	17.00	
		21.73
Eastern Va. Conference:		
Berea (Norfolk)	$ 25.00	
Eure	27.30	
Liberty Spring S. S.	20.00	
South Norfolk S. S.	14.00	
		86.30
N. C. & Va. Conference:		
Bethel	$ 3.94	
Mebane	5.40	
Mt. Zion	22.00	
Pfafftown	22.11	
Winston-Salem	51.80	
		105.25
Valley Va. Conference:		
Palmyra S. S.	$ 7.00	
Winchester S. S.	8.34	
		15.34
Total		$ 228.62
Grand Total		$ 6,355.74

Special Offerings.

Amount brought forward		$10,213.80
Progressive Bible Class, Newport News, Va., for Wayne Knight	$ 5.00	
Ellen Grimes Class, Portsmouth, Va. Church, for Janet Beers	15.00	
Pleasant Hill, Special Offering	112.42	
Haw River, Special Offering	73.90	
Mrs. Kate McCain, in memory of Mrs. Anna Hamlett McSherry	2.00	
Young People's and Intermediate Depts., Reidsville Church, in memory of Mrs. Carrie Fields	41.00	
Special Gifts	766.00	
		1,015.32
Grand Total		$11,229.12
Total for the Week		$ 1,243.94
Total for the Year		$17,584.23

PROTESTANT NETWORK BROADCASTS FEATURE NEW SUMMER SPEAKERS.

Bishop Arthur J. Moore, resident of the Atlanta Area and newly elected president of the Council of Bishops of the Methodist Church, will be the featured speaker on the *National Radio Pulpit* heard over the National Broadcasting Company stations Sunday at 10:00 to 10:30 a. m., EDST during August and September of this year. During June and July, Dr. John Redhead, minister of the First Presbyterian Church of Greensboro, N. C., is the speaker. The Protestant Choir of Atlanta is providing music for the entire summer series.

National Radio Pulpit, produced by the Broadcasting and Film Commission of the National Council of Churches, is one of the oldest religious radio programs on the air. During the winter and spring months, Dr. Ralph Sockman is the speaker. The summer series will be produced by the Protestant Radio Center in Atlanta.

Summer Vespers, summer replacement program for *National Vespers,* heard over American Broadcasting Company stations from 1:30 to 2:00 p. m., EDST, will feature Dr. John Rilling as speaker during the summer months. Dr. Rillings is pastor of the St. John's Lutheran Church of Washburn Park in Minneapolis. The music for the program will be furnished by the choir of Dr. Rilling's church under the direction of Mrs. Byron Smith.

LEADER DIES SUDDENLY.

(Continued from page 2.)

He has been director of the Grenfell Association of America since 1917, and a director of the International Grenfell Association since 1920. Prior to that, he was secretary of Amherst College Christian Association and director of religious work there.

Dr. Greene held degrees from Amherst College, Union Theological Seminary, Columbia University and Piedmont College. He was ordained to the Congregational ministry in Broadway Tabernacle, New York City.

CAN PROTESTANT CHURCHES UNITE?

(Continued from page 3.)

Congregational Christian Denomination by This Decision is by Injunction Restrained from Union with "Any other Body Whatsoever," now or ever!

We of the former Christian Church thought we were uniting in 1931 with the Congregationalists to further Christian Union, and the Congregationalists had believed they were in the vanguard of Christian Union!

The Executive Committee of the General Council of Congregational Christian Churches appointed a *Committee of Lawyers* to make recommendations. This Committee recommended that the decision of this lower court in Brooklyn be appealed.

The Executive Committee on March 1, 1950, after sober consideration and fervent prayer voted to appeal the decision and gave, among others, the following reasons for its action:

1. To Reduce Further Litigation.—It is believed that an appeal will clarify the decision of the court concerning which various interpretations have already developed. These would in all probability lead to further court action in many parts of the land.
2. To Continue to Express the Purpose of the General Council represented in the 1,000-15 vote approving the basis of Union at Oberlin and the sober vote at Cleveland declaring, 757-172, that we . . . are ready to inform the Evangelical and Reformed Church that we are ready to unite. . .
3. To Give Issues as Important as Those Represented in This Case the Consideration an Interptetation of a Higher Court.—Determination of this case will have effect on all Protestant movements for unity. As the decree now stands, it appears to contradict the will to unity which is inherent in the life of the Christian Church. The Committee feels that it cannot in good conscience keep from the courts of review as to the extent to which a secular court may interpose its jurisdiction in such ecclesiastical matters.
4. To Free The General Council to Deal with its Own Constitutional Development.—As the decree now stands, the Council has no power or authority to unite itself with any other body or organization whatsoever *and cannot by its own action vest itself with such power or authority.*

* * *

After authorizing the appeal, the Executive Committee then authorized a Committee "to seek a fund to finance the appeal . . . outside the regular funds of the General Council." Dr. Ronald Bridges, a former Moderator of the General Council, was elected to represent the Executive Committee to form a separate group to secure this fund.

The Executive Board of the Southern Convention at its meeting on April 7, 1950, authorized a Committee from the Convention to solicit funds for this appeal. On April 17, 1951, the Executive Board urged the Committee to continue its work of soliciting funds. The Committee consists of the following persons:

Virginia Valley—Rev. R. A. Whitten, 109 W. Clifford St., Winchester, Va.

Eastern Virginia—Mr. W. B. Williams, 1253 24th St., Newport News, Va.

Eastern N. C.—Mr. I. H. Vickery, Henderson, N. C.

Western N. C.—Mr. Curus Shoffner, Liberty, N. C.

N. C. & Va.—Dr. W. E. Wisseman, 315 N. Edgeworth St., Greensboro, N. C.

The decision to contribute to this Appeal Fund is one which the individual or church must make. However, it is difficult to see how the former Christian Churches of the Southern Convention can take this present court decision as final, because the founders of the Christian Church—from James O'Kelly, Abner Jones, and Barton W. Stone onward—based their existence as a church upon the belief and practice of Christian Union!

At the very first general meeting of the Christian Church after the Civil War, in 1866, these apostles of Christian Union made a declaration to adhere strictly and firmly to the Principles and Government originally adopted by the founders of the Christian Church, which declared:

"The Savior came into the world to establish one Church, not many.

"All principles, operations, and offices of the Church ought to harmonize in the administration of the redeemer's Kingdom on earth. So that all members may be brought into fellowship and communion with on another.

"The Christian Church may be composed of any part, or all of those on earth who constitute the body, of which Christ is the Head.

"This organization ("Christian Church") is formed for the purpose of effecting a union of all the true followers of our Lord Jesus Christ of every persuation. . . .

"The purpose of this Church will be consummated in the reformation of the world, and the union of all Christians."

It is therefore requested that contributions to this *Appeal Fund* be sent to The Southern Convention Office, Elon College, N. C., so designated, and they will be forwarded to Mr. Ronald Bridges, Chairman, 220 Fifth Avenue, New York. It is expected that the appeal will be heard in the near future. It is estimated that a total of $50,000 will be needed, and contributions from individuals and churches of the Convention will be much appreciated. How much do we believe in church union? This is a time of testing.

Wm. T. Scott,
Superintendent.

The Editor of Burlington's Daily Times News writes on

A MINISTER'S SALARY

One of the unavoidable problems that develops when food prices jump, more taxes are taken from the paycheck, and the cost of living, in general, goes on, is that a lot of people don't find their salaries rising accordingly.

There are many different types of work where the salary is lagging far behind, for the service rendered, but for some reason we had overlooked one in particular until we heard a local citizen reveal indecision the other day on his future.

"I'm seriously thinking of the ministry," he said, "and feel that I must enter it. But, at the same time, I must think of my family. While I must be fair to myself, I must, also, be fair to my family. And I have yet to find an opportunity that will pay a salary that will permit me to dodge financial embarrassment, to send my children to school, and to maintain a decent standard of living.

We, on hearing this, began making a general investigation in this area, and the results were surprising.

It was learned, among other things, that wives of ministers are working now in much larger numbers than at anytime in many years, because the family must have a stronger income than it gets from the church.

We found, also, that one minister in Burlington, with a fairly goodsized church, is considering leaving the profession after a number of years service back of him. Reason: he has two children who will be out of public school in the not-too-distant future, and he has no money for their college education. He is now making $50 a week, or $200 a month, plus his parsonage.

We learned, also, that another minister of a good-sized church has accepted employment in his spare time in writing letters, and handling some other administrative details for a local business. He has found it necessary to do this to supplement his income in order to keep up with his expenses.

Invariably, all of us expect too much from our ministers for what they are paid. They must have a car and keep it going. They must wear good clothes with clean shirts and polished shoes each time they are in public. They should belong to some civic club, it seems, or some fraternal organization. Their children normally are expected to go to college upon graduation from high school. And the family, too, must keep up its appearances. If the home isn't spick and span, and if the clothes the family wears aren't nice, invariably it is more noticeable than if the layman's place were reviewed.

And they are expected to finance all of these privileges and meet this standard of living with one of the lowest salary scales, considering the average, that can be found in Burlington, the state and the nation today.

Observed a laymen with whom we talked:

"It is true that some individual church members will pay some of the expenses of the minister. Yet, that is a matter of chance. If this doesn't take place, the minister will not go on strike or will not go before his church board and demand more money. The church board, so often, will overlook this important factor when there is no one to point it out. Too many church boards think nothing about the minister except the way he preaches and visits the home."

New churches are built, new Sunday school rooms are added, and more non-essentials are added to the church plant, from what we can learn, while the minister to whom all look to use these facilities is living in financial embarrassment much of the time, with his particular profession allowing him to be too proud to say anything about it.

Yet, we do recognize, regardless of one's attitude toward the church, that the Gospel ministry is one of the most necessary professions in our society and has been since the freedom of worship was added as a part of our Declaration of Independence. We recognize, too, that some churches have been quite practical in their thinking and have kept their ministers well paid, so far as the average scale is concerned.

But what about the others?

Would it not be fair for laymen, who watch their personal income during the week, to pay attention to that which is paid to the leader of their church? Have not many of these laymen, and those who serve as church officials, neglected this important part of their church leadership and spirit of fair play?

From the information we have been able to gather, we can see that there is room for much improvement.

STORICAL SOCIETY. 1956.
of Congregational Christian Churches:

Elon College Library

1844 - Over a Century of Service to the Denomination - 1951

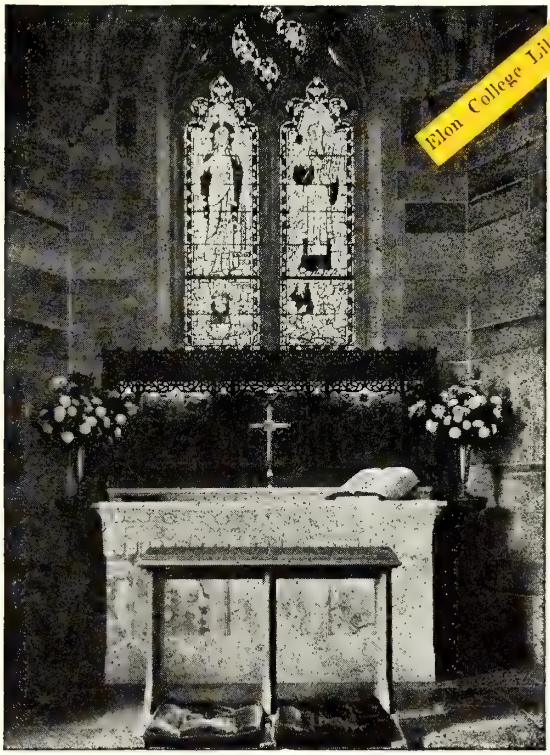
The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME CIII RICHMOND, VA., THURSDAY, JUNE 21, 1951 NUMBER 25

Let Us Pray



Elon College Library

Bowing before Thy Holy Presence, our Heavenly Father, we recall the rewarding experience of prayer which makes us confident of Thy help in every time of need. We come to Thee now in prayer because we have thus learned from experience the blessing and the power of sincere prayer. Unitedly we bring our petition to Thee as we individually seek Thy throne of divine grace.

We pray for divine light in this hour of darkness. We pray for divine guidance in this time of human bewilderment. We pray for divine strength in this day of human failures. We know that humanity has lost its way—and that the world's misery and anxiety today are all due to man's neglect of his spiritual responsibilities, and because of man's defiance of Thy Holy Will. We have all sinned and come short of Thy expectations of us. Every person and every nation has turned too frequently to their own way, and too often they have ignored Thy Will and Thy Way. Send down Thy Truth and Thy Light upon our nation and upon the nations of the world, O God.

In the name of the Prince of Peace, we pray. AMEN.

—*Roy C. Helfenstein, D. D.*

News Flashes

Rev. R. L. Jackson will preach Sunday in Southern Pines.

Rev. W. J. Andes of Winston-Salem assisted Rev. G. H. Veazey of High Point is revival services last week.

Rev. Weldon Madren conducted Bible School and revival services last week at Bailey's Grove, Asheboro, N. C.

Miss Hazel Partin of New Elam Church and Mr. Andrew Boone of Hank's Chapel were united in marriage on Saturday, June 9. Rev. R. E. Tally officiated in the presence of a large host of friends and relatives.

Misses Fay Johnson, Gerry Dawkins and Phyllis Tally represented Zion Christian Church at the young people's camp at Crabtree State Park. A young people's rally was held at the church last Sunday.

There will be no issue of THE SUN the last week in June. Editor, departmental editors and the publishing force take a week's holiday—all except Dr. Hardcastle, who has to write two Sunday School Lessons anyway.

If you travel Highway No. 27 between Biscoe and Carthage, N. C., notice the attractive new sign in front of our Flint Hill Church, the newly covered church building, and the neat grounds. Rev. E. C. Brady is the pastor.

The Executive Committee of the Board of Home Missions will hold its next session at Bricks Rural Life Center in North Carolina. It is anticipated that the committee will visit Franklinton Center at the conclusion of the meeting.

Revival services at Bethlehem Altamahaw, N. C., will be held June 24-30. There will be a Daily Vacation Bible School the same week. Rev. Tucker G. Humphries will do the preaching and Rev. O. D. Poythress will assist with the music.

Rev. R. E. Tally assisted at meetings at Hayes Chapel and Pleasant Hill the first part of June. This week he is holding services at New Elam. The week of the 24th he will assist Rev. W. C. Farrell at Ebenezer and during the first week in July will be with Rev. E. M. Carter at Good Hope.

Professor J. Howard Smith, chairman of the English Department and chaplain of Arnold College, Milford, Connecticut, sailed for Europe June 16 on the French Line's Flagship *Liberte*. He will study at the University of Zurich in Switzerland, and afterwards will travel in Holland, Belgium, Western Germany, Denmark, and Norway. Mr. Smith was pastor of our former Lynchburg Church for ten years.

Wm. T. Scott, Jr., the son of Dr. and Mrs. Wm. T. Scott, of Elon College, after a brief visit with his parents has gone to Norwich, New York, where on June 20 he becomes assistant pastor of the First Congregational Church. He has completed his second year at Yale Divinity School, New Haven, Conn., and his new work is a part of the internship program outlined by the Yale Divinity School. Young Mr. Scott is a graduate of Elon College and during the summer of 1950 he was responsible for the development of the new Beverly Hills Congregational Christian Church of Burlington, North Carolina. The Norwich Church in which he will serve has a membership of 600 members and is one of the outstanding churches of the New York Congrgational Christian Conference.

SUFFOLK NEWS NOTES.

The Suffolk Christian Church Daily Vacation Bible School enrolled 99 students from the ages 3-14. Twenty-three teachers shared in the responsibilities of the program. Department picnics closed the week of a special school for children.

Sunday, June 10th, Suffolk Christian Church School shared in the Annual Children's Day Program at the morning hour of worship under the direction of Mrs. D. N. Vore, Mrs. R. Richardson, Mrs. E. C. Wilkins and Mrs. George E. Rogers. The children presented a program of recitations, group songs and a pagaent, "The Lost Word."

Recently the three women's organizations of the church voted to unite in one organization. The following officers and chairmen of standing committees were elected: Mrs. Jack Nurney, president; Mrs. James Crocker, first vice-president; Mrs. J. C Webb, second vice-president; Mrs. L. E. Rawles, recording secretary; Miss Janie Felton, assistant recording secretary; Mrs. J. W. Underwood, corresponding secretary; Margaret Wells, treasurer; Mrs. Robert Worrell, press reporter; Anne Bradshaw, pianist; Mrs. Ruth Howell, Assistant.

Chairmen of the seven Commissions are: Church—Mrs. Z. Turner, Mrs. Lycurgus Barrett; Missions—Mrs. R. S. Rollings, Sr.; Family Life—Mrs. Hubert Young; Friendly Service—Mrs. Burton Davis; Stewardship—Miss Gladys Yates; Evangelism & Spiritual Life—Mrs. E. H. Stephenson; Social Action—Mrs. Lewis Brothers.

NEW EDUCATIONAL BUILDING AUTHORIZED BY BURLINGTON CHURCH.

The construction of an educational building to cost approximately $102,000 was authorized by the congregation of the First Congregational Christian Church in Burlington at the morning service last Sunday.

The church's building committee was directed to proceed with the plans for the erection of the building to be located on the site of the old parsonage adjacent to the church building on Church Street.

The building, which will consist of three stories, is expected to be ready for use by February, 1952.

The educational building, to be used by the various departments of the Sunday school, will be started as soon as the dwelling now occupying the proposed location can be removed.

The George Hackney firm of Durham has been employed as architects. Succeccful bidders for contracts are Smith and Baldwin, general contractors, Vestal Heating and Plumbing, and King Electric Company, all of Burlington.

The building committee of the church consists of Dr. John R. Kernodle, chairman, Eugene Gordon, Mrs. C. R. Faucette, Mrs. Ed Foster, Miss Violet Holt, Walter L Cooper, H. N. Truitt, Rev. Henry Robinson, and W. W. Sellers.

VESPER SERVICES.

Beginning on June 10th, union Vesper Services are being held each Sunday evening in Winchester, Virginia, under the sponsorship of the Ministerial Association of that city. These services are being held on the green of the Friend's Meeting House, but the minister in charge of the service is responsible for the entire service, including ushers, pianist and offering.

Rev. Carl W. Hiser of the Evangelical and United Brethren held the opening service, and Rev. William H. Hanckel of Christ Episcopal officiated at the service last Sunday. The remaining schedule, through August, is as follows: June 24, First Baptist, Rev. E. T. Clark; July 1, Friends, Rev. Tartt Bell; July 8, Grace Lutheren, Rev. William E. Eisenberg; July 15, Montague Methodist, Rev. B. W. Coe; July 22, Winchester Presbyterian, Rev. Ronald S. Wilson; July 29, Congregational Christian, Rev. Robert A. Whitten; August 5, Old Stone Prebyterian, Rev. G. Raymond Womeldorf; August 12, Market Street Methodist, Rev. E. G. Hill; August 19, Centenary Reformed, Rev. S. L. Flickinger; August 26, Braddock Street Methodist, Rev. William A. Wright.

The following are serving as song leaders: Mr. W. E. Button, June; Mr. Taylor Barr, July; and Mr. Harry Haines, August.

It is expected that Cork Street Christian Church (Disciples) will hold Vesper Services on September 2. The leader is yet to be named.

HOME COMING AT PINEY PLAIN CHRISTIAN CHURCH.

Annual Home Coming services were held at Piney Plain Christian Church, Sunday, June 10. with a host of members and friends coming back to the "old home church." An inspiring program was rendered by the children and young people in the morning, followed by the message brought by the pastor, R. Eugene Tally. At the noon hour everyone gathered around a bountiful table and enjoyed feasting and fellowshipping with friends and relatives. Rev. Grover Vaughn of Raleigh brought the afternoon message. Throughout the day special music was rendered by Mr. Billie Stephenson, Mr. Alsie Luther and daughter, Jane, The Catawaba Quartet, the Jones Choir and the Piney Plain Choir.

MRS. R. E. TALLY.

REIDSVILLE HOLDS SUCCESSFUL BIBLE SCHOOL.

The Congregational Christians of Reidsville had a very successful week of Daily Vacation Bible School June 4-8. There were 140 children registered and a staff of 25 teachers.

Included in the week's activities were a picnic luncheon, camera day, and a religious moving picture, "Daniel in the Loins' Den."

The church maintains three missionaries on fereign fields, two in India and one in Africa. Some of the handwork and all the offerings received on the closing day of the Bible School are to be sent to these missionaries.

"Learning the Bible" was the theme for the school. At the commence program each class presented skits and music. After the certificates had been awarded by Mrs. Tucker G. Humphries, superintendent of the school, the parents and others present were invited to the class rooms to observe the handwork done by the children during the week.

NEWS FROM LONG'S CHAPEL.

Home Coming and Memorial Day services were observed at Long's Chapel Congregational Christian Church on Sunday, May 6. The morning worship was conducted at 11:00 a. m. with a message by the pastor, Rev. E. J. Clawson, and special music provided by Mrs. J. Russel of the Pleasant Grove School Music Department, a double-quartet from Pleasant Grove School, and the piano accompaniment of Mr. F. Easter also of the Pleasant Grove School Music Department. A basket lunch was served on the grounds at 12:30 noon. The afternoon service convened at 2:30 p. m. and featured special numbers by the Pleasant Grove Music Department were followed by the speaker of the day, Dr. W. W. Sloan of the Religious Education Department of Elon College. Dr. L. E. Smith, president of Elon College, was a visitor for the morning service.

From June 4 through June 8 a week of special services was conducted nightly at 8:00 p. m. The congregation enjoyed the privilege of hearing a visiting speaker each evening

(Continued on page 10.)

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

Editor..................Robert Lee House
Managing Editor.........John T. Kernodle

Departmental Editors—Convention, Wm. T. Scott; Missions, F. C. Lester; Women's Work, Mrs. F. C. Lester; Young People's Work, Miss Pattie Lee Coghill; Children, Mrs. R. L. House; Sunday School Lesson, H. S. Hardcastle.

Institutional Representatives—Elon College, L. E. Smith; The Christian Orphanage, John G. Truitt.

Area Reporters—M. W. Andes, W. J. Andes, J. Frank Apple, H. G. Councill, Jr., Clyde Fields, Stanley C. Harrell, I. W. Johnson, S. E. Madren, Will B. O'Neill, Fred Register, P. H. Ricketts, Guy H. Veazey, R. A. Whitten.

Board of Publications—Duane Vore, Chairman, S. T. Holland, Secretary; R. C. Helfenstein, S. E. Madren, P. H. Ricketts, G. D. Colclough, Treasurer, ex officio.

SUBSCRIPTION RATES

One Year	$3.00
Two Years	5.00

Published by the Board of Publications, agent for the Southern Convention of Congregational Christian Churches, and printed every Thursday except the last in June and December by the Central Publishing Co., Inc., Richmond, Va.

Entered as second-class matter at the Post Office at Richmond, Va., July 25, 1922, under Act of March 3, 1879.

Remittances for subscriptions and notices of change in address should be sent to the Convention Office, Elon College, N. C.

All other matters of business should be addressed to The Christian Sun, 1536 East Broad Street, Richmond 19, Va.

General contributions should be addressed to the editor at Southern Pines, N. C., and should reach him not later than Wednesday of the week preceding date of publication.

Departmental material should be sent to the proper departmental editor, at the address shown on their page, and as early as possible.

The Christian Sun Subscription Blank

Dr. Wm. T. Scott, Elon College, N. C.

Enclosed will be found $3.00 ($5.00) for which please send The Christian Sun for one (two) year(s) to:

Name ....

Address ....

[ ] New ....

[ ] Renewal Name of Church..

THE EDITOR'S MESSAGE

A "Vast Army of Good Will"

The First Congregational Church of Wilmette, Illinois, is making a courageous effort to promote peace in our time. Last November a group of members began thinking about a plan, and the "Vast Army of Goodwill" was conceived. The Wilmette Plan is not altogether original, but the gist of the proposal may be easily grasped and deserves wide study and support.

The Wilmette congregation make this urgent proposal: "As a powerful and available weapon in the battle for men's minds and hearts, we urge immediate legislation by our government enlisting volunteers of wide range and experience in a VAST ARMY OF GOODWILL; using trained technicians, teachers, doctors, nurses, social workers, psychiatrists, builders, ministers, business men, journalists, etc., for relief, reconstruction and education in needy areas all over the world."

As a means of implementing this plan, it is suggested that already existing agencies of integrity and experience in just such world-wide work be used. Government aid through Point Four Program is contemplated. Conscientious objectors might be trained and utilized. There is real merit in the proposal that untrained volunteers for this Vast Army should be sent to our denominational colleges for special courses.

The plan sponsors declare that, "Your support, letters and prayers in this concerted effort may make the difference between the growth or failure of a potentially glorious force for peace."

Dr. Frank Laubach advocates such a plan. Speaking at a testimonial dinner given him last January 4th, to celebrate his twenty years of literary work around the world, he declared: "These years of travel and contact with illiterate masses and with fifty governments, have revealed a marvelous open door into the under-privileged world of Asia, Africa and Latin America. Two thirds of the human race is spending its time looking for food all day, every day, willing to do anything to get enough to eat. They are full of disease and despair, and are constantly swindled and oppressed. They are pathetically easy to deceive because they want help and will believe anybody who offers to help them."

This is our opportunity, says Dr. Laubach. "To the remotest corners of the world, we have found this vast multitude with open arms, the most enormous open door since Christ walked on earth. Easy to get as a domino is to push over. Easy to help as a starving man is to feed."

"But we have not been alone," Dr. Laubach warns. "The Communists, out to conquer the world, have found these hungry people just as easy as we have. If we go forth and help lift the world, then we shall be able to beat the Communists—and in no other way."

Dr. Laubach calls for a new war—a war of kindness. We are maneuvered into fighting one another, he insists, and wonder whether we want to help people very much. Consequently, he emphasizes, we are allowing missions to deteriorate.

Hear his Altar call: "Come with us missionaries, you men with Phi Beta Kappa keys, you men and women of genius. There are a million men and women of magnificent character and ideals in the United States today who could make a wonderful contribution agroad, but, alas, they are now using their genius to make money they don't need while the world burns. The boys in Korea aren't able to win the war. We need to try a total war with a different weapon."

Dr. Laubach is convinced that "People want to try something new. We are willing, at last, to try Christianity on a large scale, to try it without hypocrisy. If you and I believe this, and offer ourselves as volunteers in this war, I believe that something electric will spread, something that will result in the declaration of a new kind of war—the War of Amazing Kindness."

Do you have a better peace plan? If so, let us hear about it. If not, why not use the Wilmette or Laubach plan?

Nine requisites for contented living are: Health enough to make work a pleasure; wealth enough to support your needs; strength to battle with difficulties and overcome them; grace enough to confess your sins and forsake them; patience enough to toil until some good is accomplished; charity enough to see some good in your neighbor; love enough to move you to be useful and helpful to others; faith enough to make real the things of God; hope enough to remove all anxious fears concerning the future. —Goethe.

Not the truth of which one supposes himself possessed, but the effort he has made to arrive at truth, makes the worth of the man. For not by possession, but by the investigation, of truth are his powers expanded. Possession makes us easy, indolent, proud. If God held all Truth shut in his right hand, and in his left nothing but the ever-restless instinct for truth, and he should say to me, "Choose!" I should bow humbly to his LEFT hand, and say, "Father, give."

—Lessing.

LOCAL MEDICAL SOCIETY VOTES HAW RIVER DEACON AND PHYSICIAN GENERAL PRACTITIONERY OF YEAR.

The Alamance-Caswell Medical Society recently paid tribute to the services which Dr. Java C. Wilkins of Haw River has rendered Alamance County since the year 1911 when he put out his shingle in the village and began a career that has, since then, developed into one involving medicine, religion, education, and general concern for the betterment of mankind.

The Medical Society, in its tribute, named Dr. Wilkins the county's outstanding general practitioner and entered his name into state competition in a contest, sponsored by the American Medical Association, that will eventually select the nation's top man in the field.

Having established his practice in Haw River in the fall of 1911, after receiving his M. D. Degree from the University of Maryland at Baltimore, Dr. Wilkins is a "country doctor" in every respect, but he also is a "Modern Country Doctor" through the constant education he has given himself over the years. Medicine changes fast, he is among the first to agree, and to keep a doctor busy keeping up with it. Yet a doctor must be familiar with changes in his business just as the merchant or the industrialist, or he is not being true to the profession he has chosen.

But there are hundreds of people who wonder when it is that Dr. Wilkins finds the time to do all the reading that must come in modern-day medicine. He has a full practice and is devoted to his wife and his home and that, in itself, is a big schedule.

Here are a few of his interests:

1. He has been a member of the County Board of Education since March of 1935 and has been on the inside of an expansion program that has involved an expenditure of more than $3,000,000 to keep schools in the county on as high a standard as possible.

2. Prior to his election to the County Board of Education, he served for many years as chairman of the Board of Trustees of the Haw River School District.

3. He is a charter member of the Haw River Kiwanis Club, is chairman of the Committee on Underprivileged Children and of the Christmas Cheer committee.

4. During World War II, he was chief examiner for Selective Service Board No. 2, headquartered in Graham and serving all of Alamance County outside Burlington itself.

5. He has been outstanding in the reactivation of the Haw River Sanitary District and now serves as an advisor to the district's commissioners.

6. He has been faithful and devoted in his church activities. Last year he served as Chairman of the Board of Trustees for the Haw River Congregational Christian Church, and this year he was named to the church's Board of Deacons.

7. The Haw River P. T. A., which names an individual annually who has contributed most to the community in every phase of activity, has selected him on a number of occasions, this serving, for all practical purposes, as "Haw River Man of the Year."

DR. J. C. WILKINS

8. He has been closely associated with the organization of Boy Scout work in the Haw River area.

9. He has been a member of the Thomas M. Holt Lodge 492, A. F. & A. M., in Graham, since 1923, and a member of the Eastern Star in Graham.

But the service, above all others that he rendered not only in 1950 but throughout the years, came through his practice of the medical pledge and the interest, friendship and loyalty he has given and received.

It hasn't been easy for him to carry out his duties through these years. There were the country roads, when there were roads at all, in the early days, and he would drive his horse and buggy as far as possible and then walk even great distances at times to see a patient. He has gone through several epidemics in the county and has experienced loss himself when his first wife and mother of his only child died during the influenza epidemic in 1920. He knows what it is like to stay up for as long as three days and three nights without sleep—merely because there are people who need his services more, he knows, than he needs his sleep.

Said a friend when he heard of the honor bestowed on Dr. Wilkins:

"He has a deep feeling inside him to always do all he can, at any time, to help a patient on a bed. When the patient is up, he's there to help, too, in any project that would lead to the betterment of his community. Whatever he does, he's always helping someone else."

Dr. Wilkins became a doctor, through an ambition that started when he was a child. He kenw even then that he wanted to be a professional man.

When he finished Matlock School near his birthplace in the Stoney Creek section of Alamance County, he entered Union Ridge Academy, nearby, and stayed there for one and one-half years before going to Elon College where he received his A. B. degree in 1907. Here he confirmed his interest in service.

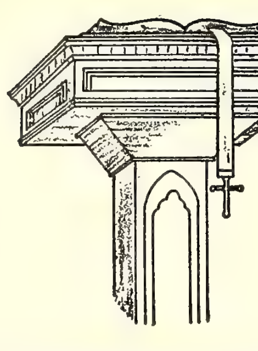
Then came two years of training at the University of North Carolina after which he entered the University of Maryland to get his M. D. degree in 1911.

He was born on Route 2, Burlington, 65 years ago, as one of eight children of Mr. and Mrs. J. D. Wilkins.

Dr. Wilkins married again in 1946, taking as his bride Miss Erma Lloyd, a registered nurse from Burlington, who now shares his interest in his patients and community activities.

He is Alamance County's oldest general practitioner, to be sure, but the spirit with which he goes about his work and interest he shows in his fellowman and in his community, makes him still among the youngest.

Self-reliance can turn a salesman into a merchant; a politician into a statesman; an attorney into a jurist; an unknown youth into a great leader. All are to be tomorrow's big leaders—those who in solitude sit above the clang and dust of time, with the world's secret trembling on their lips.—*Hillis.*



THE REALIZATION OF OUR NEED OF GOD.

A Sermon.

By Rev. C. Shannon Morgan
Christ Congregational Church, Clintonville, Wisconsin.

“. . . *He came to himself* . . .”—Luke 15 : 17a.

Scripture Reading: Luke 15 : 11-32.

The 15th Chapter of Luke begins with the comment: “Now the tax collectors and sinners were all drawing near to hear him. And the Pharisees and the scribes murmured, saying, ‘This man receives sinners and eats with them.’ ” (15 : 1, 2).

Accordingly, Jesus' Parable of the Prodigal Son, which follows the parables of the lost sheep and the lost coin, justifies the attitude of Jesus to sinners by showing that his way is the fulfillment of God's will concerning them, and that the way of the scribes and Pharisees is the wrong way. Hence, the simplest explanation of Jesus' Parable of the Prodigal Son is that the father represents God, the elder brother those scribes and Pharisees who criticized Jesus, and the younger brother the publicans and sinners whom Jesus befriended.

It is always true that a sinner needs God; and in this parable Jesus lays down the fundamental principle of God's relation to sinful men: that God loves the sinner while he is still a sinner, *before* he repents; and that somehow it is this Divine love that makes the sinner's repentance possible. This is the true point of the parable.

The younger son, after having received his share of the property, put as great a distance as possible between himself and his father's eye: he went into “a far conutry.” There he proceeded to lay out his money to what seemed to him the best advantage.

The Greek adverb translated “in loose living” (A. V. “with riotous living”) may mean that he spent his money “extravagantly,” or that he spent it on “immoral pleasure,” or “both.” The elder brother evidently took the third view—namely, that he spent his money extravagantly on immoral pleasures.

But, however that may be, it was not long before the funds were exhausted. Then, as though that were not enough, a famine, or in modern terms “a depression,” was added to his predicament. With all his money gone, and with a depression setting in, the younger son had to begin to work for a living. And not only so, but he had to take the most degarding job for a Jew!—he became a “hired man” feeding swine. But even at that, he did not get enough to eat, and in his hunger he wanted to eat the seed-pods of the carob tree, which was used as fodder for the animals. Apropos to our story is the Rabbinical saying: “When the Israelites are reduced to eating carob-pods, then they repent!”

That is the crux of the parable of the Prodical Son: he repented. “He came to himself;” he came to his senses. He saw himself as he really was, and he realized his wretchedness. This son in poverty in the far country contrasted his own condition with that of the lowliest members of his father's household at home. “He came to himself” and resolved to return to the father's house and to submit to the father's discipline. He would be a hired man where formerly he had been a son. He would accept orders where formerly he had demanded gifts.

He did not say: “I really ought to arise and go,” but he said: “I will arise and go.” The son “came to himself” and realized his need of the father. He took a look at his life history and framed a confession to make to his father: “I have sinned against heaven and before you.”

The Greek words translated “I have sinned against heaven” may mean either “I have sinned to high-heaven,” i. e., I have heaped transgression upon transgression till the sum of my sins is monstrous; or “I have sinned against God,” heaven being the common Jewish periphrasis for God. But whichever way we take it, the son had learned something from his own life history.

Today something similar to this is taking place in various parts of the world. In the March 31, 1951 issue of *Collier's*, Howard Whitman, in an article entitled, “A Reporter in Search of God,” quotes Bishop Henry Knox Sherrill as saying: “People are turning to God because they've learned something from history. They've learned that mankind cannot save himself by himself.”

It is as true as ever, as Bishop Sherrill said further: “Man's necessity is God's opportunity.” It was true in the case of the Prodigal Son; it is true in the case of our Prodigal World. We must “come to ourselves” and see that “we need God.”

But why do we need God? The answers to this question have become trite platitudes: We need God to save us from our sins. We need God because we cannot save ourself by ourself. We need God because we are finite, and we need his infinite strength. We need God to give us a purposeful meaning for our existence.

But to be more specific, for our purpose I want to singularize a very simple, yet extremely basic, reason why we need God today. *We need God in order to preserve our democracy.* It is that simple. We need a reactivated faith in God because our democratic way of life is grounded in a fundamental belief in God. History has shown us, if it has shown us anything, that where the people discard this fundamental belief, either deliberately or by negligence, they lose their democracy.

But, you ask, why is the Christian faith indispensable to our democracy? Why is a fundamental belief in God a requisite for our democratic way of life? The answer in the fact that Jesus has indelibly impressed us with the moral truth that God loves each individual. God is like the shepherd who knows each time that a sheep gets out of the fold and is ready to go in the night to bring it back (Luke 15 : 4-7). He is like the woman who will not let the coin stay lost, even though she may have others (Luke 15 : 8-10). He is like the father who in his love followed the younger son into far “far country” and watched longingly for his return. Each individual has a unique and personal value in God's sight, a value because he is just that person and not another. Herein was one of the great contributions that Jesus made to the religious and moral thought of the world. In this phase of Jesus' teaching has lain the dynamic of all Christian efforts toward democracy. It contains in germ all of our modern ideas about the supreme value of personality, and our belief in the demo-

(Continued on page 13.)

News of Elon College

PRESIDENT L. E. SMITH, Elon College, N. C.

COLLEGES AND WHAT THE CHURCHES WANT.

Every Congregationalist talks about the heritage of education of the churches, yet there never was such a thing as a college owned by Congregational churches. Individuals found our colleges and endow them, and support them by gifts. At no time in history have churches as churches contributed large sums to Congregational colleges. (I omit the word Christian, for the Christian churches have assumed more responsibility.)

Nevertheless it is an asset to a college to be known as a Congregational Christian College, for our people have contributed generously as individuals, and are continuing to do so.

Times are changing, however, and there are signs of a change in the Congregational attitude toward institutions. The people of our churches see that if we are to maintain a strong denomination we have to become responsible for institutions. For example we spent $570,000 to help local churches build last year, for we have finally come to the realization that we are a fellowship of churches, not a congeries of separate congregations. Consequently we are beginning to have an overall strategy for our free churches, and that will change our policy with respect to the support of church colleges.

Within the budget of our Christian World Mission is an item for $170,000 for church related colleges, and when the total of over 6 million dollars is reached the denomination will make this sizable contribution to its colleges. The significant thing is that we are to the place where we think we ought to make such a contribution as a denomination. Of course Higher Education is a strategic missionary front, and we had better concern ourselves with it if we want to maintain our leadership.

The churches expect certain things of the colleges, and if they support them it will be because they are performing services desired by the churches. One doubts whether the churches will enthuse over a college which looks upon itself as an institution to save the free enterprise system. They are not greatly concerned over magnificent buildings or winning football teams. Replies to a questionnaire reveal that our people want their colleges to have higher academic standards, and to maintain a life on the campus which is genuinely and truly Christian. They are concerned about the practice of Christian ethics in employment policies, advertising and in the handling of designated gifts. They like to see a college president tell the same story to everyone, and are somewhat resentful of what they feel is deception in the stories which are sometimes told to prospective donors. They expect that the church college will support an excellent department of religion, whose standards will be as high as that of any department in the college, and with staff which can nurture and direct campus religious life. They are critical of student practices on a church college campus which might pass without special note on a university campus, and in general feel that faculty and staff of the church college should be fully sympathetic with the purposes of Christian education. Our people do not desire any sectarian advantage or preference, but they feel that there should be a "plus" in the church college which gives it a unity of purpose and program not found in other institutions. They believe that it should be unashamedly an institution of Christian higher education.

BRYANT DRAKE, *Secretary,*
Department of Higher Education.

WHAT ABOUT OUR COLLEGE?

Wherever I go among our people, I am asked such questions as, "What about the college?" "What about the enrollment?" "How will the college get along during this period of national defense?" These are usual questions asked by those who are interested in the college and its future. They are questions that weigh heavily on the minds of us all. They are questions that are difficult to answer. In fact, they cannot be answered with any degree of certainty. There are other questions of more personal nature that each individual who is interested in Elon College could well ask himself. "What have I done for the college?" Have I done my best?" What should I do for the college?" The convention has suggested that each of us give definite support to the college through conference apportionments and through the Sustaining Fund. If each individual member of the churches within the convention would comply completely with these two requests, the college would receive a total of $50,000 annually. This would be of tremendous assistance, but it would not be sufficient for adequate support.

Elon College is not a small college any more. It is a great institution. Its curriculum is equal in diversity to college with much larger enrollment and much more expensive buildings and equipment. There are many items of expense that must be met before the question of salaries can be disposed of. The total cost of operating the college can not be met out of student tuition and fees. In this, Elon College is not alone. Student fees and tuition paid to the average college amount to little more, if any, than 50 per cent of the cost. In addition to operating expenses, Elon College faces the absolute necessity of providing modern dormitories and a new dining room for its students. To provide these facilities, together with furnishings, will cost money—lots of money, yet they are essential if our college is to keep abreast of the times and enjoy prestige comparable to that of other institutions of higher learning.

These are the questions that confront the church, the alumni, and friends of Elon College. The board of trustees faced these questions quite frankly at its annual meeting in May. At the conclusion of these discussions, the board authorized and directed that the Executive Committee of the board, the Finance, the Investment, the Buildings, and the President's Home Committee meet in joint session during the month of June to face the issues and devise feasible plans to be presented to the board for action. The Executive Committee of the Executive Board of the Southern Convention and the Executive Committee of the Elon College General Alumni Association have been invited to meet with the committees representing the board of trustees. The meeting has been called for Thursday, June 28, at 2:00 p. m. The meeting will be held in the president's office at Elon College.

APPORTIONMENT GIVING.

The readers of THE CHRISTIAN SUN have doubtless been wondering if con-

(Continued on page 13.)

Christian Missions

At Home and Abroad

WHY NOT AMBASSADORS OF GOOD WILL?

A LETTER FROM DR. RIGGS.

Kodaikanal, India,
June 2, 1951.

Dear Southern Convention Friends:

In April I wrote that altho the family had moved up to Kodai early in the month, I had been down to Madura since then so many times on special calls that I had not gotten much chance yet for languarge study or getting acquainted with Kodai. This past month has been the same story, except for one period of twelve days, so I still cannot report much progress. Vacation will soon be over, and the family will be moving down next week. However the time I did have here was well spent, and I feel tremendously refreshed and stimulated and full of new ideas as a result of the contacts I have made and the discussions I have listened to by interesting people from various places.

One of these visits was with Mary Dewar, the young nurse just out of North China and on her way home to the States. Her reports and comments, as well as a set of questions sent out by Dr. Matthews, the China Secretary, on lessons to be learned as the result of recent experiences in China, stimulated a lot of thinking and discussion among the group here. Some believe there is a good chance that Communism will come to India—or at least a stronger feeling of nationalism and anti-foreign setniment—and we heard a good many suggestions for radical revision of the mission appreach here, to take advantage of what we learned from our mistakes in China. My own reaction was that our worst error there was talking about these reforms too long and actually starting to do something about it too late. In the slow-moving Orient we are certainly prone to let the months and years slip by without coming to decisions.

Our pattern of behavior in the past seems to me to be the result of old habits of thinking about our relations with the nationals which the Communists are now calling imperialistic. Without actually believing that we were inherently superior to them, we nevertheless felt that they were ignorant and inexperienced and needed a lot of training and guidance before they could take over the full responsibility for the church administration, schools, hospitals, social programs, etc. In the past *they* also felt that they were not worthy and urged us to stay in the chief posts. But the new trend is for the Chinese, at least, to resent the implication that they are not ''good enough'' and not our equals, and to demand that we treat them with respect and consideration which they would be expected to show Americans if they were guests in our country. I feel that we must quit talking and start acting in turning over the title of all property to the national Church, yielding the positions of leadership to them and actually turning over to them the responsibility for the success or failure of the church and the various institutions which we founded and would prefer to preserve by continuing in charge. One of the American Boarders at a mission discussion said that he thought that each missionary should start some new project each term and work to train a national to take over his place so that he would be out of a job by the time his 3-7 years were up! By that time the project would have to stand on its own merits, and if the national Christian group did not want it, they would have the privilege of dropping it regardless of how valuable we considered it to be. In the medical ''convention'' here last week, the question was also asked whether Mission Hospitals should not altogether pull out out of cities where there are already government hospitals and relocate in rural areas or pioneer in new fields where nothing is being done for the people.

The most serious question of all concerned finances. In the past the church program and all the institutions were started on a scale much too lavish for the local Christians to support, so that it was necessary to subsidize them for year after year from America. But American money inevitably meant more or less American control of policies, with consequent failure of the nationals to develop initiative, and the sort of power and influence that money always exerts, so that they always had the feeling that it was our show and not theirs. The colleague quoted before said that he sometimes felt that the missionaries were a liability to the Indian Church and should withdraw altogether and that if we stayed it should be on the basis of no more American money for the institutions, and our own salaries to be cut in half so that we would have to live more on the level of the Indian co-workers! That view may have been a bit extreme, but it is in line with what the Chinese Communists said when they ruled that all missionaries in China on the old basis should eventually go home, and only certain ones invited back by the Chinese Church on a new basis of equality, something like exchange scholarships in the West, where the visitor lives on the same level as his host and does not put on any airs of authority over them.

Actually was it not this old relationship of the ''rich-dowager-condescending-to-bestow-charity-on-the beggar'' attitude of the Mission Boards that led the Chinese Communists to call us imperialistic, and makes Nehru complain against the terms of the American wheat offer today? Hasn't the whole relationship between the Western Churches and the Orient been perverted by all this money business, so that the tie is just the Mission Board whose chief business is the one-way flow of funds and the foreign bosses to administer the funds? Don't the American and Oriental Churches need instead ambassadors of good-will, perhaps mutually exchanged, to go around spreading mutual understanding and respect between the two groups, and fellowship on the basis of equality?

Of course, America and the American churches, because of their good fortune to be in a better position economically and with technical skills and education, have the responsibility to lend a helping-hand with famine relief and ''Point Four'' types of aid. But they should be *offered*, in a neighborly spirit, rather than being ''bestowed.'' Incidentally we have heard that the Manamadura area, where we are moving in August, received so much rain recently that the threat of famine is over for this year at least. But other parts of the Diocese were not so lucky and the tales coming from some of these places are pretty grussome. With these needs in mind I do not dare tell friends at home that we do not want their gifts of money as I would almost be tempted to do. But I do want to emphasize

(Continued on page 13.)

Church Women at Work

With Emphasis on Missions
Mrs. F. C. Lester, *Editor*
840 Sunset Avenue, Asheboro, N. C.

MISS COGHILL GUEST AT SHALLOW WELL.

Miss Pattie Lee Coghill of Elon College was the guest speaker at the regular April meeting of the Maggie I. Moran Missionary Society of Shallow Well Church, near Sanford, N. C.

At 6:30 a covered dish supper was held in the dining room of the church. At 7:30 the meeting was called to order by the president, Mrs. David Rosser, in the church auditorium. The missionary hymn, "O Zion, Haste" was sung by the group. The pastor, Rev. R. T. Grissom, presented the devotional, then led in prayer. Roll was called with twenty-three members and six visitors answering. Among the visitors was Miss Ruth Dunn of Elon College, office secretary for Miss Coghill.

Miss Coghill reviewed our foreign mission study book, "Assignment: Near East" by James Batal, and also gave an interesting talk about the many places in the Near East she had visited and the experiences she had had there.

Mrs. David Rosser,
President.

* * * * *

SPECIAL SERVICES AT SPOON'S CHAPEL.

The missionary society of Spoon's Chapel Christian Church, Route 1, Asheboro, North Carolina, gave a social in honor of the elderly people of the community on Saturday afternoon, June 2, at the home of Mr. and Mrs. Garland Luck. About seventy people attended. Rev. Clyde Fields, pastor of the church, was in charge of the service.

Following the program, supper was served out on the lawn. Everyone enjoyed the program and supper very much.

Mrs. E. E. Maness.

* * * * *

MAY FELLOWSHIP DAY.

HOLLAND AND HOLY NECK SOCIETIES.

The women of Holland Christian Church were hostesses to a meeting of the two churches on Tuesday night, May 8, at six o'clock in the dining hall of their church. As we entered the dining hall each Holy Neck member was asked to take every other place at the table in order that the Holland women could fill in the other places and in such manner we visited together. A delicious cold plate, hot rolls, hot coffee and apple pie-ala-mode were served. The hall was decorated with spring flowers in yellow and white.

Mrs. Thomas Rawls Jones, president of the Holland society, welcomed the guest and Mrs. J. O. Davidson of Holy Neck gave the response. Mrs. Allen Piland, president of our society, presented the program following the supper. Mrs. William West rendered a solo "Dreaming," accompanied by Mrs. J. O. Davidson at the piano. Then Mrs. Allen Piland, Mrs. Charlie Baker and Mrs. Frank Holland presented the playlet "That Little Democracy" which was very impressive.

Allie Lee Norfleet.

* * * * *

LETTER FROM DR. NUTE.

MISSIONARY FOR SPECIAL STUDY.

Talas, Kayseri, Turkey,
January 23, 1951.

Dear Friends:

The Christmas season is past, and we are well launched into the New Year, but perhaps it is not too late to wish you all once more a year of inward joy and peace even tho the outward look of world affairs hardly warrants a hope for a very happy New Year.

In Father's Footsteps.

Things here have begun well. After the years of preparation and then of patient waiting here in Turkey, our son Bill has at last received appointment as "Head Doctor of the American Polyclinic in Adana." I might say that he is to be the only doctor in the clinic, for after forty years of service, Dr. Haas retires at the age of 75 as soon as Bill can get settled there. The latter is now busy loading up a truck with his household goods. He and "Ginger" expect to leave soon by truck, traveling down through the beautiful Taurur mountains, past the historic fortifications of Ibrahim Pasha in the upper ranges of the hills, down through the famous Cilician Gates through which the conquering armies since time immemorial have passed, and then on to the fertile Adana Plain where Bill spent so many of his childhood years. He comes not with a conquering army, but with a deep and fervent love for this land and its people, born of his childhood and adult experiences of life here among those who have been struggling upward so splendidly during the past quarter century. May his work in his old home town be one that shall be rich in joyful service like that of Dr. Haas of whom so many have said that he is their ideal. Until Bill and Ginger are settled, we oldsters shall have the pleasure of caring for their two little girls.

A Busy Winter.

Our clinic goes on as usual, yet not as usual. This year to date we have had practically no winter, almost no snow, and all the roads are open. Moreover, during the past few years the government, partly with the aid of ECA, has been rapidly building roads out along the routes of many villages, so that while the roads remain open, and the trucks and buses can ply them, the crowds of village people come pouring into the city from which many proceed thence out to the clinic six miles away. Thus we have been as busy during those winter months as in the springtime.

Usually when clinics are full, village calls are relatively fewer, but it hasn't been so this year. They too, have been numerous, and the rides over the hills have given invigorating exercise that keeps one healthy. Visiting ladies from schools in Istanbul during the Christmas holidays have also enjoyed these rides to different villages, and have had their eyes opened to the vast difference between the cultured life of the city, and the very primitive life of the village which literally harks back to Biblical times. It would amuse you to see how the village women, murmuring blessings and prayers for long life, do stroke the hair and fondle the cloth of the dresses of our young ladies who visit them.

Two Interesting Stories.

One little incident in the clinic is too good to keep. As you know, Mary acts as clinic secretary interviewing the incoming patients. She has a native command of the language, and all note the difference between her command of it and mine. The other day a woman heard us speaking together, and when I had left, she asked Mary what, if any, relation I was to her. She answered, "He's my husband." "Well," said the woman,

(Continued on page 13.)

FOR THE CHILDREN

MRS. R. L. HOUSE, *Editor, Southern Pines, N. C.*

This is the time of year when many girls plan to enter Nurshing School. Many girls look forward to the time when they can be old enough to be student nurses. Recently an English lady wrote a book about Florence Nightingale who began nursing as we know it today. Florence was born in Italy in the city of that name and her parents (who were English) decided to name her after that beautiful city. At that time little girls were not given the name Florence but think how many Florence's there are today.

Her mother and father were wealthy and they welcomed this little second daughter and hoped she would have a life of ease and pleasure. Many times she was given gifts and taken to parties but they did not bring her happiness or lasting joy. She kept thinking about other people and felt as thought she had heard God's voice calling her to help.

At first she did not know how God wanted her to help but she kept her mind and heart open to receive his will when it came. Several times she thought of nursing but it was such a horrible chore that she withdrew from the idea. In her day (it was just last century) druken women and women without homes went to live in the hospitals and nurse. Sometimes they were so drunk and dirty that they hurt the patient rather than helping him.

Then Dr. Ward Howe and his wife, Julia, who wrote 'The Battle Hymn of the Republic,'' made a visit to England and they came to call on the Nightingale family. Florence asked Dr. Howe for a minute of his time alone and she asked him most sincerely, ''Dr. Howe should I follow God's command and become a nurse much as the Roman Catholic sisters do?'' He thought and finally told her, ''My dear, I say, Yes! It will be hard for it is different from what is done and to change tradition is hard especially in England, but if God wills it you must follow.'' And follow she did although she had to wait until she had passed 30 years to begin.

Her family was both shocked and hurt and perhaps a little resentful that she chose such a way. Miss Nightingale observed in hospitals and visited nuns who cared for the sick and she outlined a program of nurse training that started our modern nursing schools. Most important was the work she did in showing the English army how to plan their medical division to fit in with the purchasing and fighting groups. She proved her point during the Crimean War and when the soldiers saw her approach they spoke of her as ''the little angle of mercy.''

All of her life Florence Nightingale fought mistrust, hatred, disease, suspicion, ignorance and misery. She died an invalid. She never married even though many young men wanted to marry her, for she felt she could not have a home and family and do her work too. She heard the ''call'' and followed it. There are young women who dedicate their lives to others and Florence Nightingale is certainly an outstanding example.

YOUR CHILD IS LISTENING!

By HELEN GREEG GREEN.

Issued by the National Kindergarten Association.

''Our children are very different!'' Bettina Stewart, the blue-eyed mother of twin girls told the new teacher in their hearing. ''Ailsa learns more quickly than Aileen does.''

Miss Margaret frowned her disapproval.

''Mrs. Stewart,'' she asked, her gentle voice carrying persuasion, ''don't you think it advisable not to discuss children when they are present? Many child psychologists of the present day are very insistent on this point. They contend a girl or boy should be treated with courtesy equal to that which we naturally pay to adults.''

The mother repeated the conversation to our neighbor Loretha Hilbrandt, who is getting her Master's in euthenics, adding, ''I've been considering Miss Margaret's advice. Most people know when they are being talked about, and feel uncomfortable even if they don't hear or understand what is being said, and children are certainly no exceptions. They have reactions and feelings similar to our own. It really isn't fair to treat them as many of us do.''

''You are right, my dear.'' Loretha laid her knitting in her lap the way she does when she is thinking. ''As you know, the children spend much time with me. I enjoy studying them. Aileen has been trying to be 'as bright as Ailsa.' The other day she asked, 'Am I a bright little girl, Auntie?' Bettina, the children's mentality is practically the same. I gave them tests and found their I. Q.'s comparable.

The mother's face showed mingled relief and regret, and she spoke earnestly. ''I shall begin to correct the mistakes I've made,'' she said. ''Aileen's confidence must be restored.''

Many parents are quite unaware of the hurtful effects of permitting girls and boys to hear themselves discussed. Children, they believe, are absorbed in their own world and are inattentive to the conversation of adults. The truth is, facts are conveyed to little children by the expressions on parents' faces and by the tones of their voices long before the words uttered are intelligible to them. As time passes, sentences take on a meaning, and from then on, listening is generally given some attention with whatever else they may be doing.

If a child constantly hears himself referred to as slow, difficult to manage, careless, or disobedient, he is likely soon to accept the role and to live up to his reputation. Let us avoid the mistake of establishing any undesirable pattern of behavior in a child's mind.

The next time, dear reader, that you are tempted to comment on the behavior of your child, within his hearing, stop and say to yourself, ''My child is listening! I shall treat him with the same consideration I would show any other person whom I love and respect.''

NEWS FROM LONG'S CHAPEL.

(Continued from page 3.)

and the content of each messeage left a definite impression upon those who availed themselves of this opportunity to make spiritual advancement. Visiting ministers of the week were as follows: Monday, Rev. G. C. Crutchfield; Tuesday, Rev. Henry Robinson; Wednesday, Rev. R. T. Woodruff; Thursday, Rev. W. P. Smith; Friday, Dr. John G. Truitt. Although outward results were not apparent, spiritual refreshing was visited upon the church.

E. J. CLAWSON,
Pastor.

Life is continous adjustment of internal relations to external relations.
—*Herbet Spencer.*

Youth at Work in the Church

Max Vestal, Box 792, Elon College, N. C.
Miss Ann Truitt, *Associate*

MY WORK IN THE SOUTHERN CONVENTION.

The following are some of the things that impressed me as I spent my week in the states of the Southern Convention:

1. *The friendliness of the people.* The so-called "southern hospitality" seems to be very true. I have spent little time in the south and was very much impressed by the friendly way in which everyone received me into their fellowship.

2. *The spirit of the young people.* As I said while there, the two statewide meetings which I attended were by far the largest I've been in all year and right up at the top in spirit. Both were well planned and handled. It's a marvelous feeling to be part of such a large group of Christian youth committed and working together for the things which they believe in. I hope that all who attended those two rallies went away feeling as spiritually "cheered" and uplifted as I did from being a part of the fellowship. They're a fine gang of young people.

3. *The enthusiasm in missionary support.* Whether it be through Christian Endeavor or Pilgrim Fellowship, Missionary Socities of Women's Fellowships, I was very much impressed by the zeal and interest in our missionary work, both at home and abroad. So often, Christians think only of themselves and their own churches—I was please to feel such a sense of Christian outreach everywhere I went in the Southern Convention.

4. *The stimulus of the Christian Church fellowship.* Being one who hails from the Congregational side of our fellowship, I was glad for the privilege of becoming more familiar with the history and traditions of the Christian Church fellowship. Although there are some minor diferences here and there, I was impressed by the sense of unity and direction in our thinking. The traditions and patterns of the past are tangible evidence of the greatest single asset of our fellowship, which is a creative individualism.

Kenneth Stokes,

MAX CAN'T RELAX THIS WEEK.

Max is teaching a course this week, June 10-16, at the North Carolina Junior High Camp at Crabtree. I am sure the young people will enjoy his course, "Discovering God in the Beautiful." The young people here like him very much for I heard one of his young people say the other day, "We are certainly fortunate to have Max as our leader.

I guess Max thought I was the only one who wasn't busy this week so he asked me to write his column for him; but believe me, I haven't had any time to relax either!

* * * * *

JUNIOR CAMP.

The Junior Camp met June 3-7 under the direction of the Rev. and Mrs. Carl Wallace and from what I have heard, it was a wonderful experience for everyone. There were 83 people present including the faculty and cooks so the number was one reason for its being a success. Talent was displayed by these boys and girls in arts, crafts, music and original poems and prayers. Pattie Lee said, "It was the most creative camp I have ever seen."

Miss Lelia Anderson, National Children's Worker from Yancton, South Dakota, helped to make it a success with her genius for creativity, her wonderful ideas, her sensitivity toward people, and a genuine love of people. Mr. and Mrs. Wallace also made it a success with their great love of nature and way of conveying their thoughts to others.

The highlight of the camp was really realized at the Family Camp when an offering was taken and a dedication made of the ball, bat, and glove, which the Juniors had given, to send overseas to boys there who might like to learn our great American game, baseball.

* * * * *

FAMILY CAMP.

The Family Camp was led again this year by Dr. and Mrs. W. E. Wisseman who are wonderful leaders. It, too, was a grand experience. Dr. and Mrs. Robert Lee House led music, told stories, and led a discussion for parents; Julia Woodson led recreation, crafts and taught one of the children's classes; Miss Anderson Student Workers taught children's Student Workers tuaght children's classes.

There were only nine families represented (besides the camp and cook families) but I think they all had a wonderful time working, playing, and worshipping together with other families. Those present were: the Wissemans (with the Garren boys as their children), the Russel Powells, the Blackwelders with their grand son, all from Greensboro; the House family from Southern Pines; the Lesters from Asheboro; the Grissoms from Sanford; Mrs. Key and her boys from Durham; and the Ardell and Bill Simmons families from Albemarle.

Some of the highlights were the vesper and morning watch services led by the various families; the Family Festival consisting of group singing, story telling, and modern art; and the Sunday morning service led by Dr. Wisseman with Dean D. J. Bowden, Elon College, as the minister.

* * * * *

STUDENT WORKERS CONFERENCE.

At odd moments during the Junior and Family Camp, the Youth Caravan and Student Summer Service Workers were meeting with Miss Anderson in classes of discussion about their work for the summer. They also did practive teaching in the two camps to get practical experience under guidance. The highlight of their course was understanding of the following teaching: *know* what you are to do; *feel* the importance of it; and then *act*.

* * * * *

IMPORTANT DATES TO REMEMBER.

July 1-7—Senior High and Young People's Conference, Elon College, North Carolina, Rev. Duane Vore, Dean.

July 16-23—Valley Young People's Camp, Powell's Fort, (near Woodstock, Virginia), Rev. Silas Madren, Dean.

August 26-31 — Eastern Virginia Junior High Camp, at the YMCA Camp, Bayside, Virginia, Rev. Lanson Granger, Dean.

* * * * *

DOING MODERN ART!

On Saturday night of the Family Camp, Julia Woodson had us all doing modern art. We closed our eyes and drew on the paper and then opened them to see *if* and *what* we

(Continued on page 15.)

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

THE WORTH OF THE INDIVIDUAL.

Lesson I—July 1, 1951.

Memory Selection: *For Thou hast made him a little lower than God, and crownest him with glory and honor.* Psalm 9:5.

Lesson: Matthew 8:1-4; 18:1-6, 12-14.

Devotional Reading: Psalm 8.

This lesson is timely. It comes on the Sunday before the Fourth of July when we celebrate the signing of the Declaration of Independence with its emphasis upon freedom, and the worth of the rights of the individual. The worth of the individual is one of the basic beliefs, and one of the foundation stones of democracy. On any Sunday close to the Fourth of July we will do well to consider the worth of the individual as emphasized both by petriotism and by religion.

This lesson also comes at a time when we are engaged in a limited war, and when at any time we may become engaged in a total war, in which the central issue is the worth of the individual. For in essence that is the issue between democracy and communism, between Christianity and Communism. The teaching and the emphasis in Christianity is the worth of the individual. Persons are not means to an end, they are needs in themselves. Christians believe in man, in his essential dignity and worth. They are the children of God, and their dignity and freedom are to be maintained at all costs. On the other hand Communism and the other kindred "isms" assert the supremacy of the State, that persons are simply means to an end, that men are but puppets to serve the State. Personality is not sacred, human life has little if any dignity or worth, men are made to serve the State. To be sure there are other areas of conflict in the titantic struggle between the Soviet Union and its satellites and the Western World of the democracies. But ultimately and basically the issue is, "what place has man in the scheme of things?" "what is man?" "is man to serve the State or is the State to serve man?" One has only to see what happens to human freedom and to individuals under the Soviet rule to read the answer to these questions.

Of course, even in the democracies, and in our own nation, there are many denials of human freedom and the rights of men and the worth of the individual. Democracy has its weaknesses in our own country. The basic principles of the Declaration of Independence are not everywhere, and fully recognized even in our own land. But democracy as such in its many forms and phases is based upon the worth of the individual and the dignity of personality, every personality.

Democracy and Christianity both believe in men. They have faith in men. They seek to insure to men freedom. They believe that men have inalienable rights and that men are the supreme values in life. The roots of democracy at least in its modern form are to be found in the Christian faith. Let no man have any illusions as to what will happen if Communism should conquer the world. Political freedom and religious liberty alike would be doomed. The fact is that the world cannot long survive with one-half free and one-half slave. This does not necessarily mean war between nations but it does mean a death grapple with ideas and ideologies.

From this general discussion we turn to more specific applications as found in today's lesson. First of all there is the story of Jesus and the leper. The story makes interesting reading simply on the grounds of the healing process. But it takes on new meaning when we read that "Jesus stretched forth his hand and touched him—the leper." It was an illustration of the respect which God in Christ had for personality, for every person, for the sick and the outcast and the low caste and the "untouchables," of how he treated all men and women as persons sacred in their own right, as human beings made in the image of God and thereby not to be defiled or debased. All individuality was sacred to Jesus—the leper, the woman taken in adultery, Zacchaeus, Nicodemus—every man.

Then there is the story of Jesus and the child as a symbol of those who would be greatest in the kingdom of God. Childhood did not have much dignity or value in the world in Jesus' day. Many of the pre-Christian civilizations had a callous disregard for human life. Babies were offered as sacrifices to the fire-god, Molech; Egyptain babies that were unwanted were put out to die by exposure. Thousands of slaves, no longer able to work on the great pyramids of Egypt were put to death by the sword, and the great Wall of China has been called the "fifteen hundred mile grave-yard" because men and women who dropped from exhaustion while working on it, were ruthlessly killed and thrown into the cement that was used to bind the stones together. Jesus changed all that—he put a new value on children and men and women. He put special dignity upon childhood. And he uttered solemn warnings to those who put any stumbling block in the way of children, and also "little ones" who might believe on him. There are many features of modern life that would call forth the condemnation of Jesus in their denial of the basic rights of childhood and of personality.

Finally there is the unforgettable story of the "Ninety and Nine" as spoken by Jesus and as immortalized by Sankey in his song of that same name. There is one central point in the story, although it is full of other teaching truths. That central point is God's care for the individual. In imagery borrowed from his day, the Master tells in a few simple words of the shepherd's care and concern for one sheep that had gone astray. And thus he showed God's concern for every last and every lost one of his children. They are all precious in in his sight. So precious that as the Good Shepherd he gave his life for the sheep. As some one said, "God loves every one of us as if there were only one of us to love."

Based on "International Sunday School Lessons;" copyrighted 1951 by Division of Christian Education, National Council of the Churches in the U. S. A.

The harder the conflict, the more glorious the triumph. What we obtain too cheap, we esteem too lightly; 'tis dearness only that gives everything its value. I love the man that can smile at trouble, that can gather strength from distress, and can grow brave by reflection. 'Tis the business of little minds to shrink; but he whose heart is firm, and whose conscience approves his conduct, will pursue his principles until death.

—*Thomas Paine.*

THE REALIZATION OF OUR NEED OF GOD.

(Continued from page 6.)

cratic responsibility of each individual man.

Futhermore, no ethic, not even the democratic ethic, will long persist unless it is rooted in this fundamental Christian religion. For example, the recent revelation of the scandals and low ethical standards in many high places of our national life is a typical example of the severance of ethics from religion. Senator Fulbright of Arkansas writes in the April 9, 1951, issue of *Life*: "Too many people in our nation do not believe anything with conviction. They question the precepts of God or of man, indiscriminately. The values of life which were clear to the Pilgrims and the Founding Fathers have become dim and fuzzy in outline. . . ."

When man loses his belief in God, he no longer believes in man. When he loses his belief in God, people are no longer all ends in themselves; they are only means to an end to be manipulated at the whims of dictators. When man loses his fundamental belief in God, there is no longer a democratic ethic.

Either "we come to ourselves" and live as "sons of God," or we shall live as "hired men" in the prodigality of the world, and easily fall prey to the totalitarian concepts prevalent in our age. And to be "sons of God" *we need God.*

When the younger son returned to his father, he said: "Father, I have sinned against heaven and before you; I am no longer worthy to be called your son." But the fathers' love is stronger than the son's sense of unworthiness, and the father does not let the son say, "Treat me as one of your hired servants;" instead he interrupted: "Bring quickly the best robe, and put it on him; and put a ring on his hand, and shoes on his feet; and bring the fatted calf and kill it, and let us eat and make merry; for this my son was dead, and is alive again; he was lost, and is found."

The father may have thought of his son as lost or dead; but he never ceased to think of him as his son. The son may have forgotten the father, but the father has never disowned the son. That is precisely why we should realize that we need God: because God cares even when de do not care; because God remembers, even when we forget. "When he came to himself he said . . . ' I will arise and go to my father.' "

CHRISTIAN MISSIONS.

(Continued from page 8.)

that the Mission program should be a mechanism of developing ties of friendship and understanding rather than a pipeline for a one-way flow of funds and "charity." That sort of puts us missionaries on the spot, because it is up to us to explain India to you and you to the people so that all these tragic misunderstandings that have arisen between China and America can be avoided.

In my case it means for the present that I should buckle down harder and get this language, so that when we move to Manamadura I can get out into the country and really get acquainted with the people myself. I can't stand there, in the face of human need from starvation, disease, and ignorance, and not lend a hand to alleviate it. But I would like in the long run to try to develop ways of meeting these needs that are so cheap and simple that the people of each village, under the leadership of the local Christian groups and using only their own resources and what the Government makes available locally, can take over the job themselves, and lick their own problems and find a way to throw me out of a job—so that I can go somewhere else and start over again!

Best regards to all,

Ed Riggs.

CHURCH WOMEN AT WORK.

(Continued from page 9.)

"You've learned his tongue and can talk to him!"

The other night I missed the trail to Kuru Kopru, but with the aid of a strong flashlight which our miner had sent us, I quickly found the road again. After a little, I overtook a couple of villagers plodding along with their donkeys. When I joined them they spoke in low tones to one another a moment or two, and then one asked, "Was that your light we saw flashing a few moments ago?" "Yes," I said, "that was I." They both sighed with relief and then one said, "We thought it was a jinn or a devil after us. It is a great relief to be freed of that dread."

In closing, let me thank you for the generous response you have made to the appeal for help sent out by our college at Tarsus for the new building. We hope now through your help and that of many others to have it in the-not-too-distant future.

Sincerely yours,

Bill & Mary Nute, Sr.

APPORTIONMENT GIVING.

(Continued from page 7.)

tributions have been sent in to the college during the past three weeks. They have, but the multitude of requirements incident to the annual commencement of Elon College and ten days from the office following commencement have prevented the usual weekly reports. We are reporting for three weeks with a total of $838.93. This looks quite encouraging, but when we consider the fact that only 17 churches and Sunday schools have contributed during these three weeks out of 200 churches, it should not make anyone very happy. Of course those churches which contributed are to be congratulated, and in all probability there is a bit of satisfaction in making these contributions. It would not take such a large amount from any one church if all would join in the giving. It was never more necessary to give support to our college than now.

Previously reported		$4,333.61
Eastern N. C. Conference:		
Lee's Chapel	$ 14.00	
Mt. Auburn	5.10	
Turner's Chapel	42.00	
Shallow Well S. S.	54.00	
Eastern Va. Conference:		
Liberty Spring	$ 80.00	
Berea (Norfolk)	40.00	
Eure	2.70	
N. C. & Va. Conference:		
Apple's Chapel	$ 50.16	
Bethel	5.00	
Elon College	417.00	
Graham, Prov. Memorial	23.00	
Mebane	21.00	
Mt. Zion	33.00	
Western N. C. Conference:		
Flint Hill (M)	3.63	
Valley Va. Conference:		
Bethlehem S. S.	$ 34.00	
Palmyra S. S.	6.00	
Winchester S. S.	8.34	
		838.93
Grand Total		$ 5,172.54

ELON TRUSTEE HONORED.

Mr. Philip J. Weaver of Greensboro returned to Southern Pines to give the commencement address. This graduating class entered school when Mr. Weaver became Superintendent in Southern Pines. During commencement the announcement was made that the auditorium, constructed during Mr. Weaver's administration, was named in his honor. Mr. Weaver is a trustee of Elon and a former trustee in The Church of Wide Fellowship.

'Tis looking down makes one dizzy.
—*Browning.*

The Orphanage

J. G. Truitt, *Superintendent*

Dear Friends:

It is bad to be homesick. That is what little Brenda Crumpler is. She is only four. Looks so little here among all these acclimated children. But Brenda has a sweet personality, and we all love her. She is getting adjusted to her new home—new room, new room mates, so many children, big dining room—not hungry. But she has three brothers—John, James, and Larry, here with her and just as new. John, 9, tries to get her to eat; and her little brother, Larry, tells her he likes this place. They have had three nights here now. The boys are making it fine, and Brenda is beginning to eat, and especially between meals when a nic-nac is given her. I wish you could see the others here Brenda's age. They are happy, and happiness is catching.

These four Crumpler children are from Fayetteville, N. C., where the Rev. Kenneth M. Lindner is their pastor, and where one of our new churches is being established following the generosity of Mrs. Florence L. Rogers who has donated a five-acre site within the city limits. These new children place a "John" on our list. We already had a "James" and a "Larry." We feel that these needy children have had some offset for their misfortunes. Their father is dead. There mother is poor and helpless with the children to look after and nothing with which to do it, or almost nothing.

The rains have come. We have finished planting corn, tomatoes and sweet potatoes. We are so grateful for the goods eason, and hope we have seasons from now on through the summer so we can have vegatables and something to can for winter.

The fire-escapes on the Baby building are being installed this week. They will cost about $1,600.00 with less than nothing with which to pay for them. We trust our people for the funds, and know they will be generous enough to see that such an important item is paid for.

If you wish to see a pretty sight just come and see the thirty little ones at the Baby Home. It has leaked out here on the campus that today is my birthday, and this morning as I drove up to their building to get something everyone of them were calling in their sweet little voices "Happy Birthday, Dr. Truitt!" By the time you read this we shall have had our regular monthly Birthday Party in the dining room, and I know we shall have good times.

This morning in the mail I received a check in the amount of $25.00 from a young lady who wants to help these boys and girls since she herself had such lovely parents. Perhaps there is a way of thanking our gracious heavenly Father for his kindness. Maybe there are those whom God has blessed with the privilege of health and strength as they rear their own little ones who would like to say "Thank you" to God for his loving care. "Inasmuch as ye do unto one of these, even these least, ye do it unto me," says Jesus. You buy food and clothes for two or three. Here we buy the same for eighty. My mother used to tell us that she "worked for nothing and boarded herself," but we have to have "store-bought" matrons and workers for these children, and that helps to run the cost per child up. If you have five, counting the father and mother, in your family take your family's entire income and divide it by five and see how much it takes per member per year. True one matron will have many children but even so the wage of the matron helps to run up the expense per child. In other words I have been taking some new lessons in arithmetic since coming to the Orphanage.

John G. Truitt,
Superintendent.

Donated Commodities for the Week.

Mrs. O. J. Perkins, Sanford, N. C.: Clothing.

* * * * *

REPORT FOR JUNE 14, 1951.

Sunday School Monthly Offerings.

Amount brought forward		$ 6,355.74
Eastern N. C. Conference:		
Catawba Springs	$ 37.00	
Lee's Chapel	9.00	
		46.00
Eastern Va. Conference:		
Isle of Wight	$ 5.00	
Newport News S. S.	11.20	
Suffolk S. S.	100.00	
		116.20
N. C. & Va. Conference:		
Long's Chapel		6.44
Western N. C. Conference:		
Ramseur S. S.		30.10
Valley Va. Conference:		
Bethel S. S.		2.00
Total		$ 200.74
Grand Total		$ 6,556.48

Special Offerings.

Amount brought forward		$11,229.12
Class No. 15 and Philathea Class, Reidsville Church, suit for Clarence Williams	$ 24.00	
A Friend	5.00	
Refund from Superintendent's Home Fund	30.00	
New Hope Christian S. S., Roanoke, Ala.	2.22	
Special Gifts	161.00	
Mr. and Mrs. J. R. Darden, in memory of Mrs. J. P. Dalton	5.00	
		227.22
Grand Total		$11,456.34
Total for the Week		$ 427.96
Total for the Year		$18,012.19

Don't push out, or to use a slang expression, don't be on the make. Don't play the braggart. Don't be conceited. Don't have bad manners. Don't be on the lookout for number one. Don't lose your temper. Don't be resentful of slights. Don't get malicious satisfaction out of the sins of others.—*Frank S. Gavin, D. D.*

MEMORIAL GIFTS

"Instead of Flowers"

Dr. John G. Truitt
Christian Orphanage
Elon College, N. C.

Dear Dr. Truitt:

Please acknowledge the enclosed $.................. as a memorial gift sent to the Christian Orphanage in lieu of flowers in memory of:

....
(Name of Deceased) (City) (Date of Death)

....
(Survivor to be Written) (Address)

Name..
Address...

In Memoriam

CAMPBELL.

Miss Elizabeth B. Campbell from 1902 to 1934 a missionary of the American Board in West Central Africa died May 10 at the age of 81 in Toronto Canada.

A Canadian by birth and education, Miss Campbell went out for educational work in 1902 serving in four different stations. She was the founder of the Girl's Boarding Department of the Sachikela School and while in Bailundo compiled an African Cook Book which was published.

The American Board works jointly with the United Church of Canada in Angola and in 1926 Miss Campbell was taken into their service. She retired in 1934.

MARSHALL.

The earthly life of Charles M. Marshall closed quietly on April 25, 1951. Yet his life shall ever be an open book to those of his friends and neighbors at Salem Chapel Congregational Christian Church, near Walnut Cove, N. C. For many years, Mr. Marshall served his church and community as a Christian gentleman. He was a deacon in his church and was always ready to serve his church in any way possible.

His many friends filled the Salem Chapel Church for the funeral services which were conducted by Rev. Clyde Koon, his pastor, and the writer. One is brought to feel again the strange power of a quiet Christian life lived in a turbulent age, and thanks be unto God for such a life as his.

W. J. ANDES.

POWELL.

We, the members of the Missionary Society of Oak Grove Congregational Christian Church of Sunbury, N. C., submit the following resolutions of love and respect for Mrs. Nannie Small Powell, one of the oldest members of the church, as well as the society, who departed this life April 4, 1951, at the age of seventy-seven years.

Although being an invalid for many years, her love and loyalty for the church and society lasted until the end.

Therefore, be it resolved:

1. That we shall miss her in our work together, and shall always cherish the memory of her friendship and faithful service.

2. That we extend to the family our heartfelt sympathy in the loss of a loving and faithful Mother, and point them to the Great Comforter who knows all our sorrows.

Mrs. ELSIE A. EASON,
Mrs. T. W. ELLIS,
Mrs. O. B. JONES,
Committee.

McIVER.

On April 12, 1951, God in in his infinite wisdom saw fit to call one of our oldest members, Mrs. Maggie I. McIver, from her home here to the home above. She was a devout member of Shallow Well Christian Church and a loyal member of the Ladies Aid and Missionary Societies of Shallow Well.

Therefore, be it resolved:

1. That we bow in humble submission to the will of him who doeth all things wisely and well.

2. That we will cherish in our memory her unfailing generosity, her deep and abiding interest in her church and societies, and may we be inspired to nobler, higher aims and ideals.

3. That we extend our heartfelt sympathy to the bereaved family and loved ones in their great sorrow, and assure them that earth has no sorrow which heaven cannot heal.

4. That a copy of these resolutions be sent to the family, a copy to The Christian Sun, a copy to the Sanford Herald, and a copy placed on the records of our society.

Mrs. DAVID ROSSER,
Mrs. PAUL ROSSER,
Mrs. LEXIE SLOAN,
Committee.

HANBURY.

Mrs. Elizabeth Hodges Hanbury, the oldest member of the First Congregational Christian Church of Norfolk, departed this life on May 19, 1951.

Despite her advanced age of four scores and three years, she attended church regularly until a few weeks prior to her death.

Her faithfulness, love and devotion, endeared her to everyone who knew her.

So, in loving tribute to the sacred memory of this saintly woman;

Be it resolved:

1. That in Christian humility we bow in submission to the Divine will of our Heavenly Father, whose wisdom is supreme.

2. To her loved ones we extend our deepest love and sympathy.

3. To all the members of our church, we commend that each may strive to emulate her gracious spirit of fortitude and Christian Stewardship.

4. That a copy of these resolutions be sent to each of her children, a copy to be spread upon our church records, and a copy be sent to The Christian Sun for publications.

Mrs. J. MONROE HARRIS,
Mrs. WILSON SMITH,
W. J. THOMAS,
Committee.

YOUTH IN THE CHURCH.

(Continued from page 11.)

could make from it. These are several conservations which followed:

Julia: What do you have, Billy Tolley?

Bill: A mouse playing leap-frog over a pig.

Julia: Have you ever been able to make anything with your hands, Pattie Lee?

Pattie Lee: No, I never have.

Julia: Why don't you try this? (Later).

Julia: Pattie Lee, have you made anything yet?

Pattie Lee: You know I told you that I had never been able to make anything. Well, just as I was trying to make something out of this, little Carolyn Powell came by and said, "Pattie Lee, that looks like a stove-top!" So, at last I have created something.

Julia: Mrs. House, yours looks nice.

Mrs. House: Thank you. Mine is a picture of two butterflies meeting in mid-air.

On Sunday morning just before closing Dr. Wisseman asked for comments on the Family Camp.

John raves: You know, Dr. Wisseman, you have almost convinced us, the Camp Family, that a family is a good idea.

So long for now folks,

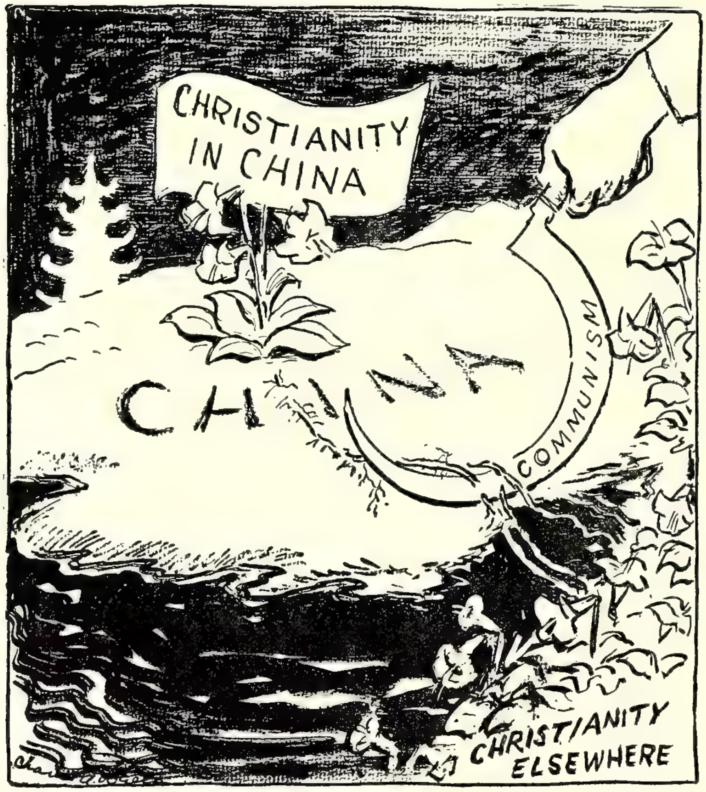
Ruth Dunn,
Guest Editor.

GOD GIVE US MEN.

That Methodists (and Congregational Christians, too) should transform convictions into crusade is apparent from an incident recently told by one of our leaders in The Advance For Christ and His Church. This well know Christian one Sunday dropped into a large men's Bible Class in one of our city churches, where the capable teacher gave an eloquent address on "Jackson." Toward the close of his gripping remarks, he looked at his watch and said, "After all, this is Temperance Sunday—I've got *five* minutes now to develop my theme." Then, with vehemence and fearlessness he plunged into an excoriation against the liquor traffic, insisting that something be done about law enforcement. When he finished, everybody cheered enthusiastically. The speaker's assertions were heartily indorsed. But the Chairman suddenly asked, "Should we not immediately set up a committee to survey and get something done about these frightful conditions?" One member rose with considerable anxiety and inquired, "Are you trying now to get us all involved in financial losses and probable death?" The proposal was dropped then and there. They were quite agreeable to all that was said by the teacher, but nobody wanted to take any risk in trying to effect changes.

Too many of us are satisfied with high aims and no action. But this teacher did give five minutes of the class period on Temperance Day, to the subject of "temperance." Perhaps with a proportionate amount of time during the week, a courageous committee of the class might have rendered a beneficial service to the community. It is being done in some places, and "reformers" are still alive, able to eat.

ON ITS OWN



We hear much about the Communists in China cutting the churches of China away from all outside connections, like a flowering plant that is having the "runners" severed from the parent plant. This, however, is not the end as much as it is the beginning. Despite much suffering and disappointment from Communist action, many missionaries who have been forced to give up their life work in China are speaking such words of hope and encouragement. They say that we will not see the end of Christianity in China, but, rather, the reenactment of what has produced the greatest hours in the church's history, when out of suffering and persecution came strength, when out of torture and oppression came new life. The soil of China is rich in those traditions that prepare the way for the growth of the church. Christianity will flower forth in China, and we will see that God has not been defeated nor will his servants have labored in vain.

—Charles A. Wells.

ISTORICAL SOCIETY. 1956.
tion of Congregational Christian Churches

Elon College Library

1844 - Over a Century of Service to the Denomination - 1951

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES
In Essentials Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME CIII RICHMOND, VA., THURSDAY, JULY 5, 1951 NUMBER 26

Elon College Library X

THE PREAMBLE TO THE

Declaration of Independence

WHEN in the Course of human events it becomes necessary for one people to disolve the political bands which have connected them with another, and to assume among the Powers of the earth, the separate and equal station to which the Laws of Nature and of Nature's God entitle them, a decent respect to the opinions of mankind requires that they should declare the causes which impel them to the separation. * * * We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty and the pursuit of Happiness. That to secure these rights, Governments are instituted among Men, deriving their just powers from the consent of the governed, That whenever any Form of Government becomes destructive of these ends, it is the Right of the People to alter or to abolish it, and to institute new Government, laying its foundation on such principles and organizing its powers in such form, as to them shall seem most likely to effect their Safety and Happiness. Prudence, indeed, will dictate that Governments long established should not be changed for light and transient causes; and accordingly all experience hath shown, that mankind are more disposed to suffer while evils are sufferable, than to right themselves by abolishing the forms to which they are accustomed. But when a long train of abuses and usurpations, pursuing invariably the same Object evinces a design to reduce them under absolute Despotism, it is their right, it is their duty, to throw off such Government, and to provide new Guards for their future security.

News Flashes

Rev. Richard L. Jackson attended the annual convocation at the Yale Divinity School.

Dr. Truman B. Douglass gave the Layman Beecher lectures on Preaching at Yale University this spring.

Funeral services for James Allen Brinkley were conducted on Sunday, June 24 at Cypress Chapel Church by Revs. Earl Farrell and R. E. Brittle.

Daily Vacation Bible Schools are becoming almost universal among our churches. Cypress Chapel held its commencement on Sunday morning, June 24. The school was under the direction of Rev. Earl T. Farrell and Mrs. R. O. Brinkley. Liberty Spring Church reported 113 children, 35 workers, making a total attendance of 148.

VACATION BIBLE SCHOOL.

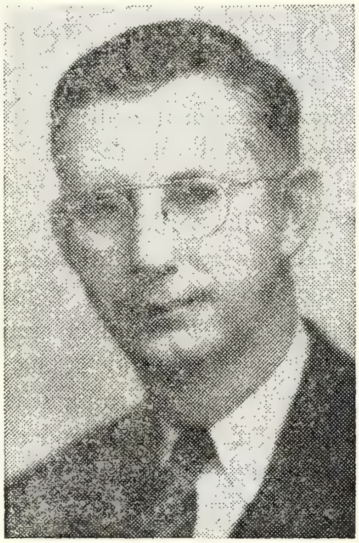
The Holy Neck Congregational Christian Church held a Vacation Bible School June 11-15, 1951, from 8:45 to 11:30 each day. Mrs. George D. Parker was the director, assisted by the pastor, Rev. Allen Hurdle. A capable staff of thirty-four teachers and workers from Holy Neck and Somerton Friend's Church conducted the classes in the five departments. Of an enrollment of ninety-one there was an average attendance of eighty-eight children present from the community during the week. Mrs. Frank Holland, assisted by a committee of ladies from the church provided the refreshments for each session. Mrs. Rochelle Eason and Mrs. Jamie Rountree had charge of the transporation for the pupils.

The commencement for the school was held on Sunday, June 17 at 11 a. m. Each department presented a brief sketch of the weeks study and worship as based upon the theme "The Bible." The articles of handicraft made by the boys and girls were placed on display in the rooms for the parents to observe. About two hundred and twenty-five people were present for the fine program. We are grateful to everyone who had a part in the school for this wonderful period of Christian experience.

SHIRLEY GREENE TEACHES AT V. P. I.

Rev. Shirley E. Greene of Merom, Indiana, Agricultural Relations Secretary of the Council for Social Action of the Congregational Christian Churches will teach at the Virginia summer school for Rural Ministers at V. P. I. in Blacksburg, Virginia, July 9-13. See details in May 3 issus.

Research, education and action for family-type, owner-operated farms, cooperatives, conservation of resources, rural education, health, housing and recreation, river valley development, study of farm lobbies and sound agricultural-labor-management relations are all a part of Mr. Greene's responsibilities.



REV. SHIRLEY E. GREENE.

Since 1937 Mr. Greene has been Director of Merom Institute in Indiana, a rural social project where problems of village unemployment, community health, soil conservation, bio-dynamic farming, library facilities and many other phases of life are studied.

Among other things, Mr. Greene organizes rural churchmen's seminars in large cities and various state capitool and agricultural colleges, conducts inspection tours to points of rural significance such at TVA, and aids in joint conferences for representatives of agriculture-labor-management and church.

Mr. Greene, who comes from New Hampshire, was educated at Dartmouth College, the University of Chicago, and Chicago Theological Seminary. Before becoming Director of Merom Institute he was a pastor and a rural research associate at Chicago Theological Seminary.

(Continued on page 8.)

HOLY NECK YOUNG PEOPLE.

On Sunday afternoon, June 17th, the Youth Fellowship group and several older adults went on an "Acquaintance Tour" to visit the Jewish Synagogue in Suffolk, Va. Dr. Murray Kantor, Rabbi of the Agudath Achim Congregation gave the group a very cordial welcome. He even postponed an afternoon speaking engagement to be present with us. He spoke informally, explaining the symbols of his church and giving some history of his religion. It was an experience that inspired us and gave a clearer understanding of the Old Testament. As. Dr. Kantor shared with us the things from his rich store of knowledge, our respect for the modern Jewish people was increased. He is a fluent speaker, who often speaks in the Protestant churches in this area. Such interchurch visitactions can be very enlightening and profitable to any youth group. It is a real privilege which we heartly recommend to other Youth Fellowships. "These visits," says Dr. Kantor, "may bear the responsibility of shaping the kind of world, we as representatives of our Lord are trying to bring about."

Allen Hurdle,
Reporter.

HENDERSON.

Our daily vacation Bible school was held the first week in June under the direction of Mrs. W. H. Masters. The school was divided into three groups as follows: Beginners, Primary and Junior. The leaders for the beginners were Messrs. Alvin Ray Hamm, Albert Faulkner and Marshall Claiborn. The primary group was conducted by Miss Billie Masters and Mrs. J. J. Daniel. Mrs. Wilson Hoyle and Miss Margie Lee Newman had charge of the juniors. Mrs. Victor Langston and Miss Elizabeth Ann Newman had charge of the music. The enrollment was thirty-seven with thirty-six receiving certificates. The commencement exercises were held Friday evening along with the display of exhibits. We were all well pleased with the good work done.

J. Frank Apple.

Don't bother about genius. Don't worry about being clever. Trust to hard work, perseverence and determination. And the best motto for a long march is: "Don't grumble. Plug on!"—*Sir Frederick Treves.*

Southern Convention Office

Wm. T. Scott, *Supt.*, Elon College, N. C.

ATTENTION, CHURCHES OF THE SOUTHERN CONVENTION— CONSIDER GROUP INSURANCE FOR YOUR PASTOR.

At a recent meeting of the Executive Board of the Convention, the officers of the convention were authorized to sign a preliminary application with the Home Life Insurance Company making available *Group Insurance* benefits to the *pastors* and other *full time employees* of the various churches of this convention. The Plan would also offer the same benefits to the employees of the Christian Orphanage and the Southern Convention itself. Elon College has already instituted such a plan for its faculty and other employees. The Executive Board of the Convention appointed a special committee to put this important matter before the churches and agencies of the Convention.

Before any of the pastors or other full time employees can be insured, it will be necessary for their respective churches to subscribe to the Plan.

The following article, ''Welfare and Insurance Plan,'' will explain the details. The Convention Committee will be glad to arrange to visit your church, if desired, to answer questions. However, we believe the descriptive material will give you most of the desired information.

The Plan is quite simple—the cost is low—the benefits are liberal—and there is no medical examination if your church enters the Plan promptly. And the nature of the Plan provides the benefits for the older and younger pastors and other full time employees alike.

The cost of the premium for your pastor and other full time employees will be borne by the local church, the Orphanage, and the Convention itself for the several such employees. The premiums will be paid through the Southern Convention Office, which in turn will remit to the insurance company at regular intervals. These remittances are to be paid semi-annually in advance by the churches and agencies subscribing to the Plan.

You will note that the Plan provides for life insurance, hospitalization and surgical benefits for the pastors and other full time employees of the church, and it is on these that your church would pay the premiums.

If your pastor and other full time employees elect to include wives and dependent children in the hospitalization and surgical benefits of the Plan, they can do so by authorizing your church to deduct from their salaries the cost of the dependent benefit premiums and send them along with the church's premium to the Southern Convention Office.

This movement is in keeping with the trend on the part of churches where they are endeavoring to make available to their ministers and church staff benefits which are in some way comparable to those offered in private industry. The cost per month is low and the benefits are liberal.

It is earnestly hoped that we may hear from you in the immediate future, indicating your church's desire to include your pastor, and other full time employees (if you have other employees), in this program. It can be understood that your pastor and other employees of your church would not wish to push this matter. But they deserve this consideration as your servants. So please do not neglect presenting it to your church or board for consideration and action at once.

Unless 75 per cent of the eligible churches come into the Plan, the insurance cannot be put into effect. In case the Plan cannot be put into effect, your church would, of course, have returned to it any remittance which might have been made previously.

In case your church it at present

(Continued on page 6.)

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

Editor..................Robert Lee House
Managing Editor.........John T. Kernodle

Departmental Editors—Convention, Wm. T. Scott; Missions, F. C. Lester; Women's Work, Mrs. F. C. Lester; Young People's Work, Miss Pattie Lee Coghill; Children, Mrs. R. L. House; Sunday School Lesson, H. S. Hardcastle.

Institutional Representatives—Elon College, L. E. Smith; The Christian Orphanage, John G. Truitt.

Area Reporters—M. W. Andes, W. J. Andes, J. Frank Apple, H. G. Councill, Jr., Clyde Fields, Stanley C. Harrell, I. W. Johnson, S. E. Madren, Will B. O'Neill, Fred Register, P. H. Ricketts, Guy H. Veazey, R. A. Whitten.

Board of Publications—Duane Vore, Chairman, S. T. Holland, Secretary; R. C. Helfenstein, S. E. Madren, P. H. Ricketts, G. D. Colclough, Treasurer, ex officio.

SUBSCRIPTION RATES

One Year...........................$3.00
Two Years.......................... 5.00

Published by the Board of Publications, agent for the Southern Convention of Congregational Christian Churches, and printed every Thursday except the last in June and December by the Central Publishing Co., Inc., Richmond, Va.

Entered as second-class matter at the Post Office at Richmond, Va., July 25, 1922, under Act of March 3, 1879.

Remittances for subscriptions and notices of change in address should be sent to the Convention Office, Elon College, N. C.

All other matters of business should be addressed to The Christian Sun, 1536 East Broad Street, Richmond 19, Va.

General contributions should be addressed to the editor at Southern Pines, N. C., and should reach him not later than Wednesday of the week preceding date of publication.

Departmental material should be sent to the proper departmental editor, at the address shown on their page, and as early as possible.

The Christian Sun Subscription Blank

Dr. Wm. T. Scott, Elon College, N. C.

Enclosed will be found $3.00 ($5.00) for which please send The Christian Sun for one (two) year(s) to:

Name ....

Address ....

[ ] New ....

[ ] Renewal Name of Church ....

THE EDITOR'S MESSAGE

A RESTFUL and REDEMPTIVE SUMMER

For many of us the summer will be a strenuous one. Summer school, farming, writing, preaching, cooking and cleaning, these and many other activities require our thought and energy. And yet the summer is a time for vacation and recreation. Therefore, claim the rich blessings of the season.

Summer is a time for travel. Do you know your own state, its shrines and scenic spots. Have you visited, studied, enjoyed them? There are restful and rewarding journeys near at hand. Anyone in North Carolina or Virginia is within easy reach of the mountains or the seashore.

Travel should include churches. Worship God in a different setting, a new order of service. Study church architecture, church programs and denominational trends. Pick up a few fresh ideas to help rejuvenate the old home church.

Daily Vacation Bible Schools, summer conferences, Sunday School conventions and revival meetings bring new light and inspiration to many. New conceptions of truth and duty, new lessons in Christian service, as well as new Christian comrades, are some of the unfailing spiritual rewards.

How rich, therefore, should be our days during this blessed season. God speaks. Listen. God korks. Lend a hand. God is good. Praise Him. He is a God of wisdom and beauty. Study His truth and His handiwork. God goes to battle with sin and error. Join His mighty crusade. God's plan includes the redemption of the world. Allow Him to harness and use some of your energy and resources.

FOOTNOTE on FREEDOM

Freedom is one of God's greatest and best gifts. Those who are deprived of it, justly or unjustly, learn how very precious it is. Those who use it aright may live creatively as members of God's great family.

America has achieved and enjoyed remarkable, unprecedented freedom. She has enjoyed political and economic freedom. She is free to sustain her own people and bless the world. Hers is not simply a negative freedom, a freedom from foreign domination and tyranny. The nation has learned the truth of Jesus' positive dictum: "Ye shall know the truth and the truth shall make you free"! The progressive knowledge of God's truth has opened countless doors of freedom. Science has brought new freedom to the home, the farm, the factory, and into every walk of modern life.

St. Paul wrote to his Galatian friends and reminded them that they had been called unto freedom, but cautioned them not to abuse that freedom, not to use it for base or selfish purposes.

Our individual and collective freedom is not without its limitations. Nevertheless, the orbit is sufficiently spacious to permit vast enjoyment, the exercise of individual initiative, and the creation of a better world. We are free, thank God, to study, work, earn, save, worship and give. Could we ask more of life?

Let these reflections on the 175 Anniversary of Independence Day moves us up to a new appreciation and more purposeful use of our freedom.

History of Mt. Bethel

Mother of Four Churches and Nine Ministers

By **L. P. RIPPY**

In the research study of the history of the Mount Bethel Congregational Christian Church—located on Highway No. 65 in New Bethel Township of Rockingham County, North Carolina—one finds many interesting occurrences. Due to the fact that the early church records are not available, many of the older people of the community, as well as some of the younger generations have given valuable aid.

Rev. Dainel Deane, a minister and probably a teacher in the public schools of the county, organized the church. As a matter of record, in the Register of Deeds office in Wentworth, North Carolina (the county seat of Rockingham County) a deed is registered in which Miss Mary Herbin deeded to the Trustees of Mount Bethel Christian Church, conveying the land on which the church is located. The date of this deed is April 15, 1857. It was, therefore, in the year 1857 when the organization was perfected. It is not known when and where the first services were held. Mr. Deane lived in a house that first stood across the road a few hundred yards north of where the church now stands. As far as it can be ascertained, the following were Charter Members: William and Laura Herbin, Miss Jennie Herbin, Mr. and Mrs. J. Q. A. Barham, Mr. and Mrs. George Sharpe, Mr. Fred Friddle and Mr. Spencer Truitt. There are possibly others, but their names could not be ascertained.

Mr. Deane was the pastor for several years following the organizing of the church and was the pastor when the south side of the present church building was constructed. It was erected during the War between the States and many hardships were experienced and it is said that the framing of the building stood there quite awhile before being completed. It is also known that the weatherboarding for the building came from a single poplar tree on the plantation of Mr. William Herbin and that the tree was so large that the butt cuts had to be quartered before oxen could pull them out to be loaded and taken to the saw mill. The sills and top plates of the framing are hewn, mortised and pinned with wooden pins and are of solid and clear white oak timber.

Mr. Albert Lomax, who at this time was operating the Price Mill on Troublesome Creek about two miles southwest of the church, sawed the framing for the church building. Also it is known that Mr. Spencer Truitt, Mr. Fred Friddle, Mr. A. B. Barham, Mr. J. Q. A. Barham and Mr. Albert Lomax were the carpenters who constructed the building. Before the building was completed, Mr. Deane was forced to leave the community on account of some unknown trouble and for several periods of time there were no services held at the church. Mr. Deane has a son buried in the cemetery.

In the early building there were two doors at the east end of the church. The original building is a due east and west building, probably a reminder to the people of the community that the Tabernacle in the Wilderness was so constructed. The door on the southwest end was to be used for the men and the corresponding door to the north side of the east end was to be used for the ladies. In the early arrangement of the interior of the building a pole was placed through the center to separate the men and women of the church. The first seats were somewhat better than slab benches and were replaced later with better ones. It is reported that whenever a young man went to church with his girl friend, he would see her in at the ladies' door, then enter the church through the other door and they would sit together inside the church with a pole separating them. A log school house was erected on the church grounds east of the church and one can see that the same grounds were used for both the mental and spiritual growth of the surrounding community.

Another interesting feature of the history of the church is that Mr. Albert Lomax saw that the church was built on his credit and it was sometime before the debt was paid off. Mr. William Harbin stood for the debt and Mr. J. Q. A. Barham and Mr. Fred Friddle saw that the ministers were paid. It must be remembered that Mr. J. Q. A. Barham was a leader of the church group for a period of over fifty years and his influence is felt in the church and community today.

In 1890 an organ was purchased, new seats installed, the floor carpeted in the pulpit and aisles. The seats installed at this time were also sawed by Mr. Albert Lomax and were of wide popuar plank and more comfortable that the original seats. It is said that when the organ was first placed in the church that many of the faithful members refused to attend the services on account of the fact that they thought the devil was in it and they wanted nothing to do with him. Fnally, however, they would come to the door and look in, and at last they returned and would come in and stand around it and sing. They liked it and thought the organ a fine thing. Miss Carrie Griffin was the first organist and was assisted by Mrs. Dr. J. H. Thacker and Miss Irene Williams.

About the year 1910 the first build- was remodeled by the addition of a recessed pulpit placed on the west end of the building. The two entry doors on the east end were changed to a single double door and pointed (arched) windows replaced the original ones.

The following is a list of the ministers who have served the church: Revs. Daniel Deane, Phillip Bristintine, J. T. Ball, E. G. Pusey, J. A. Whiteman, H. C. Fulton, T. B. Dawson, J. W. Patton, P. T. Klapp, L. I. Cox, W. L. Wells, W. T. Scott, T. F. Wright, H. E. Crutchfield, G. C. Crutchfield, J. W. Knight, R. A. Whitten, J. W. Patton, O. A. Elmore, J. T. Green, C. L. Moody, F. E. Church, C. H. Davis, W. W. Snyder, M. A. Pollard, C. L. Fields, C. F. Allred, and P. H. Ricketts, now the pastor. Rev. J. W. Patton served the church at two different times. In the year 1939 the church joined in a group with Kallam Grove, New Lebanon and Howard's Chapel Churches for pastorate purposes and Rev. F. E. Church served this parish.

During Rev. J. T. Ball's pastorate three new churches were organized. Miss Nellie Moon, who had a connec-

(Continued on page 9.)

CONSIDER GROUP INSURANCE FOR YOUR PASTOR.

(Continued from page 3.)

without a pastor, it should subscribe to the Plan, fill out the cards and send send them with the first semi-annual premium. Thus, your new pastor would automatically be enrolled in the Plan when he takes up his work. This premium you are paying will stand as a credit to your church and you would not be billed again until the amount remitted had been exhausted in premiums sent to the insurance company by the Convention.

In case where a pastor serves a postorate consisting of more than one church, it is suggested that the premium be divided by the number of churches in the pastorate. Thus, each church in the pastorate would sign the cards and send its share of the premium to the Convention Office.

Please let us hear from you promptly.

John G. Truitt,
W. E. Wisseman,
Dorothy Foltz,
J. Hinton Rountree,
J. Robert Walker,
Committee.
W. T. Scott,
Superintendent.

WELFARE AND INSURANCE PLAN.

Class I Pastors, Assistant Pastors:

Life, $2,000; Accidental Death and Dismemberment, $2,000; Maximum Daily Benefit, $7*; Maximum Special Services, $70; Maximum Surgical Benefits, $200; Monthly Cost per Employee, $4.12†.

Class II All other Full Time Employees:

Life, $1,000; Accidental Death and Dismemberment, $1,000; Maximum Daily Benefit, $7*; Maximum Special Services, $70; Maximum Surgical Benefits, $200; Monthly Cost per Employee, $2.80†.

The premium cost of this insurance will be borne by the respective churches and church agencies.

When does the Plan become Effective? The Plan will become effective as soon as the requirements of the insurance company are met. This date will be announced by the Convention Office.

Eligible Employees: Persons eligible are full time employees of the member churches of the Convention, and activities which are sustained and controlled by the Convention.

On the effective date of the plan all of the eligible employees who are actively at work will be insured as set forth above.

Future new employees will be insured as they are employed by church agencies who have their employees enrolled in the plan.

The employee who is not actively at work on the effective date of his insurance will be insured on the first day he returns to work thereafter.

To bring employees of your agency into the plan simply fill out a subscription card and send it with your check to the Convention Headquarters at Elon College, N. C. If by chance you have not received one, write for it immediately.

Upon receipt of this subscription card you will receive from the Convention Office cards for each individual to fill out.

In addition to the above benefits for which the churches and agencies will assume premium responsibility, the individual employees may purchase for their dependents the following benefits:

Schedule of Dependent Benefits:

Hospital Expenses—Maximum Daily Benefit, $6*; Maximum Special Services, $60; Maximum Deferred Maternity, $60. Maximum Surgical Benefits, $200. Monthly Cost per Employee, $3.81†.

Ask your employees if they are interested in the dependent benefits before sending in the subscription card. They will receive a booklet and also an individual certificate which will describe the plan in detail.

It is a liberal plan and the benefits are payable if the hospital confinement is in a legally constituted hospital, and the Surgical benefits are available if the surgery is performed by any properly licensed physician.

In order to insure any of the employees of a church or agency, it will be necessary to insure all of the full time employees for the church or agency for the employee benefits. The dependent benefits are optional, but in order to obtain these, a sufficient number of the employees must enroll for the dependents to meet the requirements of the insurance company, i. e., at least 75 per cent.

Policies, Certificates and Booklets. Shortly after the effective date, each participating church or agency will receive certificates and booklets for distribution to its employees. These booklets give a simple description of the plan and its benefits.

While both this booklet and the certificates briefly describe the plan, they do not constitute the contract. The terms and conditions governing the insurance are set forth in the master contract issued to the Southern Convention of Congregational Christian Churches, Inc.

Premium Payments will be forwarded to the insurance company by the Convention Office.

Withdrawal from the Plan. A participating church or agency may withdraw from the plan only at the end of a premium paying period. Notice of intent to withdraw must be given the Convention Office at least one month in advance.

The Convention Insurance Plan for it employees is a sound idea for many reasons:

1. These benefits cannot be purchased on a non-medical bisis anywhere else on the open market, either individually, or by small churches of less than 25 employees, except through the Convention Office.

2. It eliminates the necessary of "passing the hat" when misfortune occurs to any of the church employees or his family.

3. It is a tangible means of expressing the appreciation of the congregation for the service that is being rendered by your pastors and other employees.

5. It gives these people who are leading a life of service the ability to get coverage under a group contract that is comparable to any offered to American business and industry.

6. The churches and agencies who have employees enrolling their dependents will advance the semi-annual premium, and may work out with said employees a payrool deduction system for reimbursement.

A man must not think he can save himself the trouble of being a sensible man and a gentleman by going to his lawyer, any more than he can get himself a sound constitution by going to his doctor.

—*Ed. Howe.*

---

*Benefits payable for a maximum of 31 days in hospital for any one continuous disability.

†These rates are estimates, and as soon as the enrollemnt is completed and the exact cost is determined, the Convention will advise you and bill you accordingly.

*Benefits payable for a maximum of 31 days for any one continuous disability.

†Regardless of the number of dependents.

News of Elon College

President L. E. Smith, Elon College, N. C.

RESULTS.

The meeting of committees representing the board of trustees, the Elon College Foundation, the General Alumni Association, and the Executive Board of the church will be one of the most if not the most important meeting held in years. The purpose of this meeting is to discuss the financial condition of Elon College, the past, the present, and the future of our college. All the interests of the college, including the alumni and the church have purposely been included in this proposed meeting. In this way, an endeavor is made to get a cross section of the entire college constituency with the direct participation of the official organization of the Southern Convention. Whatever steps are taken will be of direct concern to every church member in our convention and every alumnus of our college.

The results of such a meeting are certainly unknown in advance. It is the hope of everyone, I am sure, that the meeting will result in the strengthening of the financial interest of the college to such an extent that its services to the church and state will be insured and its future made secure. Such results are possible and will become a fact provided each participating individual and committee will come with a conviction of the college's needs and a mind to cooperate in the creation of a plan acceptable and profitable to the interest of the college.

Doubtless everyone will or should come with his own ideas, which in all probability will differ from the ideas of others. There should not be a spirit of contention, but a willingness to exchange ideas with the hope that a united plan acceptable to all may be evolved and ready to be put into effect.

The financial condition of Elon College to date is entirely satisfactory.. It is the immediate present and the future that we are concerned for and should be determined at all odds to make secure. The financial needs of the college are not exhorbitant or beyond the ability of the church. The leaders of the church need to properly apparise the financial needs of our four-year institution of higher learning and to realize that higher education today comes high, that there are certain standards that have been determined by accrediting associations that must be met. These standards are both academic and economic. To meet the academic standards, money — much money—is required. To ignore these standards and the cost of the same would mean the loss of the first-class rating of the college and eventually the closing of its doors. These statements are not fictitious but they are stern facts. Even though it is expensive to build, endow, and maintain a college, these expenses are not beyond the ability of the total constituency of Elon College. The officials of the church need to see to it that the college receives its just share of the church's benevolent giving. It should realize that to operate a college is more expensive than it is to operate any other board or organization within the church, and this is as it should be. There is no other interest of the church that does not require leadership. There is no other institution within the church that is prepared and expected to train leadership for the various causes and interests of the church. To refuse to support our institution which is dedicated to the task of training leaders would be an injustice to every other institution, organization and board within the church.

The committees which are meeting on Thursday, June 28 at 2:00 p. m. face the opportunity and have the opportunity of effecting plans of procedure that will eventually result in the ends desired, these plans to be presented to their respecitve boards for acceptance or rejection. I trust that all who read be much in prayer for the results of this meeting.

SUSTAINING FUND SCHOLARSHIP AWARDS.

As of June 22, a total of twenty churches had reached or exceeded their Sustaining Fund goals. Each of these churches is entitled to nominate a freshman student to receive a $100 scholarship at Elon College for the session of 1951-52. However, under the terms of this offer, all nominations must be made and enrollments completed not later than September 1, 1951.

It is important, therefore, that those churches already on the Roll of Honor should take immediate steps to comply with the scholarship requirements in their respective cases. There is still time for other churches to meet their goals and thus to qualify for scholarship appointments before September 1.

If your church has not yet remitted amounts collected for the Sustaining Fund, please see that this is done immediately. We do not wish to see any potential scholarship appointment go by default or failure of any church to qualify. There should be at least 25 more churches meeting the scholarship requirements before the expiration date. Will your church be one of these?

In order to obtain a scholarship appointment, your church needs only to meet the following requirements:

A scholarship valued at $100 is offered to *every* church in the Southern Convention of Congregational Christian Churches which reaches or surpasses its goal of not less than "one dollar per member for Elon" before the end of the Conference Year, 1950-51. This scholarship will be awarded to a young man or woman, who is a *bona fide* member of the church winning it and who enrolls as a freshman resident student at Elon College not later than September 1, 1951. The usual college entrance requirements must be met in each instance, of course.

There are no strings attached to this offer. The size of the church's membership and, consequently, the total amount of its contribution to the Sustaining Fund do not affect the scholarship award as long as the above conditions are met. A certificate from the pastor or the chairman of the Board of Deacons, stating that the church's goal for the Sustaining Fund has been raised and giving the name and address of the scholarship recipient is all that is necessary to take advantage of this offer.

APPORTIONMENT GIVING.

Some of our Sunday schools and churches have been very generous in paying a part or all of their apportionments for the college for this conference year. The college is most grateful. Its needs are more urgent than they have been in past years. It is encouraging to have the churches come to the college's support. Of

(Continued on page 13.)

Church Women at Work

With Emphasis on Missions
MRS. F. C. LESTER, *Editor*
840 Sunset Avenue, Asheboro, N. C.

GREAT SCHOOL OF MISSIONS.

This is being written during the School of Missions at Elon College. As I have asked many what comment they would like to make about the school, they have said "It is the best School of Missions we have ever had!"

At last count there were 128 registered delegates and four guests. In addition, of course many have come in for the night session and individual classes. One of our big "drawing cards" is Miss Lucy Steele, Bible teacher at the Presbyterian Peace Institute in Raleigh, to whose lectures on James have come several Burlingto Presbyterians. "Saint Lucy" (as her "girls" at Peace refer to her) is one of those people who scintillates *all* the time. One wonders how she takes time off for sleep! She has kept us on our toes in her classes, bringing new ideas from the Book of James to our minds and making us "dig in" and study.

Miss Ione Catton has interested everyone because of her enthusiasm, her sense of humor, and her knowledge of our home mission work. She is an "authority" without being authoritarian—by means of sample programs and informal suggestions (thrown in for good measure in her classes) she has given us many new ideas concerning "Churches for Our Country's Need"—and ways of presenting those ideas to our local groups.

Mrs. Martin Garren has planned well to have everything move smoothly—and that is the way things have gone. The meals have been good, our picnic at Moonelon delightful, the days have been full of work, the nights full of talk and some sleep. All in all, it is certainly good to have been here at Elon during the School of Missions.

* * * * *

MISS IONE CATTON SPEAKING.

Many interesting and clever things were said by the teachers at Elon at the School of Missions. Here are a few quotations from Miss Catton, which lifted out of their context, still have meaning for us all:

"You cannot have one program on 'Churches for Our Country's Need' and call it finished—it is something which must be a part of each of us during the entire year."

"If we belong to the Christian way we belong to the fellowship of the changing mind."

"Every church should ask itself: How many ministers, missionaries, Christian education workers, has our church produced in the last ten years?"

REGISTRATION
SCHOOL OF MISSIONS.
June 19-22, 1951.

* * *

Full time in dormitory		**73**
Full time day registration		**23**
Part time in dormitory		**10**
One day registration		**16**
Two day registration		**6**
Guests		**4**
		132
Eastern Virginia		**41**
Valley of Virginia		**12**
North Carolina:		
Western N. C.	**11**	
Eastern N. C.	**12**	
North Carolina & Virginia	**52**	
		75
Guests		**4**
		132

Forty-three churches represented.

Largest delegations: Winchester and Greensboro, First, eight each.

RUTH DUNN,
Registrar.

"I am glad to have lived on earth at the same time as Pattie Lee Coghill did."

* * * * *

BUY LITERATURE NOW.

Those fortunate enough to have attended the School of Missions were able to purchase literature for their societies for next year, so that planning may begin immediately for the fall work.

It would please Miss Pattie Lee-Coghill, our literature superintendent, very much if the other societies would purchase their literature for the coming year now.

Packets, containing the home and foreign mission study books as well as the programs for the year, cost $3.75. Packets are available without the study books (which sell individually for $1.25 each) for $1.75.

Last year many socities wanted extra copies of the program booklet in order to adequately present programs of the "skit" or "play" type using several people. The supply in New York was exhausted early in the year and no more were available. Now Miss Coghill has on hand a supply of the program booklet (6 programs) entitled "A Highway for Our God" for 40c and another called "Three Programs for Women's Groups" for 25c. One copy of each of these is in the packet, but additianal copies should be ordered at once.

There is also a supply of the "Manual for Congregational Christian Women" on hand. These cost only 20c. Miss Coghlil has them on consignment and must return the remaining copies soon. This tells of the organizational set-up for our women's work, with constitution, etc. If your society does not have one of these, it needs it.

Study books are available ($1.25 each) for home and foreign fields for adults, young people, junior highs, juniors, and primaries. The home mission theme is "Churches for our Country's Need." The foreign theme is "Latin America." Miss Coghill will secure any of these materials for you.

The Bible study book "Applied Christianity" is in the packet. Extra copies may be ordered through Miss Coghill for 40c. For 15c you may also secure "Questions on James" (for individual use in connection with the study of "Applied Christianity").

Remember that it will be helpful to the Convention Office if you will order this material right away, while they have some on hand and while they are filling orders given at the School of Missions. Thank you!

SHIRLEY GREENE TEACHES.

(Continued from page 2.)

The Agricultural Relations Department of the Council for Social Action, which Mr. Greene heads, encourages young people and adults to settle on family-sized farms; seeks to increase the efforts of America to share its abundance with a hungry world; interprets Christian Stewardship for rural churches and people in terms of conservation of natural resources; work for more equitable educational opportunities for rural youth and supports efforts to promote socially enlightened farm legislation.

HISTORY OF MOUNT BETHEL CHURCH.

(Continued from page 5.)

tion with the above mentioned school held two revivals at the church and in an arbor in the Kallam Grove Church community. It was at this time that Kallam Grove, Happy Home and Howard's Chapel Churches were organized. It is said that Miss Moon preached a very "erratic" type of Gospel and scared a large number into making professions, and often prayed that unless the people of the community would repent that some great calamity come upon them. All these churches are in Rockingham County. When Rev. L. I. Cox was pastor, the New Lebanon Church was organized about six miles east of the church. So we can see that Mount Bethel is the mother church of four Christian Churches in Rockingham County.

Among names of persons known as deacons are the following: Mr. J. Q. A. Barham, Fred Friddle, D. I. Cummings, Thomas Price, John G. Price, Dr. J. H. Thacker, Dr. J. T. Stewart, Thomas R. Friddle, J. F. Barker, L. P. Rippy, J. A. Tickle, W. T. Shelton, Frank Lester, F. C. Lester, Norman Gourley, and Eddie Simpson. There may be possibly others as our records are very incomplete. Among those listed as Sunday School Superintendents are the following: Mr. J. Q. A. Barham, Dr. J. H. Thacker, F. C. Lester, D. I. Cummings, J. S. Truitt, J. W. Knight, John G. Price, L. P. Rippy, J. M. Simpson, Robert Simpson, Mrs. I. F. Cummings, Euodias F. Knight, Herbert Gourley, Frank Lester. Martin Barham is the present Superintendent.

The church enrollment has never been large and at no time has the active membership ever exceeded a hundred. It has from the beginning always had an active Sunday school, which has really had its influence in the community.

In the year 1924 a new piano was purchased to replace the organ and a choir platform built in the building. Appropriate chairs for the choir were also purchased at this time. Mrs. Essie Truitt Simpson was at this time placed in charge of the music program of the church and was pianist for the church and Sunday school. In 1931 a new carpet for the pulpit and space in front of it was purchased. Also a new heating unit was purchased. In the same year the annual North Carolina and Virginia Conference met with the church and was largely attended. At this time also a new rubberoid covering for the center aisle was placed in the church. The center pole was removed years ago when the new seats were installed in 1890.

In the year 1929 new pews of modern design and comfort were placed in the church. Under the leadership of Mr. John G. Price who canvessed the prominent families of the church and community, these pews were donated as memorials and remembrances of the respective families and their friends. In the year 1935 when Rev. T. J. Green was pastor and with Dr. J. T. Stewart, Thos. R. Fiddle and John G. Price as a Building Committee, the church was again remodeled. A north wing was added, with the east and west ends of the old building forming five Sunday school rooms. In the same year electric lights were installed and in 1945 a new hot air and fan heating system was installed in the basement dug under the south center of the original building. At present, plans are mature for the outside painting of the building, installing new aluminum frame windows with stained (Memorial) glass, placing celotax on the entire interior and refinishing the woodwork wherever left exposed. We have a Cemetery Superintendent who is Mrs. Claudia McCollum and this part of the church property is in excellent shape. We have a very active Sunday school under the leadership of Mr. Martin Barham, an active Ladies Aid and Missionary Society under the leadership of Mrs. S. E. Albert, and an active Youth Fellowship Organization under the leadership of Mrs. Joe W. McCollum.

The church has had in the past a tremendous influence in the community and denomination. It has furnished the Kingdom of God the following ministers of the Gospel: The past president of the Southern Convention of Congregational Christian Churches and the present superintendent of our Orphanage at Elon College—Dr. John Galloway Truitt. Dr. Truitt has served also as pastor of two of our largest churches at Dayton, Ohio, and Suffolk, Va. The Presbyterians—a minister, Rev. Howard Truitt, Waynesboro, Va.; the Wesleyan Methodists—a minister, Rev. R. A. Truitt of New Jersey; the Baptists—a minister, Rev. Euodias F. Knight of Wilmington N. C.; the Methodists —a minister, Rev. Geo. W. Willams. It has furnished our denomination two prominent ministers: Dr. F. C. Lester who was the first superintendent of the Southern Convention of Congregational Christian Churches and at one time editor of THE CHRISTIAN SUN, at present pastor of our church in Asheboro, North Carolina. Rev. J. W. Knight who lived in the community his entire life and served churches in both the North Carolina and Virginia, and the Western North Carolina Conferences. Mr. Knight was also a very efficient evangelist as well as pastor. The church has also "Rocked in the Cradle" two very outstanding ministers of the denomination: Dr. W. T. Scott who at present is the Superintendent of the Southern Convention, and Rev. Walstein W. Snyder of Elkton, Va., who is at the present time pastor of a group of three churches in Caswell County, North Carolina. Also many Christian workers and public school teachers have received their spiritual training in our Sunday school and church.

One never knows what the future holds and what will ever happen. No doubt the founders of our church never dreamed that four churches would be organized through it, and that so many outstanding ministers of the Gosepl and teachers would ever come from their untiring efforts and energies. No one this side of heaven will ever know how many souls have been born into the Kingdom of God which he came to establish in the hearts and lives of men and women due to the fact that a small group organized a small country church, built and established in 1857 in a very sparsely settled community in Rockingham County, North Carolina.

The present members of our church feel a very humble and meek spirit of the past heritage our church was. We attribute its success to the fact that its leaders had faith in God and humbled themselves to his Divine Will. Through this faith we hope to carry on with a new courage that others of our church will answer the call to Kingdom's Service. We are through faith bringing to pass the improvements mentioned at the present time and hope other improvements will and can be made in the future.

We are very sure and confident that if we will do our part in the work we are doing and have the faith, hope and love our forefathers had, we too can by striving and working accomplish even greater things.

The Orphanage

J. G. Truitt, *Superintendent*

Dear Friends:

I am writing this letter from the study of my good friend, the Rev. T. Fred Wright. This week I am assisting him in a revival meeting at Mt. Gilead, and making some contacts for the Christian Orphanage on the side. This is a section of our Convention in which heretofore I have never had the privilege of working—although I hasten to say I have been with the Rev. J. Frank Apple at Henderson in two such meetings. Mt. Gilead is in the vicinity of Louisburg, N. C., and is a church newly remodeled with brick veneer, new Sunday school rooms, hardwood floors, and a general beautifying of the grounds and the church both within and without. I can see why it would be so. The people are prosperous, their homes beautiful and the farms very productive. It is a good land, and loyal people. Also an essential secret of their success is their faithful and progressive pastor. He and Mrs. Wright are well beloved, and are doing an excellent work.

Spending my nights in their home at Liberty (Vance) Church I have made a few calls in this very prosperous community, and in nearby Henderson. The Orphanage has many mighty good friends throughout this section, and while my work is with the church for its evangelistic effort many people have been quite interested in the what you are doing for the children at your Christian Orphanage. I am enjoying this week. I did not realize how tired I was until I had a day of comparative quite here in this community, away from the multitudinous duties which have demanded so much time and thought and strength for many uninterrupted weeks and months without a break. During the week I have called by telephone my home and also my office to see how everything was going at the Orphanage. But the long hours of rest and late breakfasts have lifted somewhat the very tired feeling I had for the first two days and nights I was here.

This coming Sunday we shall present our children and their program in three of the churches served by the Rev. E. M. Carter. It will be a busy day, but when I see the needs at the Orphanage, and when I know the people are willing to fill those needs when they know them firsthand we press forward with joy and genuine appreciation. The Orphanage wishes every church to do well—better than well — for every enterprise of the church. It wishes every church to be prospered in its giving above and beyond to all features of our church work. It does not want to take a penny that would lessen any other part of our work, for we must all advance together. But it stands to reason that if the 35,000 members of our church knew firsthand about the most unselfish work being done for 80 children, we would have more time to devote to their training rather than taking so much time reaching out for funds for their maintenance. Our 35,000 members with the many friends and contributors beyond the confines of our denomination could make it quite possible for me to develope the program of training in body, mind, and spirit which is the goal of such a child-caring home.

It will not hurt any other part of our work for us to do a good job with little boys and girls committed to us.

John G. Truitt,
Superintendent.

Donated Commodities for the Week.

Mrs. H. G. Ballinger, Guilford College, N. C.: Clothing.

Miss Margarete R. Todd, Virginia Beach, Va.: 2 sweaters.

Miss Wilma Goodwin, Burlington, N. C.: 2 pairs of shoes.

Mrs. Charles C. Duke, Suffolk, Va.: 11 New Testaments.

Mrs. J. R. Hutchins, Durham, N. C.: Clothing.

Miss Edith Stout, Asheboro, N. C.: 3 New Testaments, 1 book of Prayers and Graces.

REPORT FOR JUNE 21, 1951.

Sunday School Monthly Offerings.

Amount brought forward		$ 6,556.48
Eastern N. C. Conference:		
Bethlehem (Nans.) S. S.	$13.46	
Portsmouth, First S. S.	16.24	
		29.70
N. C. & Va. Conference:		
Apple's Chapel		79.25
Western N. C. Conference:		
Pleasant Cross S. S.	$ 5.46	
Pleasant Union S. S.	11.04	
Zion	25.00	
		41.50
Valley Va. Conference:		
Bethlehem S. S.	$20.00	
Linville	16.93	
Timber Rigde S. S.	27.00	
		63.93
Total		$ 214.38
Grand Total		$ 6,770.86

Special Offerings.

Amount brought forward		$11,456.34
Levin Brothers	$19.74	
Mr. W. M. Goodwin, Burling N. C.	5.00	
Philathea Class, Reidsville Church, for Clarence Williams	5.00	
Jr. Philathea Class, Suffolk, for Harvell boys	5.00	
Woman's Guild, Shelton Mem. Church, Portsmouth, for Dolly Hutchins	15.00	
Senior Class, Pleasant Ridge Church, for Thurmond Arnold	15.00	
Mr. C. H. Darden, in memory of John Albert Rogers	7.50	
Special Gifts	104.40	
		176.64
Grand Total		$11,632.98
Total for the Week		$ 391.02
Total for the Year		$18,403.21

MEMORIAL GIFTS

"Instead of Flowers"

Dr. John G. Truitt
Christian Orphanage
Elon College, N. C.

Dear Dr. Truitt:

Please acknowledge the enclosed $.................... as a memorial gift sent to the Christian Orphanage in lieu of flowers in memory of:

(Name of Deceased) (City) (Date of Death)

(Survivor to be Written) (Address)

Name..

Address..

Youth at Work in the Church

Max Vestal, Box 792, Elon College, N. C.
Miss Ann Truitt, *Associate*

YOUTH CARAVAN.

We have in the Southern Convention this summer a Youth Caravan made up of three outstanding young people. They are: John Groves, who has just finished his first year at the Hartford School of Religious Education (by the way he has been elected student body president for next year) as leader; William P. Tolley, who has just graduated from Elon College and has had several years experience as a Summer Student worker; and Timothy Chang, who has just graduated from Duke University Divinity School, from Shaowu, China.

The Caravan will be working in North Carolina and Virginia throughout most of the summer. In most instances they will only be able to spend a day and a night in each place. It is hoped that in the afternoon they can meet with the key young people and adult leaders (the officers, program committee, and adult counselors) and perhaps have a picnic supper with the whole young people's group and at night a program at the church.

* * * * *

HANK'S CHAPEL.

Dear Fellow Pilgrim Fellowshippers:

We hope all of you are having a wonderful vacation away from school. We have all found our way to the old swimming hole and have got just about as lazy as can be, so you see we are off to a good start. Now that you are sure to have more time for church and writing, lets hear from all of you. We are quite sure Max will be glad to see that your letters get printed.

The writer could not be present but our group had a wonderful Mother's Day program. All the mothers were present and each young person had the pleasure to honor their mother by pinning either a red rose or carnation on them. Special music was had, also several had poems or recitations honoring mothers. We were happy to have Wayne Chester, from Pittsboro, to give his recitation for mother. We had parts in our Memorial service, which was held the fourth Sunday of May. Father's Day was observed last week. The little folks, however, had the most of this service.

At our last meeting we decided to have an ice cream party after our next meeting. We hope this will bring out a large crowd, because, to tell the truth, many of our members just aren't showing up at the meetings, and its sorta hard to have a good meeting with empty pews. We just finished a new membership check and would like to pass it on to you. We have 28 active members, 1 member in service, 12 members on the inactive list, and 12 honorary members, making a total of 53. How is your membership? Have you checked it lately? Now would be a good time to do so.

In closing the writer would like to appeal to the better judgement of young people everywhere. Please be serious about this, boys and girls. We are living in a land of freedom and plenty, thank God we are. But we are becoming very careless. We are taking too much for granted. Please remember that what we are and what we have is not because we deserve it, but because God wills it so. Too many of us are so indifferent to the church and the plan and will of God. We are letting today's pleasures crowd God out of our lives. Be honest, young folks, how long will you go on living carelessly, neglecting the church, leaving God out of your life until what you think is a better time, just how long? I plead with you in this simple way to wake up out of your dream and realize that the pleasure of sin is but for a season, but the gift of God is eternal life. May God have mercy on those of you who will sit in the room with a Bible at hand and grumble because you have nothing to read, or you who hate to see Sunday come because you think there just isn't anything to do and no place to go.

One other thing before I close. Boys and girls, when you are driving the family car or your car, won't you please think twice before you drive so fast. Cars are harmless until we take them out and use them as playthings. So slow down and drive carefully; think of others as well as your own pleasure. The writer witnessed one awful wreck June 10, due to speeding. You could be next! Who knows?

May God bless all of you.

Harold Boone,
Reporter.

* * * * *

RALLY AT ZION.

The young people of the southern part of Eastern North Carolina had a very good rally at Zion Church, June 17. Rev. Eugene Tally is pastor of this church, which provided entertainment for everyone. Warren Matthews, replacing John Graves on the program, made an inspiring address. Bill Tolley and Timothy Chang were also present for the meeting. Timothy graduated from Duke the first of this month.

* * * * *

RELAX WITH MAX.

I certainly do wish all of you could have been down at Crabtree for the Junior High Camp. We certainly did have a wonderful and inspiring time. Somum kinda smooth, huh Tommy?

* * *

Have you heard the radio programs with these words of wisdom: A winner never quits and a quitter never wins. . . . May you live as long as you want and never want so long as you live?

* * *

Don't you fine young people in the Valley forget your camp, July 16-23. Rev. James Madren, who did such a fine job a Crabtree, will be Dean.

* * *

My thanks to Ruth Dunn for writing this page last week while I was away at camp.

As long as there remain clamant human needs unsatisfied it must be desirable for the world to increase both its productive resources and its actual production; and the failure to make full use to folly or mismanagement, and must be remediable if man will but apply enough intelligence to find the remedy. Not to believe this is sheer despair of human reasonableness and commonsense, and involves the conviction that in very truth mankind is mad.

—*G. H. D. Cole.*

Civilization requires slaves. Human slavery is wrong, insecure and demoralizing. On mechanical slavery, on the slavery of the machine, the future of the world depends.

—*Oscar Wilde.*

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

LIVING TOGETHER IN THE FAMILY.

Lesson II—July 8, 1951.

Memory Selection: *Be ye kind, one to another, tender-hearted, forgiving each other, even as God in Christ forgave you.* Ephesians 4:32.

Lesson: II Timothy 1:3-6; 3:14-18; Ephesians 5:25; 6:4.

Devotional Reading: Proverbes 1:7-19.

Thank God for Family and Home Life.

One of the Biblical writers, in a moment of spiritual insight and genius wrote, "God hath set the solitary in families." He might well have added, "Thank God that he did!" What choicer gift has God given the children of men, than to set them in families. This is especially true if the family is a Christian family. Father and mother, husband and wife, parents and children, living togther, sharing together, serving together, playing together, praying together, yes and suffering together, here is the setting for life's highest joys, and the school for life's finest character. Alas for boys and girls who do not have a wholesome home life! Alas for men and women who do not know the joys of wholesome family life, and especially Christian family life! And woe unto that nation in which family life deteriorates. One of the greatest threats to our own national life is the high rate of divorce and the increasing number of broken homes. And undoubtedly one contributing cause to this alarming symptom of decay is the decline of religion in the home.

A Great Religious Heritage.

This young man Timothy had a great religious heritage. Both his grandmother and his mother were Christian women and they brought Timothy up in the Christian tradition and faith. From a child he was taught the holy Scriptures. These godly women told him the stories of the history of his people and of God's part in the national life. He undoubtedly learned many passages of Scripture, choice sections of the Bable of his day, the Old Testament. They taught him to pray; they planted the seed of Christian faith in the young, growing mind of the boy. It was no accident that he became a great Christian in his own right, and a great minister of the gospel of Christ. How much Scripture do the children and the boys and girls of our homes learn in the home? What kind of heritage do they have as they go out into the world?

Christian Home Relationships.

Paul's theology always found expression in practical forms. It was to be expected that he would have something to say about home relationships in keeping with the principles and spirit of Christ. What matters it if Christ's law of love cannot find expression in the intimate, and for that very reason, the difficult relationships of the home? There are many practical problems involved in home relationships, but there is one general principle or law—the law of love, the law of Christ's love.

"Wives be in subjection to your husbands" writes the apostle in what seems like a denial of the Christian doctrine of the equality of the sexes. But that is not all that he said. He added, "as unto the Lord" He here sets a high standard of mutual respect and love and service, and for the rights and needs of others. And it is to be "as unto the Lord." Furthemore, husbands are to love their wives, "even as Christ loved the church and gave himself for it." When, and if a man has that spirit toward his wife, she can well submit herself unto him. Paul is here announcing a principle of mutual love and affection and respect and faith, each for the other.

"Children obey your parents in the Lord, for this is right," writes the apostle concerning the relationship between children and their parents. Obedience is right, it is a divine command. Parents are God's properly constituted authority in the home, they are older and wiser than children, they have the interest of children at heart. They should be obeyed. Obedience is a cardinal virtue of good character and the foundation of good home life. But it is "obedience in the Lord." That acts as a check on irresponsible parents. Obedience to them is predicated on their desire to govern in Christ's name and for his sake. If a parent commands a child to do something contrary to the will of God, the child has a right to disobey.

Paul adds another significant word of counsel and command. "Ye fathers provoke not your children to wrath; but bring them up in the nurture and the admonition of the Lord." The home at its best is not a dictatorship, but a democracy. A thing is not right simply because the father says it is right. Fathers may discourage children by their continual nagging and bickering. And the training of children is not simply or primarily negative. Indeed the finest training is positive. Children are to be brought up or nurtured in the admonition of the Lord. Religious training is not an elective in the school of the Christian disciple. It is a required subject. Modern homes need to take it more seriously.

In conclusion the writer would like to quote from Dr. Peale's popular and deservedly-so book, Guide to Confident Living. He writes as follows:

It is very significant when you think about it that the old-fashioned American families had family prayer in the home. Until recently, family prayer was one of the characteristic features of happy American family life. The divorce rate has climbed since people generally gave it up. This fact seems more than a coincidence. Marriages were consecrated in prayer. Husband and wife prayed together and had grace at the table. When the children came, it was made a family prayer period. It did something to people. It taught them how to live together and it kept them free from those mistakes which destroy marriage. Unconsciously over the years it built up character, a sturdy kind of character which molded a great free people and preserved the institutions of freedom."

SAFEGUARDING THE HOME.

Lesson III—July 15, 1951.

Memory Selection: *Love beareth all things, hopeth all things, endureth all things* I Corinthians 13:7.

Lessons Genesis 27:6-7, 15-20; Matthew 19:3-9; I Corinthians 13:4-7.

Devotional Reading: Proverbs 22:1-6.

The story of Rebekah is the story of a mother who loved, but not wisely or well. She showed favoritism in her relationship with her two sons, Jacob and Esau. She took the lead in the clever, but callous and cruel plot whereby Jacob deceived the aged and blind Isaac, and whereby he stole the birthright of Esau. Her action is morally indefensible even when judged by old Jewish standards. She poisoned the atmosphere of the home. And one suspects that the sharp dealing and the deceit which was characteristic of Jacob was due to the seeds of cunning and moral compromise which his mother planted in his mind as a young man. Mutual trust must have gone from the home when Isaac discovered that he had been duped by his wife. She must have lost the love of Esau—how could he honor her when he found out how she had connived against him! And even Jacob must have had a guilty feeling in his heart when he realized at what cost he had secured the birthright. The story is included in the Book as a lesson of *how not to build a happy home.* Happy homes are built upon mutual love and respect and trust. There must not be favoritism toward children. Parents must cooperate in the training and discipline of children. Many a modern home has been broken up because the spirits of Rebekah and Jacob have crept into it.

Safeguarding the Home.

One of the central and crucial problems of our modern life in these United States is the safeguarding of the home, the holding of the home together. And not by law, or by outward coercion, but by voluntary cooperation and inward spirit. So many factors and forces are cating centrifugally—that is are pulling or throwing people out of the home. Even the church takes many people out of the home too much. In the olden days families were held together by common tasks, common interests, common recreation, a common faith. Divorce was almost negligible. But in these days members of the family, especially in cities and larger towns are being drawn out of the home by powerful forces. They not only go out of the home for their work, but for their amusements, and their social contacts. And as was noted in last week's lesson, there has been a decline in family religion. As a result the modern home is threatened with wide-spread break-up and break-down. The divorce rate has risen to the alarming figure of one divorce to every five marriages in America! What this bodes for the security of our national life is sobering. For wholesome home life is one of the strongest bulwarks of a nation. It is high time that we were taking steps to safeguard the home and family life.

The Sanctity of Marriage.

One of the bulwarks of the home is a conception of marriage as a sacred thing. True marriage is not a civil contract, although one can be married by a Justice of the Peace or an officer of the State. In the thinking of Jesus marriage was a sacrament—he spoke about a man and a woman being joined together by God. It was a union between a man and a woman, not to be entered into unadvisedly or lightly, but advisedly and in the fear of God. At its best it was a spiritual union between a man and a woman. One was not to enter into it with mental reservations, and one could not dissolve it except on the grounds of adultery. His words on divorce may not be popular with many people, but they are plain as recorded by Matthew. It would seem that adultery is the only grounds of divorce accepted by Jesus. And always it was a last resort. He had a way—the way of love.

Many moderns sow the seeds of destruction for their homes right at the marriage altar. For instance a girl in a large city, just before her wedding remarked facetiously "If I don't like it, I can always get a divorce for $200.00." And she spoke out what many people feel but are ashamed to say out loud. On the other hand another young woman said before her wedding, "I know he isn't handsome, or rich—but I know I can trust him." It is not difficult to imagine the outcome of these two marriages in terms of the attitudes expressed by these two young women.

Marriage is not easy. It will not work of its own accord. It is inevitable that when two human beings live in such intimate and long-continued contact, friction and diferences will arise. There is no magic in what the preacher says at the wedding service. There must be self-discipline, sympathy, unselfishness, mutual understanding, cooperation, the spirit of sacrifice, patience, love. A speaker recently said in the hearing of the writer of these Notes that he always told a prospective bride and groom two things: First, that as two normal human beings they would have differences; second, that there were no differences that arose between them that they could not settle on their knees in prayer. That may have been an exaggerated statement, the second part of it, but he was fundamentally right. There is no hope for a permanent or happy home life, when at the first expression of difference in tastes, or difference of opinions, one or the other of the partise decides "to go back to mother" or to "get a divorce." It takes a heap of living and loving to make a home.

Unberakable Homes.

According to statistics, there is one divorce in every five marriages in America. The cause or excusses are legion. There are many other homes in which marriage is not too successful, but in which there is no resort to divorce. But my friends there are thousands and thousands of homes in America, among all classes and colors, in which the marriage vow has been kept sacred and inviolate, in which men and women find not bondage but a higher freedom, in which there is mutual respect and understanding and love, in which the love of husband and wife for each other, and the love of parents and children for each other, constitue life's supreme satisfaction, and which make it easier to believe in the Kingdom of God to come, because some of it has already come, into such homes. And it does not depend on place or position or property; it is a matter of an inner spirit and an attitude of heart. Thanks be unto God for the unbreakable homes in our land! May their number increase, and may their influence be multiplied!

Based on "International Sunday School Lessons;" copyrighted 1951 by Division of Christian Education, National Council of the Churches in the U. S. A.

NEWS OF ELON COLLEGE.

(Continued from page 7.)

course we realize that large number of churches have not as yet made payments on their apportionments for the college for the year 1951-52. Contributions from these churches will come later and rest assured that they will be needed and gratefully received.

Previously reported		$5,172.54
Eastern Va. Conference:		
Norfolk, Little Creek	$ 5.00	
Union (So.)	30.00	
Western N. C. Conference:		
Liberty	$ 35.00	
Valley Va. Conference:		
Antioch S. S.	$ 10.34	
Mt. Olive (R) S. S.	14.00	
		94.34
Grand Total		$5,266.88

MINISTERIAL DIRECTORY—THE SOUTHERN CONVENTION

(Revised to June 1, 1951)

Ministers in Full Standing

Name and Address	Conference Membership	Churches Served 1950-51, or Othe Status
*Allan, James B., Lynchburg, Va.	NCVA	Chaplain, U. S. Army.
Allred, C. Fred, Ramseur, N. C.	WNC	Biscoe, Needham's Grove, Pleasant Grove.
Andes, Mark W., Virgilina, Va.	NCVA	Hebron, Lebanon, Liberty, Union (Va.).
Andes, William J., 637 Sunset Drive, Winston-Salem, N. C.	NCVA	Winston-Salem, Pfafftown.
Apple, J. Frank, 427 Rowland St., Henderson, N. C.	ENC	Henderson, Mt. Carmel.
*Bowden. Daniel J., Elon College,N.C.	NCVA	Dean, Elon College.
Bowers, Thurman F., Route 4, Box 132, Greensboro, N. C.	NCVA	Happy Home, Smithwood, Calvary Christian (Greensboro).
Bozarth, Howard P., Elon College, N. C.	NCVA	Elon College Community.
Brady, E. Carl, Box 26, Robbins, N. C.	WNC	Flin Hill (M), Niagara, Pleasant Cross; Teacher.
Brittle, R. E., Route 1, Suffolk, Va.	EVA	Bethlehem (N), Eure.
*Brooks, Arthur C., Asheville Boys School, Asheville, N. C.	NCVA	Teacher and Chaplain.
Carne, W. Stanley, 117 Greenway Drive, Portsmouth, Va.	EVA	Portsmouth, First; Mt. Zion.
Carter, Emery M., Youngsville, N. C.	ENC	Fuller's Chapel, Good Hope, Mt. Hermon, Pope's Chapel, Youngsville.
Clark, Ellis N., Windsor, Va.	EVA	Antioch, Isle of Wight, Mt. Carmel, Windsor.
Coulter, Roy D., High View, W. Va.	VVA	Timber Ridge.
*Councill, Herbert G., Jr., Elizabethtown, N. Y.	EVA	Congregational Church.
Cox, H. Vance, Ramseur, N. C.	WNC	Brown's Chapel, New Center; Business.
Crawford, Van T., 1057 Leckie St., Portsmouth, Va.	EVA	Shelton Memorial.
Crutchfield, Gaither C., Rout 4, Burlington, N. C.	NCVA	Bethlehem, Zion.
Crutchfield, Henry E., Route 1, Hickory, Va.	EVA	Berea (Great Bridge).
Denton, James A., Asheboro, N. C.	WNC	Big Oak, Ramseur.
Dollar, Jesse H., Suffolk, Va.	EVA	Liberty Spring.
Dollar, Melvin, Franklin, Va.	EVA	Union (Southampton).
*Earp, Ben Joe	WNC	Deceased.
Eutsler, Fred B., The United Church, Raleigh, N. C.	ENC	Raleigh.
Farrell, Eart T., Sunbury, N. C.	EVA	Cypress Chapel, Damascus, Oak Grove.
Fields, Clyde L., Ramseur, N. C.	WNC	Pleasant Ridge, Spoon's Chapel, Union Grove, Student, Duke.
*Fisher, Park W., Box 183, Sanford, N. C.	WNC	Business.
Fogleman, James U., Route 6, Burlington, N. C.	WNC	Providence Chapel; Business.
*Franks, Jesse L.	ENC	Deceased.
*Fuller, Walter B., 225 W. Market St., Harrisonburg, Va.	VVA	Business.
Granger, A. Lanson, Jr., 2308 Roanoke Ave., Newport News, Va.	EVA	Newport News.
*Green, Thomas J., High Falls, N. C.	WNC	Retired.
Griffin, Johnson L., 1411 Fisherman's Rd., Norfolk, Va.	EVA	Bay View.
Grissom, Raymond T., Jonesboro Heights, Sanford, N. C.	ENC	Hanks Chapel, Shallow Well, Turner's Chapel.
Grissom, William A., 414 N. High St., Franklin, Va.	EVA	Franklin, Johnson's Grove.
Hailey, James R., Elon College, N. C.	NCVA	Shallow Ford.
*Hall, W. Walter, Carlisle, Mass.	WNC	Congregational Church.
Hardcastle, Howard S., Chuckatuck, Va.	EVA	Berea (Nansemond), Oakland.
Harrell, Stanley C., 1010 W. Markham Ave., Durham, N. C.	NCVA	Durham.
Helfenstein, Roy C., 3206 Grove Ave., Richmond 21, Va.	EVA	Richmond.
*Howard, Brittain J., 230 McCauley St., Chapel Hill, N. C.	ENC	State Parole Board.
House, Robert Lee, Bennett St., Southern Pines, N. C.	ENC	Southern Pines, Hope Mills, Editor, *The Christian Sun.*
Humphries, Tucker G., 609 Montgomery St., Reidsville, N. C.	NCVA	Reidsville.
Hurdle, Allen L., Holland, Va.	NCVA	Holy Neck.
Jackson, Richard L., 232 McCauley St., Chapel Hill, N. C.	EVA	Chapel Hill (September 1, 1951).
*Johnson, I. W., 201 Linden Ave., Suffolk, Va.	EVA	Retired, Pastor Emeritus, Berea (Nans.), Liberty Spring, Oakland.
Johnson, J. Lee, Fuquay Springs, N. C.	ENC	Bethel.
*Johnson, Samuel M.	NCVA	Deceased.
*Jones, Elwood W., Homewood, Apartments, Baltimore 18, Md.	EVA	Retired.
*Key, Carl R., 1421 Ruffin St., Durham, N. C.	NCVA	Social Work (CROP).
Koon, Clyde C., Belew Creek, N. C.	VVA	Belew Creek, Salem Chapel.
*Lankford, G. Otis, Elon College, N. C.	WNC	Retired.
Leebrick, Bland A., Route 3, Burlington, N. C.	NCVA	Berea, Carolina.
Lester, Flethcer C., 840 Sunset Ave., Asheboro, N. C.	WNC	Asheboro.
Lightbourne, James H., Jr., Holland, Va.	EVA	Holland.
Lindner, Kenneth M., 708 Pilot Ave., Fayetteville, N. C.	ENC	Fayetteville.
Lowdermilk, B. H., Randleman, N. C.	WNC	Pleasant Union, Randleman.
*Lucus, A. L., Route 3, Asheboro, N. C.	WNC	Business.
McCauley, Joseph E., Waverly, Va.	EVA	Centerville, Spring Hill, Waverly; Teacher.
Madren, Silas E., Elkton, Va.	VVA	Bethel, Mt. Olivet (R) Mt. Olivet (G).
Madren, Weldon T., Sophia, N. C.	WNC	Bailey's Grove, Flint Hill (R), Sophia.
*Marr, S. Wade, Security Bank Bldg., Raleigh, N. C.	ENC	Business.
*Moffitt, D. Rufus, Coleridge, N. C.	WNC	Retired.
*Morgan, J. Frank, 135 E. Berkley Ave., Norfolk, Va.	EVA	Retired.
*Morgan, William H., Applachian State College, Boone, N. C.	NCVA	Teacher.
*Muller, Robt. C. H., American Board Mission, Marathi Mission, Ahmednagar, W. India	NCVA	Missionary to India.
*Munger, Bernard V., Cornith, Mass.	ENC	Presbyterian Church.
*Murchisen, J. Victor, Friends Church, Winston-Salem, N. C.	EVA	Friends Church.
*Neese, J. L., Trailer Park, Bradenton, Florida	NCVA	Retired.
Neese, J. Everette, 1041 Bay View Blvd., Norfolk 3, Va.	EVA	Second.
*Newman, Charles E., Virgilina, Va.	NCVA	Retired.
*Newman, Nathaniel G., Windsor, Va.	EVA	Retired.
Newton, R. E., Route 3, Luray, Va.	VVA	Dry Run, Joppa, Leaksville, Mt. Lebanon, Newport.
*Olejar, George R.	EVA	Deceased.
O'Neill, Will B., Box 242, Sanford, N. C.	ENC	Sanford.
*Pearce, George A., Franklin, Va.	EVA	Business.
*Phillips, Slade W., Dillon, S. C.	EVA	Business.
Pollard, Marvin A., Route 2, Liberty, N. C.	WNC	Pleasant Hill.

Name and Address	Conference Membership	Churches Served 1950-51, or Othe Status
Poythress, Olive D., 1214 Guerriere St., South Norfolk 6. Va.	EVA	South Norfolk.
Presnell, Lacy M., Bennett, N. C.	WNC	Liberty.
Pugh, John Q., Route 1, Asheboro, N. C.	WNC	Bennett; Business.
Register, Fred P., Fuquay Springs, N. C.	ENC	Amelia, Plymouth, Wake Chapel.
Register, Kenneth D., Route 2, Burlington, N. C.	NCVA	Union (N. C.).
Reynolds, Ferris E., Elon College, N. C.	NCVA	Graham-Providence Memorial; Elon College Faculty.
Roberts, Jesse M., Windsor, Va.	EVA	Union (Surry); Business.
*Robinson, Allyn P., Jr.	ENC	Conference Christian and Jews.
Robinson, Henry E., 401 Church St., Burlington, N. C.	NCVA	Burlington, First.
Rohart, Emerson J., Linville, Va.	VVA	Antioch, Beluah, Linville, New Hope.
*Scott, William T., Elon College, N. C.	EVA	Superintendent, Southern Convention.
*Sholz, Herbert	ENC	Deceased.
*Sloan, W. W., Elon College, N. C.	NCVA	Faculty of Elon College.
*Smith, H. Shelton, Duke University, Durham, N. C.	NCVA	Faculty of Duke University.
*Smith, J. Howard, Arnold College, Milford, Conn.	NCVA	Faculty of Arnold College.
*Smith, Leon Edgar, Elon College, N. C.	EVA	President, Elon College.
Smith, William P., Haw River, N. C.	NCVA	Haw River, Student, Duke Universtiy.
Snyder, Walstein W., Route 3, Burlington, N. C.	NCVA	Bethel, Concord, Mt. Zion.
Sorrell, Matthew T., 162 3rd Ave., Danville, Va.	NCVA	Danville.
*Steininger, Wm. R., 2122 Cooper St., Raleigh, N .C.	ENC	Personnel Administration.
Stevens, W. Millard, 301 W. 34th St., Norfolk, Va.	EVA	Christian Temple.
Sutton, Thomas D., Seagrove, N. C.	WNC	Ether, Seagrove, Shady Grove.
Tally, George M., Route 3, Sanford, N. C.	ENC	Antioch (R), Christian Light, Moore Union, Pleasant Hill.
*Thelin, Mary Frances, Randolph Macon College, Lynchburg, Va.	NCVA	Teacher.
Thomas, Charles Cecil, 129 Hardy Ave., Norfolk, Va.	EVA	Norfolk, First.
*Truitt, John G., Elon College, N. C.	EVA	Superintendent, Christian Orphanage.
Veazey, Guy H., 911 Tryon St.. High Point, N. C.	WNC	High Point.
Vore, Duane N., Suffolk, Va.	EVA	Suffolk.
Wallace, Carl, Franklinton, N. C.	ENC	Antioch, Bethlehem, Beulah, New Hope, Oak Level, Student, Duke University.
Weed, Earl D., 25 Kingwood Pl., Asheville, N. C.	NCVA	Asheville.
*Wehrenberg, E. L., Woodsdale, N. C.	NCVA	Faculty, Indian School.
Welch, Mack V., 1612 Buffalo St., Greensboro, N. C.	NCVA	Greensboro, Palm Street.
Whitten, Robert A., 108 W. Clifford St., Winchester, Va.	VVA	Winchester.
*Williamson, Robert L., 2316 Fontaine Ave., Charlottesville, Va.	VVA	Retired.
Wisseman, William E., 315 N. Edgeworth St., Greensboro, N. C.	NCVA	Greensboro, First, Pleasant Ridge.
Wood, William L., Wakefield, Va.	EVA	Barretts, Burton's Grove, Dendron, Wakefield.
Woodruff, Robt. T. Jr., Apt 19D, Brookwood Gardens, Burlington, N. C.	NCVA	Beverly Hills.
Wright, T. Fred, Route 1, Henderson, N. C.	ENC	Liberty Vance, Mt. Gilead, Mt. Auburn.

Ministers with Local or Conference Ordination

Clawson, Edjar J., Route 5, Burlington, N. C.	NCVA	Long's Chapel.
Farrell, W. Clay, Sanford, N. C.	ENC	Antioch (C), Auburn, Ebenezer, Garner (Hayes Chapel), Shiloh, Wentworth.
Fogleman, Martin L., Route 2, Liberty, N. C.	WNC	Martha's Chapel, Morrisville.
Gallo, John, Route 2, Disputanta, Va.	EVA	Bethlehem (Disputanta).
George, Henry M.,	EVA	
Lackey, John Robert, Elon College, N. C.	NCVA	Apple's Chapel, Student, Duke University.
Nash, Durant D., Box 791, Hopewell, Va.	EVA	Hopewell.
Ricketts, Percy H., 2075 Rocklawn Pl., Danville, Va.	NCVA	Kallam Grove, New Lebanon, Mt. Bethel.
Tally, R. Eugene, 303 McIver St., Sanford, N. C.	ENC	Lebanon, Lee's Cahpel, New Elam, Christian Chapel, Piney Plain, Zion,
Taylor, Morris E., 3200 Shore Drive, Norfolk 3, Va.	EVA	Little Creek.

Licentiates

*Brill, Walton E., Lehew, W. Va.	VVA	Business.
*Clapp, Rosser Lee, Elon College, N. C.	NCVA	Student, Elon College.
*Gleason, H. Allan Jr., 55 Elizabeth St., Hartford 5, Conn.	EVA	Faculty, Kennedy School of Missions.
*Harrell, Vivian B., 25 Green Blvd., Century Homes, Portsmouth, Va.	EVA	Teacher.
Madren, James W., Fancy Gap Va.	VVA	Elk Spur, Rocky Ford.
*Matthews, A. Warren, Elon College, N. C.	NCVA	Student, Elon College.
Rice, G. Julius, Elon College, N. C.	NCVA	Hines Chapel, Monticello, Student, Elon College.
Rich, William A., 209 Broadway, Durham, N. C.	NCVA	Damascus, Student, Duke University.
*Scott, William T. Jr., Norwick, N. Y.	NCVA	Assistant Pastor, First Congregational Church.
*Stanley, J. Lester, Elon College, N. C.	NCVA	Supply work.
*Twiddy, C. Baxter, Jr., 5757 University Ave., Chicago, Ill.	EVA	Student, Chicago Theological Seminary.
*Underwood, I. T., Yanceville, N. C.	NCVA	Business.
*Varga, Paul, Prince George, Va.	EVA	Student.

Members of the Biblical Class

*Moricle, Mullen C., Reidsville, N. C.	NCVA	Student, Elon College.
*Sorrell, W. Staley, 162 3rd Ave., Danville, Va.	NCVA	Student, Averitt College.
*Tolley, William P., Elon College, N. C.	NCVA	Student, Elon College.
*Truitt, John G., Jr., Elon College, N. C.	EVA	Student, Elon College.
*Vestal, Max, Elon College, N. C.	WNC	Student, Elon College.

Member of Another Denomination Preaching in the Convention

Loman, J. Harold, Rt. 5, Greensboro, N. C.	†	Hopedale.

---

*Indicates not engaged as pastor of church or churches within the Convention.
†Affiliated with Pilgrim Holiness Church.

The Parable of A Perplexed Minister

By PROFESSOR A. J. WALTON
Duke University, Durham, N. C.

Behold a workman went forth to labor in the master's vineyard. For six days, yea, for seven days, he labored and came with the fruits of his labors into the presence of his master.

Now where he had labored there were little children to be taught the ways of the master, there were capable young people who needed to be won and to do his work, there were homes to be interested in his cause, and there were those who wandered in the highways and hedges whom the master longed to reach through the workman. There were workers in the master's cause who needed counsel, guidance and help in achieving skill, and then there were those who needed comfort and encouragement.

Now as the workman stood in the presence of the master in the secret place of prayer, behold he felt the Living Presence.

And there arose before him the work of his days. With some of the children he had worked faithfully to make the cause of his Lord clear and dear. As he was about to rejoice in a work well done, lo, there passed before him the many children of the community he had not reached, and his tongue was silent. He knew that he might have used the children and parents of those whom he had reached to interest and win many of those unreached, and he was sad.

He saw the homes he had visited, and behold he had received blessings and riches and had reveled in the goodness of a Christian home and had added little to the riches of grace for which the home was hungry. He saw the many unchurched-unsaved of the community who knew not the deep hunger of their own souls, and behold each day of the week stood to witness of opportunities unseen, unsought, and unused.

The Presence of the Lord kept repeating, "I came to seek and to save the lost—go ye therefore." And one whole week had passed by, and not one lost soul had been sought. The spirit of the Lord and master was deeply grieved, and the workman knowing the sorrow of his Lord bowed humbly and said, "This coming week I shall . . . "

Elon College Library
HISTORICAL SOCIETY. 1956.
Congregational Christian Churches.

1844 - Over a Century of Service to the Denomination - 1951

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME CIII RICHMOND, VA., THURSDAY, JULY 12, 1951 NUMBER 27

Elon College Library X

The Things That Haven't Been Done Before

The things that haven't been done before,
  Those are the things to try;
Columbus dreamed of an unkown shore,
  At the rim of a far-flung sky,
And his heart was bold and his faith was strong
  As he ventured in dangers new,
And he paid no heed to the jeering throng,
  Or of the fears of the doubting crew.

A few strike out without map or chart,
  Where never a man has been,
From the beaten paths they draw apart,
  To see what no man has seen.
There are deeds they hunger alone to do;
  Through battered and bruised and sore,
They blaze each path for the many, who
  Do nothing not done before.

The things that haven't been done before,
  Are the tasks worth while today;
Are you one of the flock that follows, or
  Are you one that shall lead the way?
Are you one of the timid souls that quail
  At the jeers of a doubting crew,
Or dare you, whether you win or fail,
  Strike out for a goal that's new?

—Anonymous.

News Flashes

Congratulations to Rev. and Mrs. J. H. Lightbourne of Holland on the birth of a son, Ernest Anderson.

Dr. and Mrs. John G. Truitt have announced the coming mariage of their daughter, Ann Rawles, to Mr. Clyde Baxter Twiddy, Jr., on August 5, at Elon College, N. C.

Dr. H. S. Hardcastle preached at Rosemont Church, Norfolk, on Sunday evening, July 1. The Rosemont Church is without a pastor since Rev. H. G. Councill left for a pastorate in New York State.

Mrs. Richard L. Jackson, now of Chapel Hill and recently of Shaowu, China, will be the guest speaker at the eleven o'clock worship service in the Asheboro Congregational Christian Church on Sunday morning, July 15. In the absence of the pastor on his vacation, the Women's society is responsible for the morning service. The president, Mrs. J. M. Farlow, is delighted that they have been able to secure Mrs. Jackson as speaker, and invites members of neighboring churches to attend the service if it is possible for them to do so.

Beverly Hills completed a nine-day Vacation School on June 28th with the awarding of twenty-eight certificates following an average attendance of thirty-two pupils and eight leaders. Miss Nancy Shankle, a summer worker from the convention set the school up and supervised it during the first week. The second week was carried on entirely with local assistance. The worship periods made use of slides, a motion picture, and the younger children heard records of religious music. The commencement was well attended by a number of mothers from the community, each bringing their own lunch. The school was closed with a picnic on the playground.

LONG'S CHAPEL.

A Daily Vacation Bible School was conducted at Long's Chapel Congregational Christian Church from June 4th through June 8th at 2:30 p. m. each afternoon. The children responded splendidly and attended faithfully. The close of the Bible School was marked by a weiner roast on Friday evening. A Demonstration Program was presented by the school during the Sunday morning worship service on June 10th which brought forth many notes of gratification and appreciation from the congregation. Mrs. W. B. Wyatt, Mrs. E. J. Clawson, and Rev. E. J. Clawson were in charge of the school.

E. J. Clawson.

MORRISVILLE CHURCH.

It has been some time since there has been any thing in The Sun about our small church here.

We have just had a revival meeting, beginning Sunday, July 1, and ending on Friday night, July 6. Our pastor, Rev Martin L. Fogleman of Liberty, N. C., was assisted by Rev. Mack Welch, pastor of Palm Street Church, Greensboro. Mr. Welch gave a wonderful message each night to a good congregation. All who attended were greatly benefitted by such inspiring sermons.

One of the most impressive events was upon opening the doors of the church Wednesday night, a man and wife with their only two children, young boys, united with the church.

Our Sunday school, under the leadership of Mr. J. Fleming Willard of Cary as our superintendent, had the honor of getting the Atkinson Mission Banner at our Convention at Wake Chapel, this being the second year in succession we have won it.

Plans are being made to remodel our church in the near future.

Lessie Pugh, *Treas.*

CONGREGATIONALISTS AND PRESBYTERIANS IN COVENANT OF COOPERATION.

In a joint session of the Assembly of the Congregational Union of England and Wales, (meeting in London, May 7-10), and the Assembly of the Presbyterian Church of England, a Covenant between the two bodies was sealed in an Act of Worship concluding with a united Communion service. The Rev. Douglas Horton (U. S. A.), Moderator of the International Congregational Council, preached the sermon.

When the declaration was read the members of both Assemblies stood in solemn assent. It reads:

"The Congregational Union of England and Wales and the Presbyterian Church of England, acting as they believe under the guidance of the Holy Spirit, declare before God and the world that, sharing the Christian Faith and inheriting the reformed tradition, they do now enter into a new and solemn relationship, covenanting with God and with each other to take counsel with one another in all matters of common concern, to learn from one another as the Spirit may direct and to seek all opportunities for their mutual cooperation in the service of the Lord Jesus Christ whom they acknowledge to be the sole head of the church."

KOREAN MINISTER OF EDUCATION ASKS FOR TEXT BOOKS, NEWSPRINT.

Dr. L. George Paik, Minister of Education of the Republic of Korea, is in this country to negotiate with U. S. educators, U. S. State Department and United Nations officials in an attempt to obtain textbooks for the students of his country.

During a brief visit to New York, before leaving for Berkley, Calif., to deliver a series of lectures at the University of California, Dr. Paik emphasized the immediate need for aid. "We have 2,660,000 primary school pupils, 400,000 secondary school students and 15,000 college and university students without schools, textbooks or the elementary necessities to carry on their academic work," he said. To secure them, Dr. Paik continued, 3,500 tons of newsprint are needed and funds must be obtained to import presses from Japan.

With most of the Korean teachers in the army or war casualties, Dr. Paik pointed out, the republic was depending on educated housewives to assume educational responsibilities.

Dr. Paik, an ordained Presbyterian U. S. A. minister and a graduate of Park College, Princeton and Yale, is the Korean Commissioner of the Commission of the Churches on International Affairs.

CHRISTIAN ENDEAVOR CONVENTION.

Misses Grace Spivey and Katharine Harrell and Mrs. W. B. Williams of our Newport News Church, and Miss Caroline Gort of the First Church, Portsmouth will be delegates at the 41st convention of the International of Christian Endeavor in Grand Rapids, Michigan, July 9-15.

More than 4,000 young people from Protestant churches throughout North America are expected to attend the gathering, according to Dr. Gene Stone, general secretary of the Chris-

(Continued on page 7.)

AMBASSADOR OF GOOD WILL ORDAINED.

A heart-warming story came to fulfillment on Tuesday, June 19, in the little Congregational Church of Crete, Nebraska, when Yoshio Fukuyama who, despite his Japanese name, is as Amarican as doughnuts and coffee, was ordained to the Congregational Christianity ministry.

Among those participating in the Ordination Service were Dr. Ruth I. Seabury, Educational Secretary of the American Board; Rev. Rogers E. Manners, Omaha, Nebraska; Rev Jacob Frank Balzer, minister of the Crete Congregational Church, and Dr. Mervin Monroe Deems of Chicago Theological Seminary who, preached the Ordination Sermon.

Yoshio Fukuyama, frequently known as "Yosh" by his many freinds, was born in Los Angles, California, and educated in the Los Angeles publich schools and at Los Angeles City College where his classmates labeled him "the outstanding man student in the class of 1940."

All his life Yoshio has been an "Ambassador of Good Will" and never more so than during the trying years of World War II when his family was uprooted and placed in a relocation camp and his twin brother went into the U. S. Army.

Leaving California to go to Doane College (B. A. 1943), Mr. Fukuyama next went on to Chicago Theological Seminary to train for the ministry. During his school and college days Yoshio had worked as a hardware store salesman, a restaurant bookkeeper, a stenographer and in sundry other trades with the objective of becoming a public accountant and going into business.

He also has been active in the Pilgrim Fellowship, the National Youth Organization of the Congregational Christian Churches, and he served on an interracial team which toured the various summer conferences.

In 1945 Yoshio decided to break into his seminary course and enlisted for three years as a teacher under the American Board of Foreign Missions at its school for boys in Talas, Turkey. He did an excellent job fitting smoothly into the Turkish scene and finding the mixture of Occident and Orient in his blood of great help. He sometimes describes himself as a "cultural hybrid."

Returning to America in 1948, having completed his term of service in Turkey, Mr. Fukuyama resumed his studies at Chicago Theological Seminary looking toward his Ph. D. in the field of Christian Ethics and Society. Here romance entered into the picture and he met and married Toshiko Kawata of Kyoto, Japan, who was majoring in ethics and the sociology of religion at Chicago Theological Seminary.

Mrs. Fukuyama is a graduate of Kobe College and Doshisha University, two high grade Christian institutions conducted in Japan by the Congregational Christian Churches of the United States.

This young couple plan to go out to Japan later and engage in some form of Christian service.

"The Christian faith is a radical departure from the narrow, cultural, racial and national boundaries that confine men. It raises above them in a world engulfing fellowship that looks to every man as brother under one Father," says Mr. Fukuyama. "I would agree with the Second Century Christians who said 'Christians are the people who hold the world together.' This truth has been borne out during war times when even political animosity could not sever the bond of Christian fellowship."

EARTHLY MISSION COMPLETED.

Dr. Roy E. St. Clair who was a medical missionary under the American Board in the Philippine Islands from 1920 to 1925 died May 14, 1951 in La Verne, California at the age of 60.

Dr. St. Clair had to give up his missionary career for health reasons but while in the Philippines headed up the hospital at Davao on Mindanao where now stands the Brokenshire Memorial Hospital.

After coming back to the United States, Dr. St. Clair was a practicing physician in the Pomona Valley, specializing in anesthesia work for more than 20 years. He was veteran of World War I and a member of the Pilgrim Congregational Church in Pomona.

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

Editor.................Robert Lee House
Managing Editor.........John T. Kernodle

Departmental Editors—Convention, Wm. T. Scott; Missions, F. C. Lester; Women's Work, Mrs. F. C. Lester; Young People's Work, Miss Pattie Lee Coghill; Children, Mrs. R. L. House; Sunday School Lesson, H. S. Hardcastle.

Institutional Representatives—Elon College, L. E. Smith; The Christian Orphanage, John G. Truitt.

Area Reporters—M. W. Andes, W. J. Andes, J. Frank Apple, H. G. Councill, Jr., Clyde Fields, Stanley C. Harrell, I. W. Johnson, S. E. Madren, Will B. O'Neill, Fred Register, P. H. Ricketts, Guy H. Veazey, R. A. Whitten.

Board of Publications—Duane Vore, Chairman, S. T. Holland, Secretary; R. C. Helfenstein, S. E. Madren, P. H. Ricketts, G. D. Colclough, Treasurer, ex officio.

SUBSCRIPTION RATES

One Year..........................$3.00
Two Years......................... 5.00

Published by the Board of Publications, agent for the Southern Convention of Congregational Christian Churches, and printed every Thursday except the last in June and December by the Central Publishing Co., Inc., Richmond, Va.

Entered as second-class matter at the Post Office at Richmond, Va., July 25, 1922, under Act of March 3, 1879.

Remittances for subscriptions and notices of change in address should be sent to the Convention Office, Elon College, N. C.

All other matters of business should be addressed to The Christian Sun, 1536 East Broad Street, Richmond 19, Va.

General contributions should be addressed to the editor at Southern Pines, N. C., and should reach him not later than Wednesday of the week preceding date of publication.

Departmental material should be sent to the proper departmental editor, at the address shown on their page, and as early as possible.

The Christian Sun Subscription Blank

Dr. Wm. T. Scott, Elon College, N. C.

Enclosed will be found $3.00 ($5.00) for which please send The Christian Sun for one (two) year(s) to:

Name ....

Address ....

[ ] New ....

[ ] Renewal Name of Church...............................

THE EDITOR'S MESSAGE

SOWING
For a Universal Harvest

Isaiah was one of those remarkable prophets who preached, as William L. Stidget would say, "Out of the Overflow." He seems to be like a fountain, inexhaustible. His insights are varied, penetrating, and enlightening. One never turns to Isaiah in vain for help.

His parents gave him a significant name, which meant "Jehovah saves," or "Jehovah is salvation." This was a great stimulus to faith, to the belief that God would save his people not only from political disaster, but from national wrongdoing; from evil of every kind. His was a message of faith undaunted.

How refreshing and timely are his words: "For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord God will cause righteousness and praise to spring forth before all the nations." (Is. 61:11).

A homely, every-day experience is given world-wide significance. The God of the garden is the God of the Nations. May we not very properly emphasize and publicise that same truth today?

The seed is god-given. Man can manufacture almost everything but seed. The seed is a tribute to its Creator, and the countless variety of seed is eloquent concerning the myriad facets of God's character.

Thank God for the seed and the soil. The invisible energy of the seed is capable of producing bewildering beauty and an incalculable harvest when the soil and climate conditions are favorable.

America has been blessed with good seed, good soil, and good weather. Were it not for the fact that so much of our fertility has been dissipated by unwise farming and so much of our manpower and acerage devoted to the production of a non-essential crop, America could banish starvation from the face of the earth. Production and distribution by modern methods can perform miracles. They remind one of the words of Jesus: "Greater things than these shall ye do." Indeed, we are doing greater things; but for what purpose? Is there any discernable connection between our sowing and international righteousness or praise? Surely there is some, although inadequate manifestation on the international scene of our providential sowing.

The Hebrews thought of themselves as God's chosen people. Compare Palestine and America and deduce your own conclusion. America, too, is God's chosen nation. Our unparalleled resources should remind us that "to whom much is given, much shall be required."

America is just learning by her technoligical advances, manifested in her missionary and governmental programs, to make praise and righteousness spring forth among all nations.

The Haverford Conference (referred to elsewhere in this issue) was right in its insistence that many of our current ills are the product of "man's failure to recognize his stewardship of God's creation and his responsibility to posterity. The waste of priceless human and natural resources are both the cause and the result of injustices to agricultural producers. An impairment of the heritage of future generations and a denial of the brotherhood relationship is of deep concern to all Christians."

One of the grand stories of American life is that of Johnny Appleseed, that queer fellow who tramped across the Western Reserve (now Ohio) with a sack of apple seed slung over his shoulder. Now natives and tourists bear glad testimony to the delectable fruit of his sowing.

Now, put alongside that provident character the story of Johnny Gospelseed, the missionary, the Bible colporteur. The eternal Word has been sown near and far, in season and out of season. Some of the precious seed have been and are being chocked by the weeds of Communism, but the law of the harvest is in God's keeping. We can thank God if we have had a part in the sowing of the seed of Christian Faith in distant lands. "Let us not be weary in well doing, for in due season we shall reap if we faint not."

CHRISTIANITY and AGRICULTURE

DISCUSSED AT HAVERFORD

A group of Christian leaders drawn from 15 farm states warned that America's agricultural policy must be grounded in basic moral values of justice, freedom and order and must not be achieved by the dictates of expediency.

The group of 60 churchmen including farm operators and officials of the National Grange, Farm Buereau Federation, Farmers Union and other agricultural organizations participated in a conference on the Church and Agricultural Policy at Haverford, Pa., June 14-16. The Haverford conference was called by the Department of the Church and Economic Life of the National Council of the Churches of Christ in the U. S. A.

"The Church recognizes that the sacrifices of freedom in an attempt to gain absolute security leads to moral decline," said the conference statement on agricultural policy. "But freedom is not license. In so interdependent and interrelated a society as ours, the license to do exactly as one pleases must be limited by regard for the rights of others. Thus the Church must seek such policies and practices in our agriculture as will assure a maximum of freedom to all."

On the subject of justice the statement declared that discrimination to any individuals while others are enjoying special privileges constitute situations with which no Christian can be at ease.

"Justice ever has been at the center of the Hebrew Christian tradition," the statement added. "Every system or program, the church insists, must be scrutinized in the light of conformity to basic justice."

Only where there is appeal to a just law can there be justice, the group asserted. "Moreover, concerned as it is for the welfare of all mankind, it is the Church's purpose that the products of agriculture be made available with a minimum of obstruction to their flow from producer to consumer."

These principles of justice, freedom and order, the statement made clear, are the minimal requirements which the Church insists upon for any arrangement and order of society. They must be included, they insisted, in any attempt to express the Christian ideal of love in human society.

Historically, the statement pointed out, the agricultural producer has often been at the mercy of other forces in our economy. In recent years he has turned successfully to government for assistance. Holding that it is essential that the agriculture producer be not penalized for the abundance of his production the group maintained that he should participate actively in the processes of marketing his products.

"From the churches' point of view the formation and development of voluntary associations for mutual aid and cooperative group action are earnestly to be encouraged," the statement declared.

"The conference is another support for the conviction that Christianity provides an ethic that can be a living force in policies that effect the day-by-day living of rural as well as other people," said John A. Baker, Washington representative of the National Farmers Union.

A similar view was expressed by Lloyd C. Halvorson, of Washington, economist of the National Grange. "Without an understanding of cause and effect, church people are unable to evaluate the moral and ethical implications of policy. Through this conference the churches can be a more powerful force to help people in all walks of life come to realize what our Christian goals and responsibilities are and to better understand which policy will enable our nation to best fulfill them."

It was noted that political capital has been made of the condition of disadvantaged agricultural workers in America.

"This unfortunate state in many instance," the statement said, "has resulted from an unformulated, but none the less real, agricultural policy. This has constituted a weapon in the hand of totalitarian forces. On the other hand, the freedom and opportunity which has characterized the experience of countless rural people in Amarica has provided a source of hope both here and abroad. Truly America's program for agriculture is fraught with world consequences."

The group attempted to clarify the insights and convictions church people should possess concerning agricultural policy.

"As a nationwide and worldwide fellowship the Church must sense with clarity the consequences of any and all policies," the statement said. "Especially is the Church concerned with matters of agricultural policy since that policy is inseparably related to basic material resources of man's life and the physical and social conditions under which abundant life may be achieved."

Church members, it was contended, have a three-fold responsibility towards agriculture:

1. To know the meaning of the Christian faith and its requirement to build the Christian community in and through agriculture;

2. To be informed of their relation to, and the importance of, agricultural policy in our nation and the world;

3. To exercise their influence in the application of the Christian faith to agricultural policy, as citizens, as neighbors, and as members of farm organizations and of churches.

SUMMER CONFERENCES SCHEDULED IN GERMANY AND SWITZERLAND.

A series of conferences dealing with important contemporary issues in the life of the church and world is being convened by the World Council of Churches during July and August.

At Bad Boll, Germany, the European Laymen's Conference will be in session from July 18-27.

The next four conferences are to be held at Rolle, near Geneva. The Commission of Twenty-Five, consisting of Christian thinkers from various realms of life and including Dr. Karl Barth, Dr. Emil Brunner, Bishop Lesslie Newbigin from India and Dr. Reinhold Niebuhr and Mr. Francis P. Miller from the U. S. A., meets there from July 20-30. They will prepare a report concerning the witness of the churches in and to the

(Continued on page 12.)

News of Elon College

PRESIDENT L. E. SMITH, Elon College, N. C.

PRESIDENT'S REPORT TO COMMITTEES MEETING TO DECIDE FUTURE PLANS FOR ELON COLLEGE.

At the annual meeting of the Board of Trustees of Elon College, May 28, a motion was passed requesting that the Executive Committee, the Finance Committee, the Building Committee, the Investment Committee, and the President's Home Committee representing the Board of Trustees of Elon College, and the Executive Committee of the foundation representing the Elon College Foundation meet during the month of June to consider the financial condition of Elon College and recommend to the board of trustees ways and means for improving the financial status of Elon College. It also requested that the Executive Committee of the Executive Board of the Southern Convention be requested to meet with the above committees, and the Executive Committee of the Elon College General Alumni Association and the Executive Committee of the Woman's Board of the Southern Convention were also invited to meet with the committees and participate in the discussion of the recommended plans for the future of the college. The above committees all being represented met at the college on June 28 at 2:00 p. m. An agenda was presented to the committees in session outlining three plans, either of which might be recommended to the Board of Trustees for action.

First, that an organization be formed of ourselves and within ourselves for the purpose of making an intensive and extended campaign to secure funds for the college.

Second, that a financial expert, one who had successful experience in conducting campaigns for colleges or similar causes be employed to direct the trustees, convention, and alumni in setting up an organization and directing the campaign.

Third, that a fund-raising agency with a reputable reputation in conducting campaigns for colleges be employed.

After considerable discussion, the ones present decided not to adopt any of the above plans but by motion recommended to the Board of Trustees of Elon College that additional assistance be given the president of the college, thus relieving him of certain local responsibilities and freeing him to conduct the campaign. This recommendation will be presented to the board of trustees at a called meeting sometime before September 20, with definite statements amplifying the recommendation and outlining plans by which it could be put into effect in interest of the college. Notices calling the meeting of the trustees will be mailed in a few days.

As a part of the agenda, the president submitted the following statement regarding the present status and future needs of the college:

The present financial condition of Elon College is reasonably sound. The present tendency, however, is downward. Indications are that the college will sustain a deficit in current operations for the year 1951-52. It would seem a part of wisdom and good business to make a determined effort to forestall any further deficits at the college and at the same time prepare for added equipment. In my judgement, the next year will be as good a time as any to launch an intensive campaign to complete the $2,000,000 fund now being raised by the college. To give you an idea of the accumulated resources of the college over the past 15 years, the following facts are pertinent:

I.—Income from endowment, invested funds, conference apportionments, and gifts outside of the Southern Convention:

1. $30,000 from endowment.
2. $23,950 from invested funds (faculty houses, $10,000; veteran's apartments, $12,000; building and loan, $1,500; stocks, $450.00).
3. $14,118.88 from the Southern Convention.
4. $2,000 from the Palmer Fund.
5. $1,000 from the Division of Christian Education, Congregational Christian Churches.
6. $25.00 from Immanuel Congregational Christian Church, Hartford; $100 from Center Church, Hartford; and $100 from the Church in the Highlands, White Plains, N. Y.

This makes a total income of $71,293.88 for the support of the college from sources off the campus.

For our information, we should be reminded that in 1931-32 the college received $7,500 total income from sources off the campus. ($4,750 from endowment, $1,000 from convention voted, and $1,800 in gifts, individual). I believe that in 1931-32 the convention operated on the budget system. No money went directly to institutions or boards other than from the convention treasury.

There will be a slight reduction in the above figures for the year 1951-52. Dormitories owned by the endowment funds will not be used to capacity. Income from certain investments will be slightly reduced. Income from the church, however, in all probability will be increased due to the Sustaining Fund.

Beginning the fall of 1950, the strictest economy possible has been employed in conducting the affairs of the college. By economizing, we have reduced the anticipated deficit, according to the business manager's figures, to only $1,500 as of May 1, 1951. The fiscal year of the college ends May 31. On June 1 we faced three months of regular salaries and operating costs. We were able to keep in balance for May and June. We shall be able to pay a part of July's expense, but we shall be faced with salaries and expenses for the month of August. This cost will be approximately $35,000, which means that provision must be made some way for this amount. The Sustaining Fund now amounts to $9,552.89. The expenses of the campaign must be paid out of this amount. Should the special committee vote the Sustaining Fund money to the college, we could have it this summer for operating costs. We shall continue to practice economy in the operation of the college, but unless we are able to enroll near 700 students, we shall be compelled to look to other sources for support for the college during the ensuring year.

II.—Prospective enrollment for 1951-52.

We do not now have the former students to return to the college in numbers comparable to the previous three years. Out of an average enrollment of 630 for 1950-51, we graduated 140 and will graduate at least 25 at the end of summer school. With failures, drop-outs, and transfers, it is hardly possible that we shall enroll more than 300 upper classmen. On

June 15 we had applications for approximately 150 freshmen for 1951-52. Since that date the applications have abruptly declined. Last year we enrolled 186 freshmen. We are hoping that certainly we shall have more than 200 freshmen for the ensuing year. Another feature that will affect income for 1951-52 is the excessive number of scholarships that we have been compelled to give to induce students to enroll in Elon College. Other schools are giving these awards, and Elon is compelled to go along.

It seems that we are caught between "the upper and the nether millstone." The federal government is drafting students for national defense. The state schools have reduced their total charges to such an extent that they are not only attracting students that should come to Elon College, but are taking some from our campus. It seems unfair that we should be taxed for money to be applied against our own interest and against our progress, but such is the case.

I am submitting an agenda for your consideration which I trust will be considered in earnestness and sincerity with the interest of the college always uppermost in our minds and hearts.

$17,000 IN SCHOLARSHIPS—AND NO TAKERS.

Up to July 10, 1951, fewer than 25 churches had reached their goals for the Sustaining Fund and thus qualified for the Honor Roll. Each of these churches is entitled to a $100 scholarship at Elon College for the session of 1951-52, provided the recipient meets the necessary qualifications and enrolls prior to September 1, 1951.

If all of the churches on the Honor Roll take advantage of this scholarship offer, this would still leave available a total of 170 scholarships "unclaimed." The total amount of these "unclaimed" scholarships is $17,000. No matter how large or how small an enrollment a church may have, it is still entitled to a $100 scholarship if and when it meets the Sustaining Fund goal of not less than $1.00 per member. Several churches now on the Roll of Honor have met their goals which, in their case, have been considerably less than $100 per church. Nevertheless, a scholarship has been awarded to each of these churches, regardless of the total amount raised for the Sustaining Fund. To receive a scholarship, the church has only to raise a minimum of not less than $1.00 for each member on its rolls as listed in the last Southern Convention annual.

The purpose of this notice is to remind all of our churches that $17,000 is literally being "lost by default." In other words, there are no takers for the scholarships offered to 170 of the churches in the Southern Convention—an astonishing situation.

If your church has not yet reached its goal for the Sustaining Fund, will you not see that it does so without delay? The time is short. The deadline is September 1, next.

Surely there is some person in your church who wishes a college education and could use the value of a Sustaining Fund scholarship to great advantage.

W. M. B.

APPORTIONMENT GIVING.

These weekly reports through the CHRISTIAN SUN may appear to be a bit insignificant in comparison with the total annual budget required for the conduct of Elon College. These weekly reports are small, but when you add them together for a twelve-month period they do not appear insignificant nor are these single contributions insignificant so far as the college is concerned. For instance, the $163.88 received today will pay one-half of a minimum monthly salary for an assistant professor. Money counts at Elon College, particularly at this time when money is scarce and difficult to secure.

Previously reported		$5,266.88
June 22 to June 29, 1951.		
Eastern Va. Conference:		
Dendron S. S.	$ 1.80	
Wakefield S. S.	9.86	
N. C. & Va. Conference:		
New Lebanon S. S.	$ 12.50	
Western N. C. Conference:		
Union Grove	$ 20.00	
Valley Va. Conference:		
Dry Run	$ 1.41	
Winchester S. S.	8.34	
		53.91
July 1 to July 5, 1951.		
Eastern Va. Conference:		
Franklin	$122.50	
Spring Hill S. S.	3.67	
Waverly S. S.	26.80	
N. C. & Va. Conference:		
Pleasant Grove	$ 10.91	
		163.88
Total		$ 217.79
Grand Total		$5,484.67

C. E. CONVENTION.

(Continued from page 2.)

tian Endeavor Movement with headquarters in Columbus, Ohio.

Dr. Daniel A. Poling, president of the World's Christian Endeavor Union; Dr. Ernest R. Bryan, president of International Society of Christian Endeavor, and Dr. Billy Graham, well-known evangelist, will be among the outstanding speakers. Others will include Dr. Frank F. Warren, president of Whitworth College, Spokane, Washington; Bishop William J. Walls of the African Methodist Episcopal Zion Church; Dr. Norman W. Paullin, pastor of Baptist Temple, Philadelphia, Pennsylvania; Rev. and Mrs. Ezekiel Albert of India; Dr. Jacob Prins, Minister of Evangelism, Reformed Church in America, and Dr. Elmer Becker, president, Huntington College, Huntington Indiana.

A program from the convention will be broadcast over the network of the Columbia Broadcasting System Sunday, July 15, at 10:30 a. m. (E. D. T.).

Many conferences will be held at the convention when the theme will be "Build With Christ." Banquets, musicals, tours, a parade, and other features have been scheduled for the Christian Endeavor youth.

DEATH CLAIMS MISSIONARY.

The American Board has just received a cable announcing the death on June 30 of Edgar Martin Flint, 66-year old American Congregational Christian educator in Madura, South India, where he has been Professor of Chemistry in American College for over 35 years. Although Mr. Flint died suddenly he has been suffering from a heart difficulty and was preparing to return to America for retirement.

American College, Madura, became co-educational in 1932. It has a student body and faculty, made up of Christians, Hindus and Mohammedans, working harmoniously together to train leaders for the new India in a Christian atmosphere.

"Edgar Martin Flint was a strong man with a genuine religious outlook on life and a tower of strength in the American College and in the Christian movement in Madura. He was a good teacher and generations of Indian students have profited by his instruction," says Rev. Raymond A. Dudley, India Secretary of the American Board, in announcing Professor Flint's death.

Christian Missions

At Home and Abroad

MR. MUELLER REPORTS ON WORK IN INDIA.

Ahmednager, W. India
June 16, 1951.

Dear Partners in Christ's work:

We write this letter while on vacation in our lovely "hill station" at Kodaikanal, and what a wonderful blessing it has been to be able to flee from the worst of the heat to this beautiful spot 7,000 feet high, and to flee for a time from the presure of work that has been on us since Christmas. For the last few months we had been putting in twelve hours a day seven days a week most of the time, so you can imagine how pleasant it was to come up here for a while.

The work is increasingly rewarding as we learn more and more how to work and what to expect. You will be happy to know that the walls of the Shingva Church are now complete, and I am trying to get enough money to put on the roof. As soon as it is completed, we will have a gala dedication, and I will take a picture of it and send you. Truly this is an answer to prayer.

One of our most interesting projects this year occurred just before we came on vacation. In fact, it was the reason why we took our vacation a month late this year. Four years ago a bad flood washed away the whole village of Karazgao. The villagers secured from the government a new site on slightly higher ground, and most of them had by this spring completed their new houses. However, among our Christian group in that village two widows with small children remained, who, even though they had each been promised subsidies from the government, still could not rebuild. We felt it was a good opportunity for Christian service, and so, with the help of Rev. Jim Smucker, our mission youth worker, we arranged a work camp in that village. Our plan was to bring a group of our high school students as the unskilled laborers, and I made arrangements with four masons and two carpenters to work at half wages and tell us all what to do. The two widows did the cooking. Since this was the hottest time of the year, we planned to work from 5:00 a. m. to 11:00 a. m., then eat, swim, and rest, and have Bible study with the boys, beginning work on the houses again at 4:30 p. m. We also planned evening meetings with the local Christians, preaching among the non-Christians, and lantern slides.

As usually happens in India, very little went according to plan. I had arranged through the village headman to have all the materials we needed on the spot before we arrived, or so I thought. But when we arrived, there were no bricks, no lime, no masons, and no lumber. We had lots of laborers but no bosses, and carpenters but no wood. I spent the first two days racing from place to place getting bricks and lime on the way, and conscripting masons. In the meantime, Jim and the boys were digging the foundation. Then after two days of work the masons ran off the job again, and I had to scour around and find three more. As if this were not enough, the village non-Christians, who were in positions of authority in the local housing society through which we were forced to get our materials, kept going back on their word. We would arrange one evening for a man and two bullocks to work on the mortar mixer at 6 a. m. the next morning. But the next day he would send his bullocks to his fields to plow and we would have to have another battle before he would bring them to our work at noon. We were lied to and deceived at almost every possible point. One of the non-Christians was commiserating with me about how badly his people had treated us. I told him that only proved to me that his people were badly in need of religion.

Most of the time we were too dead tired at night to have the evening meetings which we had planned. We did preach and witness one night, and showed pictures one night, but that was all. We only finished one of the houses before we had to leave, and I had to hire labor to finish the other. Nevertheless, I think that experiment was a success, and a step in the right direction. In the first place it was very good for the boys. Traditionally Indian students do no manual labor. They feel it is beneath them, and that they will lose prestige. But these boys worked right along with us, and enjoyed it. Secondly, it was a real witness to both the local Christians and the non-Christians. In this country it is almost unthinkable for anybody to help anyone else. Even the kind of neighborly exchange of help that you find in Amercan rural areas is almost unheard of here. To have a couple of "sahibs" and a group of students come into a village and work at hard manual labor just dumbfounded the villagers. Thirdly, it gave us a good personal face-to-face contact with the non-Christians in our business dealings which was much more natural than just coming in to preach and going away again. It had several good opportunities to witness to Christ in a natural way during the course of my many arguments with the village headman about bricks or wood. And fourthly, of course, the widows now have nice houses to live in, whereas they were in little huts made of grass and twiggs.

The boys are very anxious to have another project, and our local Rahauri Church also wants to have one now. I think we also learned a good deal about how not to go about it. Next time we will choose a project which will take less time, which will not be dependent on materials or help from other people, and which can be left uncompleted if necessary without losing the value of the work. We want more time for the evangelistic and Bible study parts of the program.

Now we go back to Rahuri to two retreats for our pastors and teachers, and a short tour with our women's worker, Miss Powar, almost before we get our breath. However, God has been very good to us in giving us this grand vacation and in continuing our good health. We go back refreshed in body and spirit for the last lap of our first term. It won't be long before we will be seeing you again and building those friendships which we really didn't have time to build while we were there. Within a year from now we will be seing you, I feel sure.

May God bless you all and keep you close to himself. May you know his joy and his peace as you continue to give yourself to him in obedience and to his other children in love. Now is the time for real discipleship.

(Continued on page 10.)

Note: Mr. and Mrs. Mueller are projects of our Reidsville Church.

Church Women at Work

With Emphasis on Missions

Mrs. F. C. Lester, *Editor*

840 Sunset Avenue, Asheboro, N. C.

PLAN NOW FOR NEXT FALL.

In last week's issue we reminded you of the importance of buying your literature for next year's work now. This is important for two reasons: Miss Coghill is in the literature business these days and it will be easier for her to do the odering all at one time, and by securing your literature now you will have time for your program committee to look it over carefully and plan wisely for your group.

Besides purchasing literature, there are other things you need to do now in your society. It is well to select the officers ahead of time, so that they can begin planning during the summer months and be ready to go right to work come October 1.

If your new program committee is able to work far in advance, the year books can be ready for distribution at your September meeting so the new year's work starts off well, rather than being a month behind. If you are not able to have your own year books printed or mimeographed, copies of the Convention year book for use in local societies may be secured at twenty cents each from the Convention Office, Elon College, N. C.

Take a long and critical look at your local society and see if it could be improved. Maybe you have two societies in your church which could be combined into one functioning unit; maybe you have been meeting as one group when you need to divide into circles for maximum benefit to all; maybe you run your meetings haphazardly and need a constitution to go by; maybe there are some offices now out of date according to the present Convention, and other offices which you need to have; maybe there are women in your church who do not belong to your women's group and who need to be reached. Now is the time to plan so that your society will be bigger and better come fall.

* * * * *

NEWPORT NEWS DOES FINE WORK.

The Woman's Auxiliary of the Newport News Church has had a very active and successful year under the leadership of Mrs. G. G. Givens, president. Officers were installed by our minister's wife, Mrs. A. L. Granger, Jr., at our September meeting.

Sixteen members attended the Eastern Virginia Woman's Conference on October 3 at the Suffolk Church. We cooperated with other churches in Newport News in observance of World Community Day by taking yarn and knitted woolen clothing to be sent to Korea.

On Sunday morning, November 5, the Auxiliary had charge of the regular worship service in their annual Thank Offering program.

We were fortunate to have Miss Margaret Blemker review this year's foreign mission study book, "Assignment: Near East," by James Batal. We invited women of the neighboring churches to attend, and enjoyed a fellowship hour following the review.

A Sunday evening chapel service presented December 10 by seven members, using the theme "Kingdom of Our Lord," was most inspiring.

We celebrated our 13th birthday with a lovely party on February 21. Members, with their husbands as guests, sat at 12 tables decorated to represent the months of the year. Over 100 people attended.

During the observance of the 50th anniversary of our church, the Auxiliary sponsored the reception for members and friends.

Each of our circles has chosen a friendly service project, making special gifts to Franklinton College, to Patrick Henry Hospital (local hospital for the aged), and to migrants.

We are looking forward to meeting all requirements of an Honor Society.

We are very proud to have our own Mrs. W. B. Williams for the new president of the Southern Convention women, and pledge her our loyal support and prayers.

Mrs. C. L. Pope,
Secretary.

* * * * *

REPORT FROM ANTIOCH.

The secretary of the Women's Mission-Aid Society of Antioch Church near Harrisonburg in the Valley of Virginia Conference sends us information concerning her group.

The Valley Woman's Conference meets in July, rather than in the fall as the other two Conferences do, so the new year for the local socities is beginning there shortly. Officers for the new year for Antioch Society are: President, Mrs. A. W. Andes, Box 12, Park View, Harrisonburg, Va.; Vice-President, Mrs. Wade Wood, Route 2, Harrisonburg, Va.; Secretary, Mrs. B. F. Frank, Box 85A, Park View, Harrisonburg, Va.; Treasurer, Mrs. E. Floyd Showalter, Route 2, Linville, Va.

The Women's Mission-Aid Society entertained the cradle roll group of Antioch Church on Saturday afternoon, June 16, at the home of Mr. and Mrs. E. F. Showalter.

Games and songs were enjoyed on the spacious lawn. Ice cream, cookies, and tea were served to all. There were fourteen children and fifteen grown people present. The group plans to make a Cradle Rool Party an annual affair.

An offering was taken which paid the Cradle Roll apportionment in full.

FINANCIAL REPORT—WOMAN'S MISSION BOARD—NORTH CAROLINA CONFERENCE.

Third Quarter, ending June 15, 1951.

RECEIPTS.

Women's Societies.

Albemarle	$ 35.00
Apple's Chapel	16.25
Auburn	3.10
Belews Creek	6.25
Berea	20.00
Bethel	12.00
Beulah	6.00
Burlington	234.50
Chapel Hill	25.00
Church of Wide Fellowship	35.00
Concord	6.25
Durham	74.43
Elon College	107.41
Erskine Memorial	75.00
Fuller's Chapel	10.00
Greensboro:	
First Church	242.94
Palm Street	30.00
Hank's Chapel	54.00
Happy Home	20.00
Haw River	8.75
Henderson	36.50
High Point	7.56
Hine's Chapel	6.00
Hopedale	18.00
Ingram, Virginia	16.25
Liberty, N. C.	15.00
Liberty, Vance	50.00
Mount Auburn	31.90
Mount Bethel	5.00
Mount Zion	10.00
New Hope	9.00

(Continued on page 11.)

FOR THE CHILDREN

Mrs. R. L. House, *Editor, Southern Pines, N. C.*

Dear Young Friends:

I try not to write too often about personal things but ever so often something happens to our family that I think is worth sharing with friends everywhere. Last Sunday our family had another such experience. First of all Dr. N. G. Newman of Virginia came to spend the weekend with us. Dr. Newman was the first pastor of my home church when it was founded 50 years ago. He has been a friend of my family since those days and he assisted at my wedding. He is a rare person who has grown older in years but stays young in spirit and outlook. If you know him, you know how interesting his recounting of bygone-days can be! Then the Rev. Richard L. Jackson came to speak and to show his color slides that he took in China. He is our neighbor, living at nearby Chapel Hill. When we lived in Richmond he was at Waverly so it was good to be with him. But—that was not all—he brought his parents, Mr. and Mrs. J. B. Jackson from Columbus, Ohio, with him. They have come South for a visit and we were happy to extend hospitality in return for theirs shown us a number of years ago. Everyone in our family enjoyed preparing for and having our guests.

Thirty years ago and more, people visited more than they do today. It was not unusual for a whole family to go and spend a week or more with another family. Homes were large, and there was ample room (the little folk could sleep on pallets on the floor!) Today homes are small and efficient but do not provide much room for extended visiting. It is a pity! Boys and Girls, you will learn from others who come into your home, you will learn if you go into the homes of others. Christian families should encourage visiting, not only among themselves but among those who need love and help. It is a grand experience. J. J. H.

LEARNING BY DOING.

By M. Louise C. Hastings.

Issued by the National Kindergarten Association.

"Mother, I want to go to the store and buy something—just as Mary goes to the store," said Geraldine suddenly.

"But, Jerry, you can't have any more candy today," her mother replied.

"I don't mean candy. I want to buy some tea and some butter." Geraldine looked up hopefully.

Her mother, however, merely gazed at her with a blank expression and said, "I don't need any tea or butter, and if I did, you couldn't buy them. When you get older maybe I'll send you to the store to do my marketing, but not while you are only seven. Wait until you're twice as old."

There is another little girl about Geraldine's age who lives next door to her. Every morning during the summer she goes to market with her mother. She likes to push the cart around as Mother selects the foods she wishes to buy. Betty has bright eyes; she notices the prices of the canned goods, the meats and the cheeses. She watches the vegetable man weigh things, and she listens when Mother asks the price of bananas and other fruit.

One day her mother said, "Here is fifteen cents, Betty. I'll stay in the car while you go into the store and buy some bananas. Get good ones."

"But fifteen cents won't buy many bananas," little seven-year-old Betty replied.

Her mother smiled. "So you know what bananas cost. Well, you can get two or three, depending on the size."

Betty's face was aglow. "And I'll examine them, to be sure they are not soft in places," she called back as she left the car.

The only way to learn how to do anything is to do it, and there is no reason why young children should not be encouraged to shop now and then. When an alert child goes shopping with her mother, she takes in more than most persons realize. Sometimes a mother will explain one or two things about buying. If encouraged, a child will ask questions and listen carefully to the answers. However, if the mother pays no attention to the child's questions and does not answer them constructively, the child is apt to lose interest.

We know a family who met with reverses. They were obliged to sell their handsome house and buy a chicken farm. There are ten children—ranging from the oldest of fifteen to the baby, not quite two years old. Their mother is one of the best mothers I have ever known. She seldom raises her voice. There is almost no squabbling among the children. It is as serene a household now in the rambling old farmhouse as it was in the big, sumptuous house in which they were born.

The mother, with the children's help, runs the farm. The father works outside but often helps when at home. There are three thousand chicks, and the older children all have their regular houses of chickens to feed and care for—under Mother's direction and that of *the chicken book* which she follows faithfully. A year ago none of the family knew anything about chickens except that they were good to eat. They are learning by doing, with good results.

Peter Stone learned the same way.

"No, I don't want to go to Grandmother's today," said Peter. "I want to make some cookies."

"But, Peter, you have never made cookies," objected his mother.

"I know how," replied Peter, and he took up the cookbook.

"Do you wish any help?" asked his mother hesitatingly.

"No thank you," was Peter's reply. "I've watched you."

So this mother turned over the kitchen to her ten-year-old son. He chose a receipe, made sixty molasses cookies and, later, presented most of them to his grandmother. Never before did cookies taste so good.

MR. MUELLER REPORTS.

(Continued from page 8.)

The world has rarely been as bewildered as it is now. It longs for what only we Christians can bring it, the gospel of Peace. In a world stark cold with fear men will flock to the warmth of an honest love. Now is no time for us to be fearful and timid. This is our opportunity. Pray for us, and will pray for you. May the love of Christ, who first loved us, burn within our hearts, and may we radiate it to all whom we meet, our neighbors, our friends; yes, and our enemies. May the Lord forgive our weakness, and clothe us with his power.

Robt. C. H. Mueller.

Youth at Work in the Church

MAX VESTAL, Box 792, Elon College, N. C.
MISS ANN TRUITT, *Associate*

MOON-ELON.

The Southern Convention has received a gracious gift from Mrs. W. W. Sellars of Burlington. She has given us a tract of land with a pond, swimming pool, and buildings. Befor too long you will be going there for your summer camps. At last we can have a place of our very own! There is, however, much work to be done. This is where you can help. Baxter Twiddy, past president of the Southern Convention Youth Followship and a student ot Chicago Theological Seminary, is in charge of the work.

If you want to make our camp one of the very best, you may come and work for a day or two. There will be no pay for the work—except the pleasure of giving to your friends a beautiful camp for the years to come. What could you do? There is underbrush to be cleared away, paint to be spread, buildings to be built, and many other useful tasks. Maybe your group would like to come for a day or two. If your group can't come, then come yourself. Be sure to bring sheets, pillows, toilet articles, etc. Room and board will be furnished.

The working dates are from July 16-28. *It is very important that you write* C. Baxter Twiddy, Box 642, Elon College, N. C. before coming.

The swimming pool is in operation, so you will be able to swim after work.

* * * * *

VIRGINIA CAMPS.

The Valley camp at Powell Fort will be held July 16-23. It is important that you get ready to go at once.

The Junior High Young People in Eastern Virginia have a treat to look forward to. Their camp will be August 26-31, with Rev. A. Lanson Granger as dean.

Your Registration for either of these camps should be sent to Pattie Lee Coghill, Elon College, N. C.

* * * * *

RELAX WITH MAX.

Come to visit the camp here at Elon today. About 100 girls and only 20 boys. Bet you'll come next year!

Any of you who would like the Caravan, consisting of John Graves, Timothy Chang, and Bill Tolley, to visit your church please contact Pattie Lee Coghill at once.

* * *

I was driving for Pattie Lee and Ruth the other day. They were seated in the back seat. After while Pattie Lee said to Ruth, "You watch the road awhile. I'm tuckered out."

* * *

They tell me they're really having a wonderful time at camp. Of course there have been coke bottles rolling down West Dorm halls, sore toes, and little sleep, but they've really had a swell time. The sleep they get from 1-6 a. m. is very fine, they say.

* * *

When poet Robert Frost was asked what most influenced his life, he said: "When I was 12 I worked in a little shoeshop and all summer I carried nails in my mouth. I owe everything to the fact that I neither swallowed nor inhaled."

* * *

The camp at Elon has been enriched by the presence of the Vore family, Rev and Mrs. Duane Vore and their sons, David Allen, and Stephen, and their little daughter, Sherrill Lynn.

* * *

There were a couple of fine rallies on June 24, at Mt. Gilead and in the Valley. I would like to know more about these rallies, but no one sends in a report.

CHURCH WOMEN AT WORK.

(Continued from page 9.)

New Lebanon	16.00	
Oak Level	12.50	
Pleasant Grove, Va.	7.50	
Pleasant Hill	10.00	
Pleasant Ridge (G)	30.00	
Pleasant Ridge (R)	20.00	
Raleigh	50.00	
Ramseur	8.00	
Sanford	10.00	
Shallow Well	25.00	
Smithwood	2.50	
Spoon's Chapel	6.25	
Turner's Chapel	10.00	
Union Grove	7.50	
Union, N. C.	30.00	
Union, Virginia	20.00	
Wake Chapel	27.00	
Winston-Salem	12.50	
		$1,531.84
Young People.		
Durham		16.16
Junior Societies.		
Apple's Chapel	$ 9.59	
Burlington	6.46	
Durham	12.59	
Greensboro, First	8.99	
Ingram, Virginia	2.40	
		40.03
Cradle Roll.		
Apple's Chapel	$ 4.09	
Durham	10.88	
Greensboro, First	13.23	
		28.20
Rally Offerings.		
Burlington and Greensboro	$ 39.98	
Raleigh & Henderson	34.73	
		74.71
Total Receipts		$1,690.94

DISBURSEMENTS.

UCCW — May Fellowship Programs	$ 3.50	
UCCW — May Fellowship Offering	2.00	
Rally Day Programs	8.17	
Speakers for Rallies	40.00	
N. C. Council of Church Women	35.00	
		88.67
Mrs W. V. Leathers, Treasurer, Woman's Mission Board, For:		
Life Memberships	$ 150.00	
Memorial	10.00	
Franklinton Center	85.95	
Thank Offering	10.28	
Mr. and Mrs. Chiu		
Cent-A-Meal Offering	2.25	
Hsien Bao	30.00	
To educate a child in India	10.00	
Mission — General Fund	1,303.79	
		1,602.27
Total Disbursements		$1,690.94

WOMAN'S BOARD OF THE EASTERN VIRGINIA CONFERENCE.

Quarter ending June 30, 1951.

Balance on hand last report		$ 165.15

RECEIPTS.

Offering, Waverly District Meeting		13.05
Women's Socities. (On Apportionment).		
Antioch	$ 13.85	
Berea (Nansemond)	20.00	
Bethlehem	48.00	
Cypress Chapel	25.00	
Cypress Chapel (Agnes Brittle Circle)	10.00	
Dendron	10.00	
Eure	13.50	
Franklin	75.00	
Holland	45.00	
Holy Neck	37.50	
Hopewell	5.60	
Isle of Wight	20.00	
Liberty Spring	50.00	
Mt. Carmel	5.35	
Mt. Zion	7.50	
Newport News	30.00	
Norfolk:		
Bay View	19.00	
Christian Temple	87.50	

(Continued on page 13.)

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

LIVING TOGETHER IN THE NEIGHBORHOOD.

Lesson IV—July 22, 1951.

Memory Selection: *Verily I say unto you, inasmuch as ye did it unto one of these my brethren, even the least, ye did it unto me.* Matthew 25:40.

Lesson: Romans 12:9-21; 13:8-10.

Devotional Reading: James 1:19-27.

Living Together in the Neighborhood.

Most of us live among neighbors. This is true, of course, in towns and cities, where houses and lawns and gardens adjoin one another, where no matter in which direction we look, we see the houses and homes of others, see them, hear them, deal with them. Many live in apartments where the contacts with others is even more close, and hence often more irritating. Even those who live in the rural sections or in small towns where there is plenty of room, have neighbors, live in a neighborhood in which they live with others, come in contact with others, deal with others. Whether we like it or not, we live together in neighborhoods. And of course, we live together as families. Contacts are intimate there, and relationships often become irritating. We start this lesson, then with the simple statement that we live together, that we are neighbors to our fellow-men that we are all bound in the bundle of life together. A few folks can go off somewhere and live as hermits, but most of us, of necessity, have to live with others, have to deal with others.

Learning to Live Together in the Neighborhood.

We have to live together in the neighborhood. We will do well to learn how to live together successfully in the neighborhood. Indeed one of the most important lessons in the "school of life" to be learned is to learn how to live together in our social relationships. It is not only desirable because of the peace and joy which it brings into the hearts and homes of the people, but it is absolutely necessary if social life is to be safe and sound. There is much of weal and woe bound in the fact that we have to live together. Some folks never learn how to get along with others, how to live with others. As a result there is suspicion, hard-feelings, ill-will, often physical violence, law-suits, fighting, jealousy, revenge and a great host of evils as the fruitage of this spirit. There are others who have learned the fine art of living together. The frictions of life are there, but they are eased by the spirit of forbearance big-heartedness, cooperation, understanding, the willingness to forgive and to forget, the spirit of humility and the grace of Christ Jesus. There are homes and neighborhoods which are little colonies of heaven because of the fine spirit which characterizes the relationships in these areas of social life.

Some Principles or Laws of Successful Living Together.

1. The Golden Rule. With his usual spiritual genius, Jesus summed up all the rules or principles of successful social living, of living togther in what we call "The Golden Rule." "All things therefore whatsoever ye would that men should do unto you, do you even likewise unto them." In other words, put yourself in the other man's place and then treat him as you would have him treat you if you were in his place. That is more than a counsel of perfection—that is a very practical rule of action.

2. Paul's "Royal Law of Love." Not so much in definite texts—although several such texts could be cited—but as a general principle, Paul suggests that love is the secret of successful living together. The Scripture lesson as printed in the quarterlies under date of today's lesson are a kind of summary of the principles or rules of *social*, and *civic* duties, or privileges. The attitudes and actions therein enjoined are simply the operation of the spirit of love in the heart. "Love" says Paul. "Don't show your stupidity by being jealous, by envying the Jonesses, by hating. Rejoice with your neighbor in his joys and successes and sympathize with him in his sorrows and failures. Give him credit for being sincere and well-intentioned. Do not avenge the wrong he has done you—that is God's responsibility. Forget the class and the color line. Avoid pride, return good for evil, be kind. Insofar as it is at all possible live at peace with all men." Here in substances is Paul's application of the law of love to the practical relationships of live.

For love is the fulfilling of the law. All the laws in the Ten Commandments concerning a man's relationships with his fellowmen are summed up in the law of love. Do not steal, do not lie, do not commit adultery, do not kill, do not covet—are fulfilled in the law of love. If men lived by the law of love we would not have to have so many other laws. And earth would become increasingly nearer unto the Kingdom of God.

Based on "International Sunday School Lessons;" copyrighted 1951 by Division of Christian Education, National Council of the Churches in the U. S. A.

SUMMER CONFERENCES SCHEDULED.

(Continued from page 5.)

world and will deal concretely with the specific challenges to the churches which come from the vast bodies of men which stand against or outside the Christian Churches.

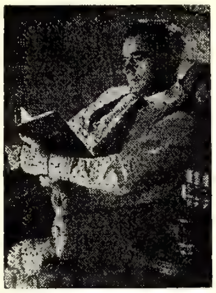
From July 30-August 1, the Executive Committee of the Commission of the Churches on International Affairs will review the work of the Commission during the past year as well as future plans, including the churches' responsibilities for aiding refugees in Europe, the Near East and Korea, and for assuring human rights and religious liberties through the United Nations.

From August 1-3, the Executive Committee of the World Council meets to prepare the ground for the work of the Central Committee.

The largest participation since the Amsterdam Assembly, some 120 members and consultants, is expected for the Central Committee's meeting from August 4-11. The principal themes on the agenda are: 1. The missionary and ecumenical calling of the church; 2. The responsibility of the churches and the World Council of Churches in time of tension. Other subjects for discussion include preparation for the Committee's 1952 meeting which, it is to be proposed, should be held in India, and for the second world assembly, (Evanston, Illinois) now proposed for 1954.

At Clarens, near Lausanne, the Faith and Order Commission meets from August 13-18 to make final preparations for the third world conference on Faith and Order at Lund, Sweden, in 1952.

Have You Read ?



INTERPRETING THE PRESS THROUGH CHURCH AND RADIO. Roland E. Wolseley. Muhlenberg Press, 1228 Spruce St., Philadelphia, Pa. $3.75.

The author is professor in the School of Journalism, Syracuse University. He has served as conslutant to many large church groups and as contributor to many of our best magazines. Although he has served as city editor and managing editor of the Evanston (Ill.) News Index, he has had a particular interest in religious journalism. During that period he served as advisor on printing and publicity for the First Methodist Church of Evanston, and helped the church prepare and publish its own Press Chairman's Manuel.

The author insists on "Organizing for Interpretation." He reminds his readers that "It is not enough to conceive of church public relations as the buying of advertising space or time, as printing a bulletin or parish paper, or as sending news stories to newspapers and radio stations. The church must do each of these, to be sure, but it can and should do still more, through planning. . . . The word *program* implies a planned, systematic approach. A plan or program is needed if the church is to have improved publich relations. What the plan might be and how it can be implemented are our main concerns."

In part a record of what has been and is being done in the field, and in part a manual for more effective church journalism and radio vork, this book breaks down the job of interpreting the church to the public into its smallest facets. The author gives specific directions for preparing many types of material and for correcting certain prevalining faults.

PUBLIC RELATIONS FOR CHURCHES. Stanley T. Stuber. Doubleday & Company, Inc., Garden City, N. Y. $3.00.

Stanley T. Stuber is a minister who, through study and experience, has achieved proficiency in the field of journalism. He has been a keen observer of churches and church practices. Now he offers his mature judgement on the mechanics and content of church publicity.

This book is up-to-date in its approach to the problems of public relations. It tells how the modern church program should be publicised. The old stereotyped illustrations and hackneyed expressions current in such books a few years ago are conspicicuous by their absence.

A study of this book will do two things for the average minister. It will amplify and intensify his knowledge of publicity media.

For instance, here are some of the many phases of church publicity which are treated interestingly and helpfully: appearance of the church and grounds, indoor and outdoor bulletin boards, attractive bulletins, mailing lists, exhibits, special events, news releases, pungent letters, the duplicating machine, and radio technique. There is a final Reference Section and Bibliography.

The author urges us to use what is already available. Then he goes on to say: "The trouble with most of us is that we take for granted public relations 'tools' and therefore fail to use them for the propagation of the Christian Faith. Among these tools, are such items as the human voice, legs, ordinary pen, paper, and stamps; an automobile, the telephone, a typewriter, the local newspaper, radio, and television. Just about every church has these public relation 'tools' handy. They are available. The trouble is that we do not use them in any orderly, planned manner."

THE STRUGGLE OF THE SOUL. Lewis Joseph Sherrill. The MacMillan Company. $2.50.

The author of this book is in the front ranks of American Religious educators. He was educated at Austin College, Louisville Presbyterian Seminary, and Yale University. He served on the faculty of the Louisville Seminary from 1925 to 1950, and in 1930 he became the Dean. He is author of *The Rise of Christian Education* and *The Opening Door of Childhood.* His outstanding work as a Christian educator brought him to the attention of Union Seminary in New York City, where he now serves as a member of that distinguished faculty.

The present volume brings the theological professor into the home and the study. Here is the mature thought of an eminent Protestant leader, designed to help the average minister, teacher, or parent.

The Struggle of the Soul skilfully traces the religious development of the individual through the crises of life from infancy to old age. The guiding thread throughout the whole book is the dynamic self as it encounters God at the various stages of human faith or, on the other hand, by thinking back in a self-protecting compromise, or even in full rejection. Persons of any age can gain from this book a clearer insight into their own personalities and a better understanding of the influences that can inhibit and those that can expand the meaning of life.

One of the important emphases of the book is this: "The kind individuation which the child can achieve is governed to a large degree by what may be called parental adequacy." The philosophies of maturity are set forth in bold and striking outline. The final chapter, "Into Thy Hands," calls for a sane and progressive simplication and purification of life. Neither the young nor the old will read the book without profit.

CHURCH WOMEN AT WORK.

(Continued from page 11.)

First, Norfolk	15.00	
Little Creek	6.25	
Rosemont	30.00	
Second, Norfolk	20.00	
Oak Grove	9.60	
Oakland	18.75	
Portsmouth:		
Elm Avenue	15.00	
First, Portsmouth	25.00	
Shelton Memorial	7.00	
Richmond, First	15.00	
South Norfolk	30.00	
Spring Hill (For March 30th)	2.75	
Spring Hill	2.75	
Suffolk	162.50	
Suffolk, Staley Society	45.10	
Sunbury	25.00	
Union (Souhtampton)	16.25	
Wakefield	9.10	
Waverly	13.75	
Windsor	15.00	
		1,006.60

Young People.

Berea (Nansemond)	$ 12.50
Bethlehem	40.00
Burton's Grove	8.00
Cypress Chapel	25.00
Dendron	5.00
Eure	4.50
Franklin	9.00
Holland	4.00
Holy Neck	10.00
Liberty Spring	15.00

(Continued on page 15.)

The Orphanage

J. G. Truitt, *Superintendent*

Dear Friends:

When one takes off with two automobiles filled with children and gives a program in three churches on a hot, summer Sunday one has done a day's work. The three churches in this case were Pope's Chapel, Good Hope, and Youngsville, each of them served by one of our most loyal and faithful pastors, the Rev. E. M. Carter.

I had never been in these churches before. At Pope's Chapel we found a large and appreciative congregation. The children gave their program, and I explained something of of $82.54 was given. A bountiful the work being done by the Orphanage. The pastor asked the congregation for a freewill offering. The sum picnic dinner was furnished by the members of the congregation. The children and all of us had a good time eating and visiting together.

At three o'clock in the afternoon we gave the same program and address to a most appreciative congregation at Good Hope Church. Here, too, we found an historic church, and a people carrying on the fine traditions of other years. As at Pope's Chapel I enjoyed meeting so many who seemed quite interested in all phases of our church work. The freewill offering amounted to $42.46.

From there we went to Youngsville and parked in the shade at that beautiful newly renovated and decorated church. Here one of the ladies carried us in to nearby Wake Forest to treat all to refreshments in an air conditioned drug store. This we enjoyed very much for it was one of our very hottest Sundays. The children attracted such favorable notice the drug store would not accept any pay from our hospitable friend. Back to the Youngsville Church and a lovely supper on the lawn. Then the program again and back home. The Youngsville church rounded out the day with an offering amounting to $53.76. Mrs. Truitt and I were quite tired but we know the needs and are willing to do our best to meet them. Your help and the help of all our churches is greatly appreciated.

John G. Truitt,
Superintendent.

Donated Commodities for the Week.

Miss Celeste Penny, Raleigh, N. C.: New Testament and copies of The Upper Room.

Mrs. L. D. Martin: Clothing.

Mr. J. H. Johnson, Sr.: 50 copies of The Upper Room.

Mrs. J. D. Strader: Clothing.

REPORT FOR JUNE 28, 1951.

Sunday School Monthly Offerings.

Amount brought forward		$ 6,770.86
Eastern N. C. Conference:		
New Elam		16.29
Eastern Va. Conference:		
Norfolk, First, S. S.	$ 26.00	
Union (So.)	10.00	
		36.00
N. C. & Va. Conference:		
Burlington S. S.	$ 74.31	
Reidsville S. S.	24.00	
		98.31
Western N. C. Conference:		
Smithwood		15.00
Valley Va. Conference:		
Newport S. S.		24.78
Total		$ 190.38
Grand Total		$ 6,961.24

Special Offerings.

Amount brought forward		$11,632.98
Winston-Salem B School (Special Offering)	$ 11.70	
Pfafftown Church (Special Offering)	11.38	
A Friend, Holy Neck Church	5.00	
Pope's Chapel (Special Offering)	82.54	
Good Hope (Special Offering)	42.46	
Youngsville (Special Offering)	53.76	
Mrs. Minnie Berry (for telephone bill)	13.64	
Neese Baroca Class, Reidsville Church (for J. C. Davidson)	30.00	
New Hope Christian S. S., Roanoke, Ala.	2.00	
Mrs. C. C. Griffin, in memory of her husband	5.00	
Special Gifts	31.20	
		288.68
Grand Total		$11,921.66
Total for the Week		$ 479.06
Total for the Year		$18,882.27

REPORT FOR JULY 5, 1951.

Sunday School Monthly Offerings.

Amount brought forward		$ 6,961.24
Eastern N. C. Conference:		
Auburn S. S.	$ 28.45	
Beulah S. S.	25.22	
Christian Chapel	14.59	
Ebenezer	23.08	
Morrisville	11.72	
Oak Level	2.00	
Wake Chapel S. S.	48.55	
		153.61
Eastern Va. Conference:		
Bethlehem (Nans.) S. S.	$ 20.42	
Dendron S. S.	18.40	
Liberty Spring S. S.	20.00	
Norfolk, Second	6.00	
		64.82
N. C. & Va. Conference:		
Greensboro, First	$100.01	
Hines Chapel S. S.	6.00	
		106.01
Wastern N. C. Conference:		
Shiloh		25.86
Valley Va. Conference:		
Bethel S. S.	$ 2.00	
Dry Run S. S.	2.00	
Winchester S. S.	8.34	
		12.34
Total		$ 362.64
Grand Total		$ 7,323.88

Special Offerings.

Amount brought forward		$11,921.66
FCX Dividend	$ 11.55	
W. P. Robinson, Chicago, Ill.	1.00	
Pisgah S. S., Pisgah, Ala.	10.00	
Special Gifts	96.00	
		118.55
Grand Total		$12,040.21
Total for the Week		. $481.19
Total for the Week		$ 481.19

Every man should make up his mind that if he expects to succeed, he must give an honest return for the other man's dollar.

—*Edward H. Harriman.*

MEMORIAL GIFTS

"Instead of Flowers"

Dr. John G. Truitt
Christian Orphanage
Elon College, N. C.

Dear Dr. Truitt:

Please acknowledge the enclosed $.................... as a memorial gift sent to the Christian Orphanage in lieu of flowers in memory of:

....
(Name of Deceased) **(City)** **(Date of Death)**

....
(Survivor to be Written) **(Address)**

Name...

Address..

In Memoriam

WOODS.

In June, the Congregational Christian Church of Durham sustained a great loss in the death of two of its members: Mr. Alvis Andrew Woods, who died on June 1 and his son, Aubrey Dean Woods, who passed away on June 16. It was just a year ago, July 29, 1950, that the church was saddened by the passing of Mrs. Alvis Andrew Woods (Mallie Maynor.)

We extend to the bereaved family our heartfelt sympathy and love in their loss and commend them to our Heavenly Father for comfort and peace, realizing that his grace is sufficient for all our needs.

Mrs. W. H. BOONE,
Mrs. D. M. ESTES,
Mrs. N. P. ALEXANDER,
Committee.

MacCLENNY.

On February 18, 1951, Almighty God in his infinite wisdom saw fit to call to his home beyond the grave, our dearly beloved Senior Deacon, Brother Sidney L. MacClenny of Bethlehem Congregational Christian Church.

In his death we experience a deep sense of loss, yet are we strengthened and inspired by his faithful and true Christian character.

Therefore, be it resolved:

1. That the church of which he was a bow in humble submission to will of God.
2. That our church has lost a member whose loyalty was constant, our community a citizen who was wise and impartial in his judgement, his family a devoted brother.
3. That we extend our heartfelt sympathy to his family and commend them to God whose grace is sufficient in the hour of trouble.

W. ERMOTTE WHITE,
A. C. HINGERTY,
WARREN AUSTIN,
Committee of Board of Deacons.

MARCH.

James Ether March, son of the late Jordan and Bettie Keene March, died at his home near Holland, Va., July 1, 1951. The funeral services were conducted at Holy Neck Church by Drs. N. G. Newman and I. W. Johnson, and the interment was in the church cemetery. He leaves a widow, Mrs. Nancy Eley March, two brothers, Clyde of Rocky Mount, N. C. and Mills, of Nansemond County, Va., and one sister, Mrs. Gordon Holland of Washington, D. C.

He was a successful farmer and business man, a member of the Masonic fraternity, an active member and deacon in Holy Neck Church and a useful and highly respected citizen of the community. May the God of all wisdom and grace comfort and keep his loved ones.

N. G. NEWMAN.

HOLLOWAY.

Mrs. J. M. Holloway passed from this earthly life June 27, 1950, at the ripe old age of 96 years. Although she was a Methodist, she was a member of the Woman's Missionary Society, and the Wellons Bible Class of the Congregational Christian Church of Henderson, North Carolina. Besides being a loyal supporter of her own church she supported the Congregational Christian Church and was regular in attendance so long as she was able. We the members of the Woman's Missionary Society wish to express our deep sense of loss in losing such a faithful member.

Therefore, be it resolved:

1. That we humbly bow in submission to God's holy will, thanking him for the Christian fellowship of Mrs. Holloway.
2. That we extend to the family our sincere sympathy and pray God's blessings upon the children.

Mrs. J. FRANK APPLE,
Mrs. F. A. PARK,
Committee.

DALTON.

The passing of the years removes from our fellowship those who have won for themselves a place in the hearts of men. Such was the loss of the Ladies' Bible Class of the Holland Congregational Christian Church in the passing of Mrs. J. P. Dalton on May 23rd, 1951.

We, the members of the Ladies' Bible Class desire to express our love and respect for one who served so faithfully.

Therefore, be it resolved:

1. That we shall miss her kindly smile, her sincere friendship, her strong Christian character, her lovable personality, and the sweet fellowship of our work together.
2. That by her going the class has sustained the loss of a most faithful and loyal member and we hereby express our appreciation for her life and service.
3. That we extend our heartfelt sympathy to her bereaved family and commend them to God, the Great Comforter, whose Son said, "Let not your hearts be troubled."

Long after a beautiful life is gone,
To a fairer world on high,
Our lives are bright with lingering light
For a true life cannot die.

Mrs. A. L. JOLLY,
Mrs. L. C. JOHNSTON,
Mrs. C. G. JOHNSON,
Committee.

CHURCH WOMEN AT WORK.

(Continued from page 13.)

Mt. Carmel	8.00	
Mt. Zion	2.00	
New Lebanon	6.60	
Newport News (Jesse H. Dollar Class) ...	10.00	
Newport News (High School C. E.)	5.00	
Norfolk:		
Bay View	1.75	
Christian Temple ...	30.00	
Little Creek	2.50	
Rosemont	12.50	
Oak Grove	2.20	
Oakland	7.71	
Suffolk	15.00	
Windsor	20.00	
		256.26
Juniors.		
Antioch ....$	4.00	
Berea (Nansemond) ..	6.25	
Bethlehem	5.00	
Cypress Chapel	5.00	
Dendron	.80	
Eure	1.12	
Franklin	7.75	
Holland	5.00	
Holy Neck	5.00	
Liberty Spring	6.85	
Mt. Carmel	3.50	
Newport News (Jr. C. C.)	3.00	
Norfolk:		
Bay View	1.50	
Christian Temple ...	10.86	
Little Creek	2.00	
Rosemont	4.00	
Oakland	1.25	
Portsmouth, First	3.00	
South Norfolk	15.00	
Suffolk	20.00	
Windsor	4.30	
		115.18
Cradle Roll.		
Antioch ....$	2.93	
Berea (Nansemond) ..	12.75	
Cypress Chapel	.25	
Dendron	4.25	
Eure	1.12	
Franklin	2.00	
Liberty Spring	5.00	
Mt. Zion	1.00	
Oakland	3.38	
Portsmouth, First	1.00	
Sunbury	15.00	
		48.68
Thank Offering.		
Johnson's Grove ......$	5.00	
Wakefield	2.25	
		7.25
Life Memberships.		
Bethlehem ....$	20.00	
Newport News	20.00	
		40.00
Memorials.		
Bethlehem ....$	10.00	
Bethlehem (Y. P.)	10.00	
Liberty Spring (Y. P.)	10.00	
Suffolk	20.00	
		50.00
Friendly Service.		
Bethlehem (Franklinton) ....$	8.00	
Eure (Franklinton) ...	5.00	
Liberty Spring (Near East	10.00	
Norfolk:		
Bay View (Franklinton)	5.00	
Little Creek (Near East)	8.00	
Spring Hill (Franklinton)	5.00	
Waverly (Franklinton)	10.00	
		51.00
Specials.		
Holy Neck Young People (Christian World Mission) ....$	11.00	
Johnson's Grove (Rigg's —India)	10.00	
		21.00
Grand Total for Quarter ..		$1,774.17

DISBURSEMENTS.

Franklin Printing Co. .$	15.25	
Virginia Council of Church Women	25.00	
Barbara Bradshaw, Treas. Youth Fellowship (one-third Young People's Apportionment)	85.42	
Mrs. W. V. Leathers, Treas.	1,510.55	
		1,636.22
Balance in Treasury		**$ 137.95**

Mrs. W. B. Williams,
Treasurer.

Stewardship Truths

From the Notebook of
WARREN H. DENISON

1. Stewardship must begin with me before it can get into my home and my church.

2. Christian Stewardship has to do with all my relations to things and possessions acquiring, using, spending, saving, making my will, giving.

3. The purpose of Christian Stewardship is not primarily to raise money, but to develop givers.

4. Investment in religion never impoverishes anyone, either spiritually or financially.

5. No man interested in the church can afford, for his own sake, to miss the chance of being a participant in the financial visitation of his church.

6. There will be a new era in any person's life when he accepts the spiritual nature of money.

7. A man's life consists not in the abundance of things he possesses, but things and possessions are the scaffolding to build life.

8. Christian Stewardship means far more than being generous.

9. Some good-intentioned people never undertook a big and challenging project in religion.

10. Prayer, money, worship, devotion, are all spiritual activities, and no one of them can take the place of others.

11. The stewardship emphasis, primarily, is not what money does for causes, but what giving may do for givers.

12. It is a good thing to have money, and the things money can buy, and it is vital that we check up and make sure we have not lost the things that money can not buy.

13. The tithe is the Lord's. It is holy unto the Lord, and it must be used for his work.

14. Christian Stewardship offers the only sound, permanent foundation for the financial affairs of the church and the kingdom.

15. A family subscription is seldom as large or as personal as when members make individual subscriptions. When the head of the family pays in one subscription, the sense of sharing is largely lost.

16. Stewardship is not just another name for offerings, subscriptions, giving, but is an expression of life in Christ.

17. We do not own what we possess; God entrusts us with some of it, not that we may keep it, count it, love it, but that we may use it as he would have us, and the way we use it determines our fitness for larger trusts.

18. Proportionate giving and tithing are the most Christian and most productive methods of Kingdom finance.

19. Wealth production is part of God's plan. The world needs men of faith, business men, professional men, farmers, who, in the spirit of Christ, make money with him and for him.

20. Christian Stewardship is not a needless sacrifice to be made, a burden to be borne, a substraction from life and purse, but is something exalted, a privilege to be devoutly welcome . . . a beautiful partnership . . . a sacred trust, rich in spiritual values.

HISTORICAL SOCIETY. 1956.
Convention of Congregational Christian Churches.
Elon College Library

1844 - Over a Century of Service to the Denomination - 1951

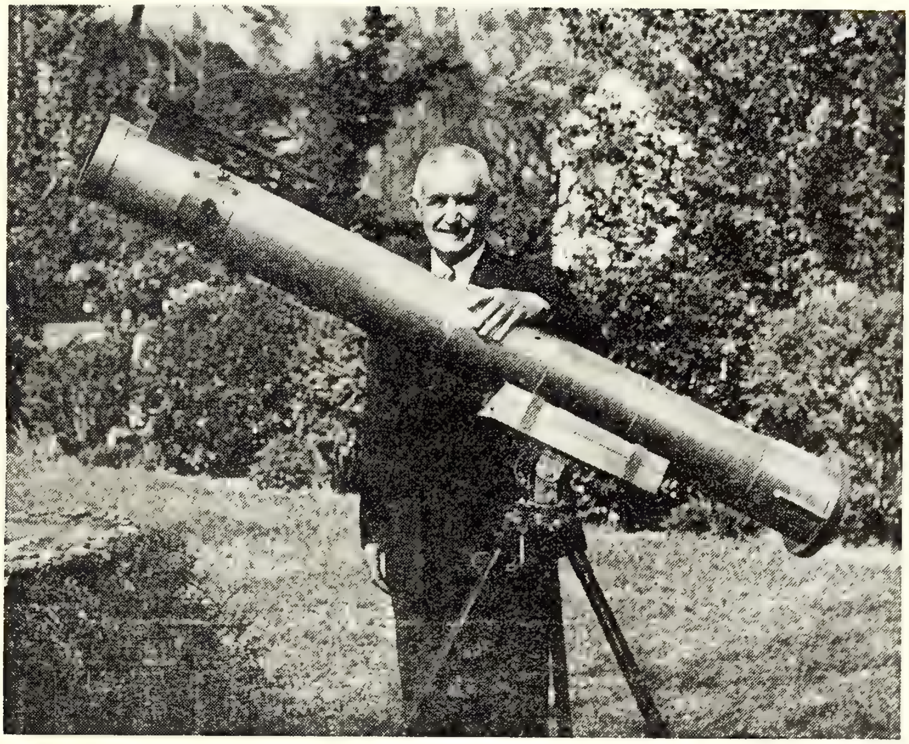
The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES
In Essentials Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME CIII RICHMOND, VA., THURSDAY, JULY 19, 1951 NUMBER 28

Elon College Library X

Etherial, Ministerial Hobby



No, this is not a bazooka in Korea; it is a telescope in Portsmouth, Virginia. The Rev. W. Stanley Carne, minister and astronomer, stands proudly behind his own creation.

Ministerial hobbies may cover a vast range of subjects, but none are more appropriate than Astronomy. "The heavens declare the glory of God and the firmament showeth his handiwork," so reads the minister. In his study of the heavenly bodies with a modern precision instrument, the minister is simply following the precedent of the ancient Psalmist. He seeks by God given means to amplify the astronomical insight of the Biblical seer.

For an even dozen years Mr. Carne has been spending much of his spare time collecting the materials, constructing and perfecting the six-foot reflecting telescope. The task was begun in Northfield, Massachusetts, and was continued via New York and Vermont before its completion in Portsmouth.

Visitors at "Carn Brae," 117 Greenway Drive, may get a new view of the celestial bodies. The moon, for instance, says Mr. Carne, "presents a spectacle of immeasurable wonders."

News Flashes

Dr. I. W. Johnson is supplying for Dr. H. S. Hardcastle at Oakland Church, Chuckatuck, Virginia.

Rev. Fred Register assisted Rev. J. F. Apple in revival services at Mt. Carmel Church, E. N. C. Conference.

Rev. S. E. Madren assisted Rev. E. M. Carter in revival services at Pope's Chapel. Mr. Madren was pastor at Pope's Chapel before going to the Valley of Virginia.

Revs. W. J. Andes of Winston-Salem and Alan Hurdle of Holland and Dr. H. S. Hardcastle of Chuckatuck are attending the Postor's School at Deering, N. H.

On the fifth Sunday of July the annual Home Coming services will be held at the Ingram Christian Church. All friends and former members and former pastors are cordially invited to come for the occasion.

The Spoon's Chapel (WNC) Christian Church won the attendance and Missionary Banner at the recent W. N. C. Sunday School Convention. The school had 38 per cent of its members present at the Convention and had averaged $2.00 per member for misions. Mr. Gillis Luck is the very efficient Superintendent of this Sunday school.

CHURCH REPRESENTATIVE IN GREECE.

Mrs. Lewis W. Riess of Walla, Walla, Washington, who was born in Somerville, Mass., has just sailed from New York for Greece to resume service under the Congregational Christian Service Commiittee. Her activities will include work among Greek refugees and other Displaced Persons, cooperation with the I. R. O. and the World Council of Churches, and a wide variety of social service, including aid to medical and dental clinics, leadership training programs, summer schools for children and cooperation with the School of Social Welfare established as a joint project of the Congregational Christian Service Committee and Pierce College, Athens, Greece.

Mrs. Riess, who was former Parish Assistant in the First Congregational Church of WallaWalla, Washington, began her international career with her husband, the late YMCA Secretary, Lewis W. Riess. She worked with him in Greece for nine years, for three years in Czechoslovakia, and three in Germany ending with her husband's death in 1946.

During part of World War II she worked with Mr. Riess in the Hawaiian Islands.

In 1950 Mrs. Riess was in Europe as a special representative of the Congregational Christian Service Committee working with I. R. O. in the screening of Displaced Persons for Congregational Christian sponsorship in the U. S. A. She came home in early 1951 and has been speaking across the U. S. A. Just prior to sailing she spent three weeks in Mexico.

Mrs. Riess not only has an international background, but an international family for one daughter is married to a Greek citizen and lives in Athens while one son resides in Mexico City. A second son graduated this June from M. T. I. One of these sons earlier served with the U. S. Army of Occupation in Japan and the other formerly worked for a time in South Africa with the Goodyear Rubber Co.

MISSIONARY TESTIMONY.

"There is no country in Europe as Anti-Communist as Turkey. Today it is safe to say that Turkey is 99 per cent Anti-Communist. It is a small country, and poor, with only 19 million people who have to support an army of almost half a million because of the threat from the north," says Dr. Paul E. Nilson, Congregational Christian educator under the American Board, who with Mrs. Nilson, will sail back to his work in Turkey, Tuesday, July 24 from New York on the *S S Fernfjord.*

The Nilsons, who come from Rockford, Illinois, will return to Talas, Turkey where Dr. Nilson is Principal of the American School for Boys, an educational institute held in high esteem by the Turkish people.

Among the gifts from friends in America which Dr. Nilson is taking with him a Cheverolet Suburban Carryall, the gift of the Second Congregational Church of Rockford, Ill. On its gleaming sides is the lettering, "Rockford to Turkey."

Other boxes include such miscellaneous items as books for the school library, a portable drill, a cement mixer, a tape recorder and a small box of records.

Dr. Nilson, who speaks Turkish like a native, has lived in that land under three regimes beginning with the Sultan Abdul Hamid, and running through the young Turk Government, into the present Republic.

This June while on furlough, Mr. Nilson was given a degree of Doctor of Laws by his alma mater, Beloit College, being one of only five thus honored.

NEWS FROM UNION GROVE.

The Union Grove Christian Church completed its first Daily Vacation Bible School with the presentation of the graduation program at the church on Sunday, July 8, at 8:00. There were 59 children enrolled with an average attendance of 49. 45 children completed the requirements for a certificate.

The following workers gave of their time and ability for the success of the school: Mrs. Clyde Fields, director; Mr. Paul Wilson, assistant; Mrs. Paul Wilson, secretary; Mrs. Rebecca Fogleman, assistant; Lucy Rae Tedder, song leader; Mrs. Paul Tedder, pianist; Farrell Wilson, leader of recreation.

Beginners teachers were: Mrs. Arlen Coble, Mrs. Lacy Jordon, Mrs. Edward Cagle, Mrs. Ray Brown; Primary teachers were Mrs. Van Brown and Mrs. Virgil Brown; Junior teachers were Betty Jean Cagle and Mrs. Paul Tedder; Intermediate teachers were Mrs. Coye Coble and Mrs. Lorene Brown.

Their work was most commendable.

Clyde Fields, *Pastor.*

NEWS FROM PLEASANT RIDGE.

The Pleasant Ridge Christian Church conducted its Daily Vacation Bible School last week with Mrs. J. C. Newell as Director. There were 88 children enrolled with a staff of 14 teachers and workers. The Spoon's Chapel Church united with Pleasant Ridge in the school and a number of the children and some of the workers were from Spoon's Chapel. The graduating service were held Saturday night, July 14, at 8:00.

The Pleasant Ridge Church (Western North Carolnia) had the Ground Breaking Service for its Sunday school and Remodelling Program on Tuesday, July 19, at 4:30 p. m. The church anticipates spending some $10,000 in the building program. Various committees are already at work on the project. Mr. Sybrant Pell and H. P. Brown are the chairmen of the Building Committee.

Clyde Fields, *Pastor.*

Southern Convention Office

Wm. T. Scott, *Supt.*, Elon College, N. C.

IMPORTANT DATES TO REMEMBER IN 1951.

July 26—Virginia Valley Woman's Conference, Leaksville Church.

July 29—W. N. C. Young People's Rally, Albemarle Church.

August 8-9—Virginia Valley Annual Conference, Bethel Church.

August 26-31—E. Va. Junior High Camp, Bayside, Va.

October 2—E. Va. Woman's Missionary Conference, Bethlehem (Nansemond) Church.

October 4—N. C. Woman's Missionary Conference, Palm St. Church, Greensboro.

October 16—Executive Board of Southern Convention, Henderson Church.

October 23-24—E. N. C. Annual Conference, Sanford Church.

Oct. 31-Nov. 1—E. Va. Annual Conference, Franklin Church.

November 7-8—W. N. C. Annual Conference, Hank's Chapel (?)

November 13-14—N. C. & Va. Annual Conference, Reidsville Church.

MOON-ELON AVAILABLE FOR PICNICS.

Moon-Elon, Southern Convention "Conference Center," located within about one-half mile of Elon College, is available for our churches, Sunday schools, and other church organizations. Many such groups have used these facilities thus far this summer. We are anxious to make this lovely center available for picnics, outings, and other meetings for our churches. Young Peoples' groups have spent some time at Moon-Elon working. We would welcome other such groups to come and "give a hand" in helping to make necessary repairs, cleaning-up, etc. Those desiring dates for outings, or those wishing to come as a group to do some work on the property are asked to communicate with Superintendent Scott at once.

NOTICE TO NORTH CAROLINA MINISTERS.

"A Wonderful Life" is the feature film for the coming year. It is not as long as "Second Chance," just fifty minutes long, I believe. It is to be used as "Second Chance" was last year and for the purpose of deepening fellowship and assisting in the whole matter of stewardship of life and money.

The Presbyterian and Evangelical Reformed Churches cooperated with us in the production of the film. It will be available to us free from September 1 to January 1; after that it will be for rent. There will be the following literature for use with the film: Attendance builders, newspaper release, use guide, and follow-up.

Ruth Dunn, Box 336, Elon College, N. C. will be in charge of reservations. It would be fine if you would make reservations with her during the next few weeks for use next fall, if at all possible. I hope we can make fine use of the picture. The National office thinks it should average three showings a week in order to be worth the cost: one Conference last year averaged five showing per week the entire time it was in their area.

Pattie Lee Coghill,
Educational Secretary.

BEIRUT REFUGEE CONFERENCE.

Charles T. Leber, Glora N. Wysner, Eugene Barnett, Walter Van Kirk, Douglas Horton, Mrs. Horton and Arnold Vaught were among the Americans who attended the conference on the Palestinian refugee problem held in Beirut May 4-8, under the asupices of the International Missionary Council and the World Council of Churches. The conference issued a statement expressing its concern for the three quarters of a million refugees, scattered over five countries, who have suffered terrible privations for three years, and called on all governments in cooperation with the United Nations to press for an early settlement of the political

(Continued on page 10.)

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

Editor..................Robert Lee House
Managing Editor.........John T. Kernodle

Departmental Editors—Convention, Wm. T. Scott; Missions, F. C. Lester; Women's Work, Mrs. F. C. Lester; Young People's Work, Miss Pattie Lee Coghill; Children, Mrs. R. L. House; Sunday School Lesson, H. S. Hardcastle.

Institutional Representatives—Elon College, L. E. Smith; The Christian Orphanage, John G. Truitt.

Area Reporters—M. W. Andes, W. J. Andes, J. Frank Apple, H. G. Councill, Jr., Clyde Fields, Stanley C. Harrell, I. W. Johnson, S. E. Madren, Will B. O'Neill, Fred Register, P. H. Ricketts, Guy H. Veazey, R. A. Whitten.

Board of Publications—Duane Vore, Chairman, S. T. Holland, Secretary; R. C. Helfenstein, S. E. Madren, P. H. Ricketts, G. D. Colclough, Treasurer, ex officio.

SUBSCRIPTION RATES

One Year	$3.00
Two Years	5.00

Published by the Board of Publications, agent for the Southern Convention of Congregational Christian Churches, and printed every Thursday except the last in June and December by the Central Publishing Co., Inc., Richmond, Va.

Entered as second-class matter at the Post Office at Richmond, Va., July 25, 1922, under Act of March 3, 1879.

Remittances for subscriptions and notices of change in address should be sent to the Convention Office, Elon College, N. C.

All other matters of business should be addressed to The Christian Sun, 1536 East Broad Street, Richmond 19, Va.

General contributions should be addressed to the editor at Southern Pines, N. C., and should reach him not later than Wednesday of the week preceding date of publication.

Departmental material should be sent to the proper departmental editor, at the address shown on their page, and as early as possible.

The Christian Sun Subscription Blank

Dr. Wm. T. Scott, Elon College, N. C.

Enclosed will be found $3.00 ($5.00) for which please send The Christian Sun for one (two) year(s) to:

Name ....

Address ....

[ ] New ....

[ ] Renewal Name of Church..

THE EDITOR'S MESSAGE

G. I. Educational Privileges CURTAILED

The second term of summer school which began this week at Elon College reminds us that July 25th. marks the close of educational privileges under the G. I. Bill. The cutoff date will affect all veterans who have not yet started courses. The 1.2 million veterans now taking courses will be able to continue, if qualified, until 1956. Veterans who are in the midst of a course or period of training but who are taking a summer vacation will not be affected by the date. The major exceptions to the deadline are the men who enlisted or re-enlisted under the voluntary recruitment Act—between October 6, 1945, and October 5, 1946. They have nine years from the end of that enlistment in which to wind up their G. I. training.

The Veterans Administration makes the startling announcement that out of 15.2 million veterans eligible for some free schooling on Uncle Sam, only 600,000 of them took full advantage of what they had coming. Another 6.5 million used only a fraction of their educational benefits—average 15 months—with a great many dropping courses they had started. It is estimated that American servicemen will have ignored more than 80 per cent of available educational benefits.

This is a very frank commentary on the American concern for education. It was not anticipated that all veterans would resume their formal education. There are many factors which might make this impractical if not undesirable, but the high percentage of those who have forfeited their opportunity for higher education is alarming.

What is happening to the American mind, the American ideal, the American emphasis on enlightenment? Parents who have held college education as an ideal for their children, who have labored, saved and sacrificed in order to put their children through school, as well as that great number who have worked their way through college, will not be able to comprehend the indiference of millions to free education.

Total cost of the program to date is estimated at $12 billion, with anticipated cost of $16 billion by 1956. For this huge sum, 3.2 million veterans got an average of a year and a half's schooling below college level. The nation's colleges took care of 2.2 million U. S. financed veterans. Another 1.4 million received on-the-job training, and 600,000 men received training on the farm.

Thus we can be grateful that a vast reserve of civilian manpower has been trained and liberated into the great stream of American life. Veterans of wide experience and thorough training are holding many responsible positions today.

It is said that the only course which consistently attracted an ever-increasing number of students as the program contained from the end of the war to the present has been Theology. The total number of veterans having turned to Theology is estimated to be about 30,000. Some of our best preachers and theologians should come from this number. These men know the tragedy of sin, suffering and death. That which began with fox-hole religion has now become a world-embracing religion.

We salute all veterans who have had the courage to resume or complete their college education.

What About Cigarettes?

By S. M. Smith.

There is an epidemic in the land. It is spreading. Medical men and psychologists are puzzled to know what to do to stem the tide. Ministers and churches are concerned.

Last year 60,000,000 Americans consumed 4,000,000,000 cigarettes. Every year 800,000 new smokers join the ranks. Two out of every three men smoke, two out of every five women, one out of every seven boys smoke cigarettes, according to Roger William Riiss in *Readers Digest* report. The average daily consumption per capita is 19 of the little white rolls a day. We spend around 4 billion dollars a year in tobacco and its products, twice as much as we pay all the public school teachers in the United States. The Nation is being emgulfed in a white cloud of stifling smoke. What is the chemical composition of this white cloud? Medical men suspect that it is benzo-pyrene and nicotine, both daily poisons. These affect the lungs and the respiratory tract. But for the nicotine in tobacco, the plant would be just another weed. There are only two animals that chew tobacco—man and the tobacco worm. Pure nicotine is violent in its action. One drop placed on the tongue of a cat or rabbit will produce death in a few minutes. The nicotine of two king-size cigarettes, if thrown directly into the blood stream, would kill a human being as surely as a shotgun bullet. "Then," says the smoker, if nicotine is so poisonous, why doesn't it kill more people?" Only because most of it escapes in the smoke.

In factories where nicotine is used in making insecticides the greatest care has to be taken. Note how cigarettes are advertised over the radio—"Not a cough in a carload." "Less throat irritating tars." "The longer length filters the smoke." "More doctors smoke. . . ." No conscientious doctor can say that cigarettes are not injurious. The man or woman who smokes a pack a day, you take into your lungs 840 cubic centimeters of the tobacco tar in a year. This means that you have drenched your throat with 15 cocktail glasses of tobacco tar containing benzo-pyrene.

The number of women and girl smokers is increasing much more rapidly than among men and boys. A minister in a sermon I heard recently along this line said "Too bad a fellow can't kiss his girl friend good-night without smelling a Camel." In a great many young married couples, the husband is responsible for the wife smoking. This is true especially in the Army and Navy. It is one of the hardest habits to break. A cigarette after a meal is the first thought, and that usually calls for another. What does tobacco do to the heart?—the most important organ in the body. Here are the facts as garthered from doctors after very careful research: Smoking speeds the pulse by as much as 28 beats a minute. Smoking also produces a stop and jump action. The pulse of an unborn baby is increased when the mother smokes. Smoking increases the blood pressure.

Doctors who have given the matter most careful study agree that smoking mothers have fewer strong healty children. Smoking may also produce mouth and throat cancer. Drinking and smoking seem to go together.

Take a look in beer gardens and cocktail lounges and see if this isn't true. Non-smokers turn out more and better work in a day than those who do smoke. The present War has caused a considerable increase in the consumption of cigarettes. More children are smoking. There is no restriction against selling a youngster a pack of cigarettes. Jouvenile Court Judges say that boys and girls who smoke are usually the ones who get into trouble—a matter for smoking parents to think about. Moving pictures are responsible for an increase in smoking among women and young girls. Makes the teen-ager think it's smart to "light up" and be sociable.

What can be done to stem the tide? A question for ministers, parents, Sunday school teachers to think about.

America and Britain Exchange Ministers

The regular interchange of summer preachers between America and Great Britain is sponsored this year for the first time by the National Council of Churches' newly-formed ecumenical relations department.

Six ministers are serving abroad from each country to participate in church programs, ministerial convocations, university and summer conconferences.

Dr. Robbins W. Barstow, in making this announcement, called the exchange program "one of the most helpful ways of creating international understanding and building good will." Dr. Barstow is director of the National Council's Department of Ecumenical Relations.

He noted that American pastors in England also will take part in special Festival of Britain religious services.

"For more than 25 years," Dr. Barstow related, "an interchange of preachers has been caried on between the churches of Britain and the United States, with most gratifying results."

"The traveling preachers have been interpreters and apostles of friendship in homes as well as pulpits," he declared.

Originating with the Church Peace Union, the project has been successively sponsored by the former Federal Council of Churches and the American Council of the World Alliance for International Friendship Through the Churches.

In Britain, exchange arrangements are made through the Britist Council of Churches.

American and British pastors participating in the interchange program are as follows:

From America: Rev. J. R. Chapman, Pilgrim Congregational Church, Leominster, Mass.; Dr. V. S. Mumbulo, Nardin Park Methodist Church, Detroit, Mich.; Rev. R. M. Pearson, Hancock Congregational Church, Lexing, Mass.; Rev. W. K. Russell, St. Andrew's Church, St. Louis, Mo. Dr. Lynn Harold Hough of New York.

From Great Britain: Rev. Murdo E. Macdonald, Church of Scotland, Edinburg, Scotland; Rev. J. Pitt Watson, Church of Scotland, Glassgow, Scotland; Rev. A. McNaughtan, St. Columbia's Church, Angus, Scotland; Rev. Clarence May, St. Peter's Church, London, England; Rev. J. Alfred Kay, Congregational Church, Guildford, England; Dr. M. E. Aubrey of London, England.

News of Elon College

President L. E. Smith, Elon College, N. C.

A STATEMENT BY I. W. JOHNSON CONCERNING ELON COLLEGE.

The following is an article by Dr. I. W. Johnson of Suffolk Virginia, for more than 50 years an active pastor in the Southern Convention and for a number of years a member of the Board of Trustees of Elon College. Dr. Johnson has always had a very keen interest in the college and has given of his time, ability, and money for its support and progress. The article appearing below expresses his interest and best judgement in the college's present financial needs. These statements were prepared by Dr. Johnson and handed to a member of the board of trustees of the college. With Dr. Johnson's consent and approval, this article is given to The Christian Sun readers and to the public.

* * *

Briefly, in my opinion, every President of Elon College has faced serious problems in the administration of the affairs of the institution. Not the least of the problems is the fact that, sooner or later, the difficulties have been increased either by opposition, or indifference on the part of many ministers and laymen within the bounds of the Convention. This unfortunate attitude has been chiefly directed towards the Persident, and has been evident during the entire history of the college. No President has escaped this deadly poison to his influence. Because this condition has existed, and still exists, it seems to me that the first step in this meeting is to clear the field of this feeling, wherevere it exists, for no plan that may be offered or adopted, by this group, can possibly succeed without the whole-hearted support of our people. Elon College can overcome its financial difficulties with a united church, but it cannot continue to go forward with success in the face of opposition and indifference on the part of the ministry or laity. Therefore, I suggest:

1. That we undertake to give our hearty cooperation, as ministers and laymen to the college and submerge all personal indifference, criticism or opposition or difference of opinion which may be harmful to the unity and progress of said institution.

2. That we favor the general principle that more adequate buildins must be provided for the future success of the college.

3. That we favor the general principle that the college must have a much larger endownment fund to provide for its operating expenses in the future.

4. That we recommend a careful examination of the various items of expense in the general budget for the college, and, if it is possible, there shall be a reduction of expenses, if this can be done without a resultant deterioration of the efficiency of the college program of service.

5. That we consider, carefully, the matter of limiting the size of the student body to some reasonable number; or, if that is not feasible, reach some conclusion as to whether an attempt shall be made to make this a very large institution, or remain as a small college.

6. That a program be launched to build needed dormitories, dining room and kitchen facilities, such as may be needed at the present time; and with this jointly, the raising of funds for additional endowment to complete the $2,000,000.00 program adopted several years ago.

7. That we favor employing an expert company to put on a fund raising campaign, provided the funds can be raised in advance for paying the expenses of said campaign; and, provided, further, that unanimous agreement to such a plan shall be evident in this meeting of Boards and Committees. In my opinion, it is useless to undertake any kind of a program in the face of much opposition; or without hearty cooperation of the ministers and laymen.

8. That no program shall include a direct appeal to the churches, as such, with the idea of setting up any financial goals to be reached in any plan; but that appeals shall be to individuals, or to Boards which may be interested in this kind of work. To this end it is suggested that the following amounts should be considered in securing gifts:

10 gifts of	$50,000 each ..	$ 500,000
4 gifts of	25,000 each ..	100,000
25 gifts of	10,000 each ..	250,000
20 gifts of	5,000 each ..	100,000
100 gifts of	1,000 each ..	100,000
100 gifts of	500 each ..	50,000
500 gifts of	100 each ..	50,000
200 gifts of	50 each ..	10,000
Total	....	$1,160,000

I. W. Johnson.

APPORTIONMENT GIVING.

Some weeks ago a very timely and stimulating editorial appeared in The Christian Sun contrasting the average individual's attitude toward tipping waiters and giving to the Lord. The editorial, I believe, was a reprint largely from some other periodical but it did drive home a truth.

The average individual who dines in public eating places would not think of leaving the dining room without leaving a tip for the waiter nor would he think of making that tip less than 10 per cent of his bill. The agitation now is to make your tip 15 per cent or 20 per cent. The editorial reminded its readers that the average individual who tips his waiter 10 per cent does not begin to give 10 per cent of his earnings to his Lord and for the work of the kingdom—the moral being that he fears the displeasure of his waiter more than he does the disappointment of his God. The Lord loveth a cheerful giver and surely those who give for the support of his work, and the coming of his kingdom on earth will receive blessings in abundance from his own beneficent hand.

The institutions and causes of the church of Christ certainly constitute a vital part of the church and must be supported if the church is to be supported and continue its services to mankind.

It is common information to anyone who reads or listens that our church-related colleges are in need of financial support. Elon College, our college, is no exception.

Previously reported		$5,484.67
Eastern N. C. Conference:		
Sanford	$ 82.00	
Eastern Va. Conference:		
Union (So.)	$ 18.00	
N. C. & Va. Conference:		
Ingram S. S.	$ 28.73	
Western N. C. Conference:		
Biscoe	$ 4.00	
Flint Hill (M)	3.76	
Pleasant Grove	10.00	
		146.49
Grand Total		$5,631.16

Youth at Work in the Church

Max Vestal, Box 792, Elon College, N. C.
Miss Ann Truitt, *Associate*

ELON CONFERENCE.

The Southern Convention Young People's Conference met at Elon College, July 1-7. Rev. Duane Vore, minister of the Suffolk Congregational Christian Church made a very able Dean. Rev. Walstein W. Snyder and his class on Worship lead the Vesper Services, aided by the music class, which sang several special numbers and led in congregational singing.

The recreation was ably led by Rev. Arthur Detweiler, E and R minister, Lenior, N. C. "Art" always kept a good spirit among the students with his songs, stories, jobs, informal games, and other types of recreation. The afternoon program each day was led by Rev. Johnson Griffin and his staff on "The Camp Newspaper." They brought local and world news to the students.

The evening programs were all inspirational and interesting. Rev. Richard L. Jackson showed his slides on China and told of the Young People's work there. The Youth Caravan, led by John Graves gave a program of interest, instruction, and fun for the conference. Stunt night was enjoyed by everyone, with each conselor's group participating.

On the last night, a Communion Service was led by Rev. Henry E. Robinson, and Dr. W. T. Scott and Mr. John Graves was licensed as a minister of Christian Education in the N. C. and Va. Conference. After Communion an inspiring candlelight service was experienced to close a good conference.

* * * * *

YOUTH RALLY AT ALBEMARLE.

We will be looking for you on Rally Day, Sunday, July 29th. We feel sure you will enjoy the program, which is planned for you, and we hope you will enjoy visiting us, as much as we will enjoy having you.

The best way to find our church is the following: Assuming you will enter Albemarle on Highway No. 52; turn at the town square to your right, (which will be Highway No. 27 and West Main Street); continue on West Main until you pass the railroad, (a few blocks) and turn to your right at the *first* stop-light beyond the railroad. Our church will be the second church you come to on this road.

Betty Talbert.

* * * * *

ECUMENICAL WORK CAMPS SCHEDULED.

Three exchange students from Germany and Holland, a Sioux Indian and a young woman from Denmark are among the 49 young people donating their services to the 1951 ecumenical work camp program.

Wilhelm Neuser, German exchange student at Yale Divinity School; Mr. and Mrs. Thomas Weiser, exchange students from Holland; Simon Lewis, Sioux Indian from South Dakota; and Miss Anne Lise Diemar, student at the Commercial College of Copenhagen, Denmark, will spend six weeks this summer constructing a community center for Indians in Rapid City, South Dakota. Along with five other young people, they will participate in religious and recreational programs with local Indian residents.

The South Dakota camp is one of five ecumenical work camps now operating in U. S. territory under the sponsorship of the Youth Department of the World Council of Churches in cooperation with the Division of Home Missions and the United Christian Youth Movement of the National Council of Churches. Other camps are located in Ganado, Arizona; East Harlem, New York City; Mayaguez, Puerto Rico; and Haines, Alaska.

In addition, 75 Americans will join several hundred young people from Europe and Asia in similar work camps in England, Belgium, France, Greece, and Germany, as well as in Japan, the Philipines, Thailand and Assam.

Work campers, representing a wide variety of denominations and vocations, find a common meeting ground in their desire to promote the Christian way of life. Willing to work for no pay, they often must adjust to uncomfortable living conditions and must pay their own travel and living expenses. Applicants are chosen on the basis of making each camp as interdenominational, interracial and international as possible.

"Somehow to live something, to share in it, is althogether a different experience from knowing it with your head," commented a work camper recently. "That's what work camp does to you—it gives you an experience in living."

Another young worker remarked: "The task here is not to transplant middle class ideas and modes of living to guide the creative forces which already exist in these people into channels which coincide with the values of Christianity."

"Only when the job is done from a sense of love for the job and the people is it what it should be," pointed out a third.

In Ganado, Arizona this summer a group of young people will renovate the Tselani Health Center and build a cottage for a Navajo interpreter and his wife. Located in the heart of the Navajo Indian Reservation, Tselani has been closed for several years due to inadequate housing and lack of personnel.

In New York City's crowded tenement section of East Harlem, work campers will live and work with East Harlem young people, Negro and Puerto Rican, under experienced leadership. Projects under consideration include construction of playgrounds, renovation of apartments and hallways in dilapidated buildings, and leadership of social action programs in churches dealing with such problems as housing, health, narcotics. Recreation and group work with children and adults will form an important part of the program.

In Mayaguez, Puerto Rico, work campers will construct a lunchroom for school children, reading and game rooms at La Marina Neighborhood House. The Neighborhood House operates a clinic and dispensary, a day nursery, primary school and clubs for older boys and girls, but work is handicapped by lack of recreational facilities. In these crowded slums of an industrial community there are no playgrounds for younger children nor organized recreation for youth.

In Haines, Alaska, campers will construct a cabin, auditorium and classroom at Rainbow Glacier, a church camp started in 1948 by the Presbytery of Alaska. In addition, the young people will repair fences, paint, and assist in programs at Haines Children's Home, which houses approximately 40 Alaskan children of all ages up to 16.

(Continued on page 14.)

Christian Missions
At Home and Abroad

A LETTER FROM ED RIGGS.

Madura, India,
June 22, 1951.

Dear Friends of the Southern Convention:

This last week end I had a real experience worth reporting. It was my first visit out into the country to see the real church work of the Diocese; and I was taken by the Bishop, who spends every week end touring the countryside to visit the various churches under his charge. This is quite a trek because of the immense scope of the church work here. The Diocese of Madura and Ramnad is not much larger in area or population than the North Fukien Synod. But in contrast to the small handful of churches in the latter, with their four ordained ministers and a few hundred Christians, this Diocese of the Church of South India has 560 organized local congregations with a total of 46,000 Christians. There are 270 church buildings for these congregations, and 435 voluntary lay preachers and deacons. But as there are only 42 ordained ministers to take charge of these churches, it is evident that most of the rural pastors have from six to thirty-six congregations apeice, in as many different villages. So it is somewhat of an event when the local pastor visits one of his more remote congregations, and you can imagine the excitement when the Bishop arrives for one of his rare visits, to hold Confirmation and Communion Services.

On last week end we visited one church in a town of about 12,000, the headquarters of one of the local pastors, and then went with him to a small village nearby, where one of that pastor's eleven outlying congregations lived. The Bishop had not been to the larger town for two years, and this was the first visit to that village in the four years he has been here. The larger town is on the seacoast and is a relatively prosperous fishing and trading community, just across from Ceylon. The village is a more typical ordinary farming community, a bit inland from the coast. The churches had been going in both places for about seventy years and both had fine church buildings, because the "High American" Mission which founded them in the first place was especially particular about such things. In both places there were church-run primary schools. (There are 150 of these village schools run by the Diocese, with over 12,000 pupils; and over half the Christians are literate.) You can see what a nice opportunity I had to see a sample of rural India—the larger town and the smaller village—and observe what the church has done in such places.

The Christian community in the town was rather small. Half the town is made up of Moslem traders from the north, and they traditionally never have anything to do with Christianity, altho they did not seem to mind hiring Christian teachers for their schools. The Hindu group is divided up into castes, of course, of varying positions on the social scale, but most of them rather poor and depressed compared with the Moslems. In perhaps a majority of communities the Christian group is made up of converts from only one caste, usually a low-caste or out-caste group, who decided to turn Christians more or less en masse, but who are then resented by the other castes so that it is doubly hard for persons from any other caste to take the same step afterwards. The original converted group here had never flourished because of the powerful Moslem opposition, and much of the present congregation is made up of outsiders—teachers and professional people. However there are some poor farmers, who have of course been affected by the famine. The Confirmation Class did very poorly on their examination, according to the Bishop; and the pastor apologized for them saying that he guessed it was beacuse they were hungry. If that was true it partially refutes the claim of some people that material conditions need not affect one's spiritual life.

The houses here tended to be larger and better built; and I even saw some two-story structures, and a large Mohammedan mosque. When we crossed the salt flats the next day to the small village, however, its little cluster of houses were the typical tiny mud huts with thatched roofs of the South Indian countryside, and the people waited at the roadside to greet us were dressed in rags. It was interesting, tho, to see the contrast with ordinary villages. It happens to have only one caste in it so that the entire population was converted, seventy years ago. Not having any hostile group to fight since then they have been free to develop and go forward under the stimulation of what they learned as Christians. As a result they now own their own rice fields and reservior; and as we walked thru the cluster of huts we found the whole area swept up spick and span, inside and out, giving an appearance of cleaness and order which is such a contrast to the average village.

The schedule of the Bishop's visit in both communities was the welcoming parade and meeting in front of the church, when we first arrived in the late afternoon; then Confirmation Class examinations; then the Confirmation Service in the evenings; followed by supper and bed. Communion Service was held at 5:30 the next morning, with breakfast two or three hours later, and finally private interviews and visits to the various homes. In the bigger town there was also a special "Harvest Festival" Service, at which every member brought up his gift of first-fruits of the land, or pieces of lacework or basketry made in the home, or little trinket, as a special offering. Then after the service all these things are sold outside the church at an auction, which is a very gay and jolly affair; and the money raised goes toward that congregation's contribution to the pastor's salary and the work of the church school.

The special attraction at the small village was the extra feature of drumming and sword dancing by skilled (outcaste) entertainers from another nearby village who were also Christians and whose technic happens to be locally famous. It was impressive, as was everything about the life of this little primitive group who have shown what a diference the Christian influence can make. However I learned something there that gave sobering food for thought. They brought three destitute widows to the Bishop to receive his consolation. It seems that last fall, after the fourth successive failure of the monsoon, the whole village migrated to Tanjore looking for work and water. They did not do well there and most of them gradually drifted back. But two of the men still happened to be in Tanjore in February and came

(Continued on page 15.)

Church Women at Work

With Emphasis on Missions

MRS. F. C. LESTER, *Editor*

840 Sunset Avenue, Asheboro, N. C.

THE SCHOOL OF MISSIONS.

The School of Missions was the best because so many people contributed of their time and talents unstintingly to make it a success. A previous report told of two of our teachers. The third, the one who wrote the article, was one the committee presented with pride and confidence—Mrs. F. C. Lester. She was one of our own and one who held her place on a very imposing faculty. All of us will have more interest in our work in Latin America and especially Mexico and Micronesia because of the background and information she gave us. Her presentation was good and her information extensive.

There were many who did special things that made our stay at Elon more enjoyable. The women of the Norfolk District were responsible for Mrs. Culpin, of Essex, England being with us. Mrs. Culpin added much to our school and made us aware of our Congregational friends in England. The Burlington women went the second mile in the "get-together" they sponsored the first night. The flower arrangements were masterpieces and added to our pleasure throughout the school. The committee wishes to say thank you to each person who helped with the 1951 School of Missions. We hope its influence will be felt in our churches during the year.

BIRDIE R. GARREN.

Note. The above article was not sent in by Mrs. Lester.—Mg. Ed.

THIS WILL HELP YOU.

Has your society a copy of the Manuel prepared for the Fellowship of Congregational Christian Women? If not, an investment of 20c will be well worthwhile. The Manuel may be ordered from the Missions Council, 287 Fourth Avenue, New York 10, New York.

Has anyone ever asked you the purpose of our women's groups? The answer is given in the Manuel.

Would you like to know how to recognize your society or societies into an up-to-date organization? See the Manuel for help.

Have you ever wished you knew a simple yet correct way for conducting business for your group—or have you ever listened to someone else blundering along and wished it for her? A copy of the Manuel in the hands of the president of your soceity or your circle leaders will give this information.

Have you ever wished for a way of discovering just what the women of your church would like to do if they had their choice? A sample "Service Card" is given in the Manuel.

A PRAYER FOR ALL CHRISTIAN WOMEN.

O God, our Father and Father of all mankind, we bow before Thee
To worship Thee, to await Thy guidance,
To renew our strength in the realization of Thy indwelling Spirit.
In many churches and many lands Christian women are waiting before Thee
To know Thy will.
In our common devotion to Thee
May we be united and strengthen in fellowship, one with the other.
Bestow Thy blessing on us all, use us as Thour wilt.
Give us vision, wisdom and strength to do our full part
In keeping alight the lamp of faith that shall illumine the dark places of the earth,
Thou God of Truth, reveal to each of us new insight into Thy purpose.
Thou God of Love, fill our hearts with love for all Thy children;
Thou God of Peace, purify our own desires and the desires of all mankind
That peace, lasting and righteous, may prevail.
May Thy kingdom come,
May Thy will be done
In the name of Thy Son, whom Thou didst give to the world.
Amen.

—From the Maunel for Congregational

Have you ever wondered if your women's group is "one-sided" in its interests, or if it includes all the activities a well-rounded group should? The six areas of action to be included by our women are described in detail in the Manuel.

Have you ever discussed how to raise money for your society? Plans for a budget and suggested ways for meeting that budget are given in the Manuel.

Have you ever considered writing a constitution for your society? A sample one, simple enough for use in any society, is given in the Manuel.

This tool for use in all of our women's groups is written in definite, concrete, simple form so that it gives specific help for any society. Several copies for each group, if studied and then acted upon, would transform our societies into more active, challenging, dynamic organizations. Let's use the Manuel!

* * * * *

CHRISTIAN SERVICE MIGRANTS.

One of our areas for Friendly Service this year is to the migrants, those workers who move from place to place harvesting the crops that we may eat. Both Virginia and North Carolina have large migratory laborers, the majority of whom are negroes.

And we will not forget the packages to be sent to Rev. Paul Cassen, 836 Biscayne Avenue, West Palm Beach, Florida, for use in the migrant center there. However, Mr. Cassen, in talking with the North Carolina president, Mrs. W. J. Andes, following his address at the North Carolina Council of Churches meeting last fall, suggested that our women should support the North Carolina program.

And so our North Carolina women's groups are asked to channel their gifts of money for Christian work among migrants so as to help support the work in the Elizabeth City and Hendersonville areas. This is sponsored by the Home Missions Department of the Nations Council of Churches and the North Carolina Council of Churches. The money may be sent to Miss Susie D. Allen, our North Carolina woman's treasurer, at 612 W. Lane Street, Raleigh, with the word that it is to go to the Council of Churches for use in this way.

Two ministerial students at Hood Theological Seminary, Salisbury, North Carolina, are working this summer to carry the Christian message to the above mentioned migrant camps. At last report, the North Carolina Council of Churches still lacked sufficient funds to pay for the summer's work.

While these two men can reach only a fraction of the 30,000 migrants expected in North Carolina fields this summer, their little bit can be the leaven, which will bring the Christian message to many. Working with the children and the young people, giving them new ideas of health, sanitation, fellowship, morals, along with

(Continued on page 11.)

FOR THE CHILDREN

Mrs. R. L. House, *Editor, Southern Pines, N. C.*

Times change! Mission studies for boys and girls change too. They have really changed in the last twenty years from a circle of sit-arounds who listened to tales of the "foreign heathen" to the delightful story books that are available today and may be used in groups or purchased for home. Many people decry the fact that there are so few really "good" (good in the sense of bringing moral values to children) books to be had. Friendship Press brings forth good books in an attractive style that tells home and foreign missionary stories suited to the various age levels.

Davey in the Sand Hills by Anne M. Halladay is a book about home missionaries for ages six through eight. I tried it on a small circle of wee folks including a four year old and they all liked it! It was especially pleasurable to these folks because they too live in sand hills and they were thrilled to find that other people have the sand in their shoes!

Anne Halladay is from Michigan and now lives in Denver and devotes her time to writing with a major portion of it for children. Jean Martinez illustrated the book and very well. The pictures are just as important to to the young reader as the text.

A paper back edition came out on June 1 and costs $1.25. A cloth bound one at $2.00 will be available on September 11, 1951.

Davey and his parents and their car, "Sandy" and their friends have many a summer time thrill. It is a good reading book. It tells about vacation church schools in the sand hills of Nebraska. As this is the fiftieth anniversary year of Daily Vacation Bible Schools it is interesting for that reason too, and may be used to illustrate the value of Bible schools.

There is adventure, mystery and summer fun in "Davey in the Sand Hills." Other books for various ages will be reviewed later.

THE CHILDREN'S BIRTHRIGHT.

By Henry Turner Bailey.

Issued by the National Kindergarten Association.

All children ought to be familiar with the open country. They should know the joy of playing in healthful mud, of paddling in clean water, of hearing roosters call up the sun and birds sing praise to God for the new day.

They should have the vision of pure skies enriched at dawn and sunset with unspeakable glory; of dew-drenched mornings flashing with priceless gems; of grain fields and woodlands yielding to the feet of the wind; of the vast night sky "all throbbing and panting with stars."

They should feel the joy of seed-time and harvest, of dazzling summer noons, and of creaking, glittering winter nights. They should live with flowers and butterflies, and with the wild things that have made possible the world of fable.

They should experience the thrill of going barefoot, of being out in the rain without umbrellas and rubber coats and overshoes, of riding a white birch, of sliding down pine boughs, of climbing ledges and tall trees, of driving head first into a transparent pool.

They ought to know the smell of wet earth, of new-mown hay; of the blossoming wild grape and eglantine; of an apple orchard in May and of a pine forest in July; of the crushed leaves of wax myrtle, sweet fern, mint and fir; of the breath of cattle and of fog blown inland from the sea.

They should hear the answer the trees make to the rain and to the wind; the sound of rippling and falling water; the muffled roar of the sea in a storm, and its lisping and laughing and clapping of hands in a stiff breeze. They should know the sound of the bees in a plum tree in May, of frogs in a bog in April, of grasshoppers along the roadside in June, of crickets out in the dark in September. They should hear a leafless ash tree hum, a pine sigh, old trees groan in the forest, and the floating ice in a brook making its incomparable music beneath the frozen crystal roof of some flooded glade.

They should have a chance to chase butterflies, to catch fish, to ride on a load of hay, to camp out, to cook over an open fire, to tramp through new country, and to sleep under the open sky. They should have the fun of driving a horse, paddling a canoe, and sailing a boat, and of discovering that Nature will honor the humblest seed they plant.

Things that children can do in cities are not to be compared with such country activities. Out of the country and its experiences has come, and always will come, the most stimulating and healthful art of the world. One connot appreciate and enjoy to the full nature books, novels, histories, poems, pictures, or even musical compositions, who has not had in his youth the blessed contact with the world of nature.

I do not forget what cities have done for us, and always must do; but one can get all the best a city has to yield by visiting it, whereas one cannot reap all the harvests of the country except by living there in childhood. And I feel somehow that such a life in the country is the birthright of every child. There is truth in Cowper's statement that God made the country and man made the town.

I believe that every child of God has a right to see the country—the house his Heavenly Father made for him — unobstructed by brick walls, unspoiled by city dirt, and undimmed by smoke. And one of these days, in some way, all children born into the world will be given a chance to enjoy to the full their inspiring patrimony.

Living in the country in childhood "the voice of the Lord God, walking in the garden in the cool of the day" is more likely to be heard; and, being heard, that Voice will be answered more frequently and with warmer love.

REFUGEE CONFERENCE.

(Continued from page 3.)

differences between the Arab States and Israel, necessarily as a part of the general settlement of international problems in the Near East. The statement concludes:

We appeal to all Christians to use their influence in persuading their governments and the United Nations as to the need for a definite political settlement and large-scale schemes of relief and reconstruction. We would urge all Christians to give personally on a far more liberal scale to all the activities of the Christian voluntary organizations engaged in the work of relief, reconstruction and resettlement in the Near East which have been so hard hit by the tragedy, in order that they may maintain their Christian witness, and face in a constructive way the opportunities of the new situation.

SWISS PROTESTANT CHURCHES CRITICIZE ROMAN CATHOLIC DOGMA.

At its annual assembly, held in St. Gall, June 11-12, the Federation of Swiss Protestant Churches criticized the promulgation of the dogma of the Assumption of the Virgin Mary, proclaimed last year by the Roman Catholic Church.

In a statement submitted by the chairman, Pastor A. Koechlin, and approved by all except one vote, the Federation expressed the view that "present circumstances make it imperative for our nation and its Churches to possess a greater and greater degree of unity; they demand that we respect the beliefs of others and work for cooperation wherever it is seen to be desirable and possible. For this reason, we strive always to avoid clashes which do not concern essential principles.

"It was therefore with all the more distress," the statement continued, "that we learned last year of the dogma of the Assumption of the Virgin Mary, proclaimed by the highest doctrinal authority of the Roman Catholic Church, to which all those belonging to that church must henceforth subscribe.

"This decision coincides with a very definite refusal to carry on any longer the discussion of matters of faith with non-Roman Catholic Churches and their members. By so doing, the Church of Rome widened the gulf separating it from us.

"The dogma of the Assumption of the Virgin Mary cannot be provided with any basis out of the Bible, which is for us the sole source of our faith.

"By attaching greater importance to the cult of the Virgin practiced by our Roman Catholic brethren, the proclamation of the dogma of the Assumption orients their devotion in a direction which takes them further and further away from the beliefs and the religious life of Protestant Christians. And this fact is a serious blow to that Christian solidarity which should bind us together.

"Our Protestant convictions constrain us to adhere all the more firmly to the faith given us by the Bible revelation in Jesus Christ alone, which our forefathers preserved for us and passed down to us at the cost of severe trials. Our most sacred duty is to remain faithful to our Lord Jesus Christ, to whom alone be glory, and to the church of which he is the head, this being to the greatest good of our people.—E. P. S.

CHURCH WOMEN AT WORK.

(Continued from page 9.)

opportunities for Christian worship, this is a program in which our North Carolina women should share with gladness.

* * * * *

WOMEN LEADERS IN UNUSUAL FIELD.

Recently the Secretaries of State and City Councils of Churches met at Lake Geneva, Wisconsin. One of the interesting trends noticed was that the number of women who are paid executives with Councils of Churches is on the increase, with 18 out of 200 now at work.

One of these is Miss Frances Query, executive secretary of the North Carolina Council of Churches, who began her work with the Council as the director of week-day religious education.

The oldest in point of service is Miss Gertrude Apel who is beginning her 21st year as secretary of the Washington-Northern Idaho and Seattle Councils of Churches. She is the only one of the eighteen who is an ordained minister, being one of the first two women ordained by the Methodist Church.

One of the women council executives dropped out recently because she felt that the growth of her council's activities required a minister to head the group. She solved the problem satisfactorily by finding the man and marrying him! She was Dorothy Blount of Mobile, Alabama, who worked for four years with that council of churches and has recently married the Rev. J. Mace Crandall, a Congregational Christian minister who was a Navy chaplain during the war and since that time religious news editor of the *Protestant World.* Now he is the new executive secretary of the Mobile Council. We are sure he has an able assistant.

This is but one of many fields of Christian service opening up to women in our day. We need more well-trained young women to fill these jobs. Miss Ruth Dunn has come back to serve in our Convention Office after her work at Hartford Seminary. Miss Dorothy Foltz, assistant in our Elon College and Burlington churches, is headed for Hartford next fall to continue her study. Several of our minister's wives (one to a minister!) are going to college with their husbands, or even after their husbands have done so. This, too, is commendable and will better fit them for service with their husbands in our churches.

TREASURER'S REPORT.

The following is the Treasurer's Quarterly Report of the Woman's Missionary Convention of the Southern Convention of Congregational Christian Churches, first quarter, first year, bi-ennium 1951-1953.

RECEIPTS.

N. C. Conference:		
Women	$1,530.88	
Young People	16.16	
Juniors	40.03	
Cradle Roll	28.20	
		$1,615.27
Valley Va. Central Conference:		
Women	$ 202.84	
Young People	71.20	
Juniors	7.20	
Cradle Roll	14.65	
		295.89
Eastern Va. Conference:		
Women	$1,144.85	
Young People	201.84	
Juniors	115.18	
Cradle Roll	48.68	
		$1,510.55
Total		$3,421.71

DISBURSEMENTS.

Home Missions, General Fund	$1,000.00	
Young People's Home Missions Fund	129.10	
Thank Offering	28.03	
Friendly Service, Franklinton	118.95	
		$1,276.08
Foreign Missions, General Fund	$1,000.00	
Young People's Foreign Missions Fund	43.68	
Young People's Foreign Missions Fund, Pilgrim Fellowship Project, E. Virginia	85.42	
Friendly Service, Near East—Turkey	10.00	
Friendly Service, Godik Pasha Children's, Worship, Istanbul, Turkey	8.00	
Dr. & Mrs. Riggs, India	10.00	
Christian World Missions	11.00	
Cent-A-Meal	2.25	
Mrs. Chiu Hsien Bao	30.00	
To educate a child in India	10.00	
		$1,210.35
Check to George D. Colclough, Treas. S. C. C.		$2,486.43
Check Mrs. Leathers Treas., 21 Life Members, 8 Memorials		290.00
Previously sent to Timothy Chang from Durham Missionary Society for supplies, Daily Vacation Bible School, Fancy Gap, Virginia		13.00
Balance in bank		632.28
Total		$3,421.71

MRS. W. V. LEATHERS,
Treasurer.

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

CHRISTIAN SOCIAL LIFE.
(TEMPERANCE LESSON).

Lesson V—July 29, 1951.

Memory Selection: *Know ye not that ye are a temple of God, and that the Spirit of God dwelleth in you?* I Corinthians 3:16.

Lesson: Romans 12:1-2; I Corinthians 8:1-13.

Devotional Reading: Psalm 1.

Our Bodies a Living Sacrifice.

This fellow Paul was always making religion a practical thing. He could discuss great themes, and write profound theology, but he always made a practical application of the truths he was dealing with. He was always putting a "therefore" in his letters. In Romans, for instance, he set forth the great doctrine of justification by faith, showing how men are saved not by their good works, but simply by trusting Christ. They thus come into a new relationship with God through Christ. "Therefore" they ought to do something about the matter. They were to present their bodies "a living sacrifice, holy, acceptable unto God, which was their reasonable or spiritual service." In this Christian view of the body it takes on new dignity. It is to be kept clean, strong, responsive. To misuse or to abuse it is sin. To mistreat and to lower its efficiency is sin. Our eyes, our ears, our tongues, our hands, our feet, our brains, our bodies are to be the instruments of God—the only instruments through which he can work out his purpose in life. To care for one's health is a part of religion. We are not to pamper our bodies, but we are to present them as a living sacrifice unto God.

Be Not Conformed.

Christians are "non-conformists." They are, in a sense to be different. They are not to conform to the world. "And be not conformed to this world," writes the apostel, "but be ye transformed by the renewing of your mind." And herein lines one of the sad tales of our modern world. All too many Christians are conforming to the standards of the world. Take for instance, social drinking, or gambling, or sexual liberty, and many other current practices. Christians conform, instead of living by the ideals and the spirit of Jesus Christ. We need folks today who are different. We need folks, old and young who will say "No thank you" when out with the crowd. This does not mean that people have to be "holier than thou" in their attitudes. Nor does it mean that they have to withdraw from the world. It does mean that they must have some backbone, and that they will dare to be diferent. The Christians of the first century were "non-comformists." May grace be given to twentieth century Christians to follow in their train. Puritans and Separatists, Roger Williams, John Wesley, Martin Luther, John Calvin, Oliver Cromwell, Woodrow Wilson—all these and others were non-comformists. And what about the Galilean, Jesus, who died on a Cross!

The Social Side of Drinking.

I am not thinking now about the sociability which drinking is said to promote. Alas for people if they have to drink to be sociable! I am thinking about drinking in its effect on society, on the social blight caused by drinking. There is, of course, much to be said about the bad effects of drinking from the personal or individual standpoint. Think of the lost man hours in industry because of drinking, and the shoddy work done even by those who do report for work when drinking or after drinking. Think of the loss of self-respect which often characterizes the man who drinks, especially when drink becomes his master. Think of the impaired health, the mental inefficiency, the loss of self-control, the lack of self-discipline, the foolish and vicious things that people do when under the influence of drink. Think of the waste of money squandered on drink. Think of the physical and mental diseases resulting directly and indirectly from drink. Thousands of men and women and young people start out by taking a social drink, and end up by having the drink take them.

But no man drinks to himself. Liquor and the liquor traffic work their tragic effects on society. The liquor interests talk piously about the revenue that comes from liquor taxes. It is sheer hypocrisy. Ask any one of them which he would rather have—the income from taxes which states and cities and communities have from the liquor traffic, or what it costs to take care of the victims and the vices of the liquor traffic. What about the crime bill, much of it traceable directly and indirectly to liquor? What about the amount that is spent by hospitals and other institutions in an effort to help and to cure the victims of alcoholic beverages? What about the cost of attempting even in a limited way to curb the evils of drinking and drunkness—police action, court action, etc? What about the cost involved in lost man hours and inefficiency by those who drink? What about the broken homes and the broken lives due to liquor? What about the $8,000,000,000 spent for alcoholic beverages, almost a total waste so far as food value is concerned. Compare all these staggering sums with the pittance which, in proportion, the liquor interests pays in taxes and one sees the thing in its true perspective.

The point of all this is that the man who drinks liquor aids and abets the nefarious liquor traffic. He contributes to, and makes stronger, this giant evil within our gates. The liquor interests are wealthly and powerful and they seek control of legislation, they try to increase consumption of liquor in every way, illegitimate, they often are allies with the underworld, and partners in crime, they corrupt officials, they bribe and misrepresent and threaten. There is no bright and honorable page in the history of the liquor traffic. Read the record. And the man who buys liquor contributes to the power of the liquor traffic, helps to fasten its hold upon our national life in an ever-increasing stranglehold. It is not simply a question of whether a man can take a drink or leave it alone. If he could take a drink and take it alone, it would be bad enough. But the thing becomes serious when it is seen in its aspects. Christians ought not to have any truck with the liquor traffic. They ought to be transformed, rather than to conform to the wishes of the liquor interests and to the custome of society. To say that "the best people drink" is to use the word best in a loose sense.

Christian Social Life.

Intemperance includes more than drinking. Many people who would hold up their hands in holy horror about taking a drink, are gluttons when eating and are intemperate in regard to food. Many people are intemperate in their recreational life, spending more time at play and pleasure than they should. People are intemperate in their use of money. The Greeks had a proverb "In nothing too much." One of life's hardest lessons is to be temperate.

Based on "International Sunday School Lessons;" copyrighted 1951 by Division of Christian Education, National Council of the Churches in the U. S. A.

TEACHER IN TURKEY.

James Gordon Fyfe of 1246 West Nelson Street, Chicago, Ill., World War II veteran, has been appointed for a three year term as a teacher in Turkey under the American Board. Mr. Fyfe will sail for his new work on the *Conte Biancamo* from New York City, August 25.

During World War II Mr. Fyfe served with the United States Coast Guard in the Pacific Theatre for three years.

During high school Mr. Fyfe had to help support the family and worked as a copy boy on the *Chicago Tribune* until he entered military service. He came back to the *Tribune* for a time after he was mustered out and then worked in the Hallicrafter Radio Plant until he entered Wright Junior College.

Mr. Fyfe connections have been with both the Presbyterian and Congregational churches and he has been a leader among the young people in both study groups and athletics.

Mr. Fyfe will teach English in one of two places, where the American Board has schools, namely; Talas or Tarsus. The exact assignment will be given him when he reaches the mission.

ALCOHOLISM AND INDUSTRY.

(Continued from page 16.)

last man hired and the first man fired," is no solution to the problem. The evidence of this change may be seen in a variety of events: formal public statement from companies such as Allis-Chalmers, Consolidated Edison, Du Pont, Eastman Kodak; the appearance of many articles in Trade and industrial Journals such as Chrysler Motors Magazine, Office, Printer's Ink, Ethyl News, Sales Management; a regular committee on alcoholism in the American Association of Industrial Physicians and Surgeons; a six month's information campaign on alcoholism undertaken jointly in 1950 by six companies in Wisconsin; the mounting number of inquires from business and industry reaching Alcoholics Anonymous groups, the Center of Alcoholic Studies at Yale, the State Commissions on Alcoholism; the increasing number of institutes on Alcoholism in industry. That a change has taken place is readily apparent.

A number of industrial concerns are now operating on the basic premise that an employee should not be discharged because he is an alcoholic, but if he wants to stop the opportunity should be extended to him. The Allis-Chalmers Manufacturing Company, one of America's largest corporations, has recognized that the out-of-control drinker is a problem in the shop and office. As the company grew in size, a committee for the study of Alcoholism was brought into being to find out first how extensive the problem was within the corporation. It was found out that about 10 per cent of the employees who were discipline cases were problem drinkers. They decided to do something about it.

The plan for an alcoholic counselor to help the problem drinker, and the use of other coordinated services are employed. The psychiatrist, physician, psychiatric social worker and general counselor all work toward the common goal of understanding and helping the alcoholic. Such services as legal, housing, medical, welfare, veteran counselor, mutual aid, credit union and recreation are available to the alcoholic counselor in his efforts to help the alcoholic. The services of the local pastor and Alcoholics Anonymous are also enlisted.

The first results of this comprehensive program were revealed early in 1950 when a study of 71 problem-drinking employees were completed. This study revealed that the program was successful, that it was reducing absenteeism, that it was saving employees thousands of dollars in wages. The study could not reveal the mended homes, the restoration of many valuable men to their jobs and place in society, and other intangibles that were also the results of the corporation's program. In 1948 these 71 alcoholics lost in excess of $23,000. However in 1949 this loss of wages was $13,500. As a result of the company's program, at least 51 have been restored, not only to industry but to their families and to the community as well.

It is becoming evident that American business and industry are begining to realize that some two million workers are operating far below their potential and that means are now available for recovering much of this lost power. Increasing public awareness that "something can be done about alcoholism" is apparent. In the magazine, "The Office," an article entitled "Alcoholism Is a Problem for Management" states, in its concluding paragraph, "The prevention of alcoholism—even more important—is again an educational problem in which business can participate directly within its own offices and plants, and indirectly by supporting community activities. Disregarding for the moment such valid considerations as sentiment and humanitarianism, the rehabilitation of the sick alcoholic is an economic necessity. The precision machinery of private enterprise operates most efficiently when manned by healthy, alert workers."

The church has a major responsibility. While the church is interested in all programs of rehabilitation, it must not lose sight that its main concern is that of prevention. The alcohol problem is serious and cannot be ignored. Too long too many churches have temporized and avoided the problem. The church and its ministry must have a compassionate concern for the victims of alcohol, it should encourage industry and all other agencies who are concerned with this problem. In Virginia our Division of Alcohol Studies and Rehabilitation has in the past few years dealt with over 1,000 alcoholics and assisted many of them to find a new way of life and again take their place as responsible members of society. But again it must be stated, that the major responsibility of the church in this area is that of prevention. The teachings of the Bible which apply to the alcohol problem may be summarized as follows: Voluntary drunkness is a sin. The appetites of the flesh must be kept under complete mastery. The body is to be kept pure and undefiled as a fit Temple of the Spirit. The care of life is an important part of stewardship. Abstinence is necessary for personal and social welfare. The individual is responsible for his influence over others. Men and nations alike are accountable to God for their actions. "It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak."

The Orphanage

J. G. Truitt, *Superintendent*

Dear Friends:

We have been having a very busy time here with harvesting our oats and wheat, as well as plowing many acres of corn, and putting top dressing on the land. We are low on big boys, because graduation, the armed forces and reestablishment of homes have just about taken all our bigger boys so that it has been hard to get time to give the few who remain their vacations. But sooner or later each one will have his share. Many friends and sponsors of these children have graciously helped to provide for their vacations.

Since I last wrote you we have received three more children. These are from our Needham Grove Congregational Christian Church and Sunday school. They are C. A. Ward (10), Charles Ward (8), and Betty Ann Ward (13). I pray God's blessings on them, and that they may now have a sense of security and help which they so badly need.

Eight other children who are urgently recommended by their pastors are now on our waiting list. I do hope we can at least take four of them. However we are now crowded.

Here I wish to insert a word of praise for the head of our farm, Les W. Wagoner. He works hard on his job, and sets a good example in getting things done. I wish you could see the farm he operates and the interest he takes in making it more and more productive. He jealously strives to see how much cash he can bring into the office from the farm over and above what products are consumed here by the children and all the live stock. Side by side with him is a faithful employee, H. Garner Hilliard, who has charge of the dairy along with constant help on the farm. The boys they work respect them both, as does everyone on this campus. It is a pleasure to be associated with two men who so ably carry their end of the load.

Also I wish to speak a word of praise for V. R. Holt, president of the board of trustees of the orphanage. No one but those of us who work here knows how much time and interest he places at the disposal of this institution. He is not too busy to give of his time or thought, when called upon, and he does it in a way that makes it a real pleasure to work with him. How often he tells me to go ahead as though his board and the Convention has asked me to do a job, and to do it in the way I think it should be done. Such cooperation puts the responsibility right on my shoulders—and yet he and the members of the board are ready to share the responsibility any time called upon. Such cooperation as I have on the part of our entire board is of the type that makes all of us here do our best to merit it.

This spirit is felt by our matrons, who are faithful workers, and it helps to get a constructive job done in making a home of peace and happiness for the children entrusted to us. You who read these lines have a right to know these things because you wish to invest your money in an enterprise which is trying to help these children as it should.

For all your help I am most grateful, and I daily pray that the results may be more than satisfactory.

John G. Truitt,
Superintendent.

REPORT FOR JULY 12, 1951.

Sunday School Monthly Offerings.

Amount brought forward		$ 7,323.88
Eastern N. C. Conference:		
New Elam (in memory of Rev. Jesse Franks)		19.00
Eastern Va. Conference:		
Norfolk, First (for Baby Home)	$ 17.07	
Spring Hill S. S.	5.28	
Windsor S. S.	20.00	
		42.35
N. C. & Va. Conference:		
Pleasant Grove		13.78
Western N. C. Conference:		
Hank's Chapel		27.74
Total		$ 102.87
Grand Total		$ 7,426.75

Special Offerings.

Amount brought forward		$12,040.21
National Bank of Burlington—dividend	$ 27.00	
Mrs. Sarah G. Branch for telephone calls	2.36	
A Friend	10.00	
High Point Friend	180.00	
Special Gifts	68.04	
		287.40
Grand Total		$12,327.61
Total for the Week		$ 390.27
Total for the Year		$19,753.73

YOUTH AT WORK IN THE CHURCH.

(Continued from page 7.)

Dates of the ecumenical work camps are as follows: Ganado, Arizona, June 16-August 15; Rapid City, South Dakota, June 29-August 11; East Harlem Protestant Parish, New York City, June 29-August 31; Mayaguez, Puerto Rico, June 20-August 20; Haines, Alaska, June 15-August 20.

* * * * *

FOUR WCC WORKCAMPERS HEARD OVER "VOICE OF AMERICA."

On the eve of their departure for work camps in Europe, sponsored by the Youth Department of the World Council of Churches, four young people participated in a "Voice of America" radio broadcast.

In a round table discussion program called "Youth Talks It Over," moderated by a Voice of America Special Events officer, Ran Lincoln, the three Americans and one Brazilian talked about the overseas work camp program being carried on this summer in Europe and Asia. The

(Continued on page 15.)

MEMORIAL GIFTS

"Instead of Flowers"

Dr. John G. Truitt
Christian Orphanage
Elon College, N. C.

Dear Dr. Truitt:

Please acknowledge the enclosed $.................. as a memorial gift sent to the Christian Orphanage in lieu of flowers in memory of:

....
(Name of Deceased) (City) (Date of Death)

....
(Survivor to be Written) (Address)

Name..

Address..

In Memoriam

UMPHLETT.

Mrs. Dorothy N. Umplett passed from this earthly life on April 11, 1951, and we, the members of the Woman's Missionary Society of the Congregational Christian Church in Henderson, North Carolina, wish to express our deep sense of loss in losing such a dear friend, a faithful and dependable worker and a member whose place cannot be measured in words, but can be measured in her good deeds.

Therefore, be it resolved:

1. That we humbly accept God's will, thanking him for the years of pleasure that association with Dorothy has given us.
2. That we extend to the bereaved family our sincere sympathy and love and entrust them to God for comfort.

Mrs. JOHN A. BALL,
Committee.

CUMMINGS.

Whereas it has pleased Almighty God in his infinite wisdom and who doeth all things well, to take from our midst a faithful coworker and member of our church, Mrs. Clara Simpson Cummings, our church, Sunday school and community has lost a good and faithful member: We hereby submit ourselves to this Infinite Wisdom and make the following statements in true sincerety:

1. The aged father, husband and children have lost a true and faithful loved one and we commend them to God in whom she placed her complete faith and trust.
2. Mt. Bethel Church, Sunday school, Missionary Society and community has lost a true and faithful, co-laborer and citizen that will be greatly missed. Her presence at our services will long be remembered and her influence will endure in the church and community for many years to come.
3. Again we extend to the aged father, husband and children our heartfelt sympathy and we pray God's blessing upon them.

L. P. RIPPY,
J. F. BARKER,
W. T. SHELTON,
EDD SIMPSON,
The Board of Deacons.

YOUTH AT WORK.

(Continued from page 14.)

broadcast, spoken in English, will be heard in Europe, and may be rebroadcast to the Near East and the Orient, according to Mr. Lincoln.

Two of the participants, Miss Sylvia de Magalhaes Lima of Rio de Janiero and Miss Margaret M. Morton gave a "spot" talk in a foreign language, Miss Lima speaking in Spanish and Portuguese and Miss Morton in French. Miss Lima has been studying at the Presbyterian (U. S.) Training School in Richmond, Va. and was a delegate to the World Council of Christian Education convention in Toronto, Canada last summer. She will later return to Brazil to engage in Protestant youth work. Miss Morton of Cambridge, Mass., is a student at Oberlin College. She is a Congregationalist and will join other young people at the work camp in Le Chambon, France.

Included also in the Voice of America radio program were James Tozer, Presbyterian (U. S. A.) of Oak Park, Ill., and a student at Lake Forest College, and John Robeson Bradshaw of Wilmington, Delaware. A graduate of Cornell University, Mr. Bradshaw is currently employed as a chemical engineer with the Dupont Co., in Wilmington.

* * * * *

RELAX WITH MAX.

Ran across one of my favorite jokes the other day. Here it is:

Three turtles decided to have a cup of coffee. Just as they went into the cafe, it started to rain; so the biggest turtle said to the smallest turtle: "Go home and get the umbrella."

So the smallest one said: "I will if you won't drink my coffee."

"We won't," promised the other two.

Two years later the big turtle said to the middle turtle: "Well, I guess he isn't coming back; we might as well drink his coffee."

Just then a little voice called from just outside the door: "If you do, I won't go."

* * *

Sing while you drive:

At 45 miles per hour: "Highways are Happy Ways."

At 55 miles per hour: "I'm But a Stranger Here; Heaven is My Home."

At 65 miles per hour: "Nearer, My God, to Thee!"

At 75 miles per hour: "When the Roll is Called Up Yonder, I'll Be There."

* * *

While examining an inductee, an Army medic noticed a scar on the boy's scalp and asked about it. "I got it from being drugged," said the inductee. The doctor failing to see the connection, asked him to elaborate. "Well," the inductee said, "I was working on a ranch. My horse bolted, my foot got caught in the stirrup and I was drugged."

* * *

We were happy to have five young people from Tryon, N. C. at our Elon Camp. The Tryon people are proud of James Johnson, and so are we. This commencement he received the Rotary Cup for the student who has meant the most to the school during the past year. This is the kind of young people the church needs. Hope to be hearing more from you, James.

* * *

Attention! W. N. C. Young People: Don't forget the big Rally at Albemarle, July 29. Let's make this the biggest one yet!

* * *

People who aren't afraid to roll up their sleeves seldom lose their shirts.

A LETTER FROM DR. RIGGS.

(Continued from page 8.)

down with cholera. One of them died; but the other one made his way back to the village and recovered. But there were 32 additional cases and ten more deaths in the village from the resulting cholera outbreak, before the District health authorities discovered it and came out with their inoculations and water sterilization; and this was the reason why those three widows were destitute. The villagers had constructed a modern type of well but could not use its water because they discovered that it was salt water, so resumed their old habit of drinking out of the village pond. Ordinarily they had not had any trouble from that because there were no disease germs about. It was only when the famine caused them to migrate and travel around that the trouble started. Of course they do not boil their water because they do not have enough fuel.

The Bishop said that they would be entitled to part of the contents of a CARE parcel. But what struck me was that in the past seventy years the church had come in there with its evangelization program, and had changed their lives spiritually. And the church educational program had reached out to them and established the little one-room schoolhouse, so that they were all literate and had their mental horizons broadened in general. But the medical program of the church consisted of a building with four walls in a remote city, which had never touched them or been of any help to them at all. What is wrong with us that this should be so? How can we change the whole approach to our medical program so that it can reach out to the 500 villages where there are churches (and the 5,000 villages where there still are none) the way the evangelization and educational programs have done?

Best regards,

ED RIGGS.

ALCOHOLISM and INDUSTRY

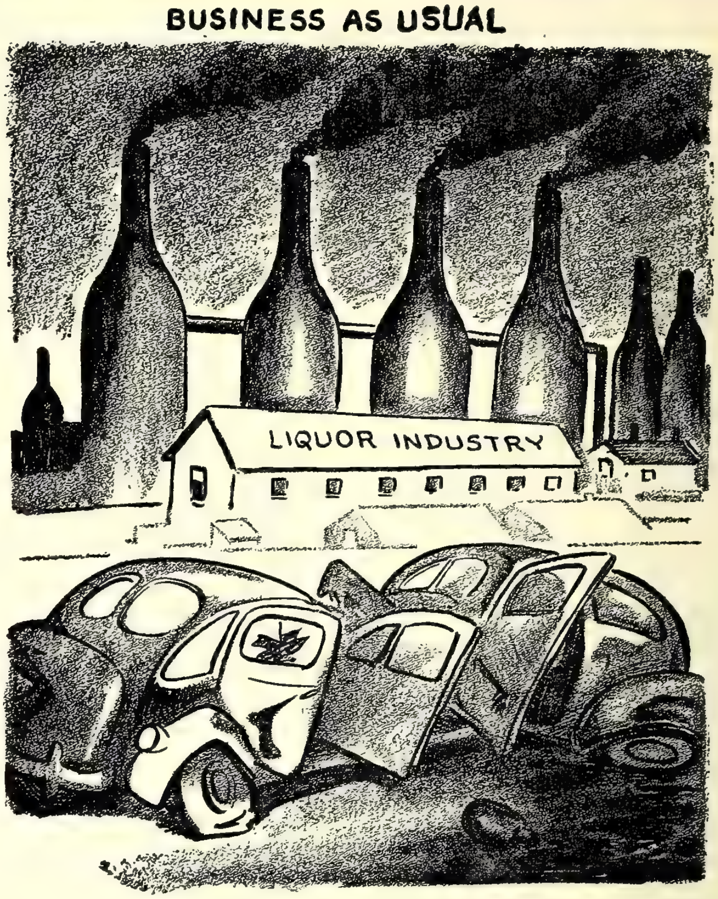
by

WAYNE W. WOMER

Executive Secretary

Virginia Church

Temperance Council



Scientific authorities estimate that there are four million or more alcoholics in this country. This figure is most impressive. But what is an alcoholic? Some scientists have defined "alcoholism as a physical, mental and spiritual disorder of living." A recent issue of the Virginia Health Bulletin states that, "alcoholism is a chronic and progressive illness caused by excessive and uncontrolled drinking of alcoholic beverages." In Virginia during 1944 there were 27,072 people committed to jail for drunkness, drunk and disorderly and drunk driving. By 1948 this number had increased to 53,014 and the present figures are at this level. This is worth noting. Seriously considered estimates of the annual cost of this condition run to more than 10 billion dollars per year. The cost in terms of lost manpower, suffering of alcoholics and their families, and deterioration of community and moral strength, are not susceptible to dollars and cents computation. Whether we wish to be interested or not, the loss is carried by all of us. The striking fact is that much of this loss could be stopped with the knowledge and techniques now available.

America has been a land of waste. Outside our towns and cities are great piles of waste materials. We have also a scrap-pile of human waste. Today, however, we realize that we cannot waste men or materials. Less than five years ago the subject of "Alcoholism" appeared for the first time on the program of the annual meeting of the American Association of Industrial Physicians and Surgeons. Many members were surprised by its appearance. However, there has been a remarkable change.

Industry is becoming concerned about the problem of alcoholism. Dr. John L. Norris, of the Eastman Kodak Medical Department, writes: "A Company that says it does not have any problem with alcoholism among its employees does not know what it is talking about." A survey by the Yale Center of Alcohol Studies reveals that in 1943 over 1,370,000 inebriates were employed in industrial pursuits. These men lost on an average of 22 working days yearly because of acute intoxication. Alcoholics have a lower capacity for recuperation from disease; hence, they are absent due to sickness on an average of two days more than their normal co-workers. In the survey year, alcoholism was directly responsible for the loss of 32,400,000 working days. There were also 1,500 fatal accidents, more than double the normal rate. These men were also responsible for 390,000 work injuries.

Industry is beginning to sense that the old slogan, "The drunk is the (Continued on page 13.)

HISTORICAL SOCIETY. 1956.
n Convention of Congregational Christian Churches.
Elon College Library

1844 - Over a Century of Service to the Denomination - 1951

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHR[illegible]AN CHURCHES

In Essentials Unity — In Non-Essentials, Liberty — In All Thi[illegible]arity

VOLUME CIII RICHMOND, VA., THURSDAY, JULY 26, 1951 NUMBER 29

Elon College Library X

Helping to Build the Kingdom of God on Earth

By ROY C. HELFENSTEIN, D. D.
Pastor, First Church, Richmond, Virginia

Too many people are content to think that the responsibility for building the Kingdom of God upon earth rests entirely with the bishops, the priests and the clergy—that lay folk can only look on, giving the material support needed by "these workmen of God." But the glorious truth is that every person may be one of the builders of the Kingdom of God as definitely and as importantly as any Bishop, priest or clergyman.

Every noble act, every loving deed, every word of truth, every magnanimous consideration, every demand for justice, every high decision, every God-inspired commitment, every insistance on fair play, every expression of honor, every unselfish service, every frustration subdued, every confusion clarified, every groundless fear allayed, every contribution of hope, every bequest of peace to an individual or to a group, every life managed wisely, every life inspired to walk the upward way, every encouragement given to another, every sorrow assuaged, every yearning for the truth that sets men free from the bondage of ignorance and superstition, every acceptance of the Golden Rule in determining one's attitude and conduct, every "wrong made right," every noble impulse, every response to duty, every vindication of a maligned brother, every sacrifice for a worthy cause, every tribute to decency, every aid given to the worthy poor, every protection given to the helpless, every lift given a discouraged or overburdened soul, every act of graciousness, every manifestation of goodness, every rejection of expediency, every act motivated by principle, every pledge of personal allegiance to Christ, every witnessing of faith in God, every sincere prayer of gratitude to the Heavenly Father, every prayer for Divine guidance, every petition for God's assistance in managing one's life and in using one's talents in the service of The Highest, each of these—whether done by clergyman, by laborer, by priest, by professor, by bishop or by banker, or by any other—helps to build the Kingdom of God upon earth.

The most important question any person can ask himself or herself is: "Am I doing my best?"

News Flashes

Dean D. J. Bowden of Elon College will supply the Sanford pulpit for Dr. Will B. O'Neill during August.

Our sympathy to Rev. and Mrs. Bernard V. Monger of Corinth, Miss., on the loss of their baby by accidental electrocution.

Rev. Clyde Fields assisted Rev. Carl Wallace in revival services held recently at Oak Level Church, Eastern North Carolina Conference.

Dr. Thomas Anderson of Central Church, Atlanta, is noted for his unique ministerial vacations. This summer he is off to Hollywood to explore the minds of people in the entertainment field.

The Rev. Orville H. White will begin his ministry at the Congregational Church in Tryon on Sunday (July 29). He comes to his North Carolina pastorate from Randolph, Mass. Dr. Edmund M. Wylie has been minister ad interim since the resignation of Dr. Frank Mertfeldt.

Friends of Rev. J, Frank Morgan will regret to learn that he continues to fail in health. Mr. Morgan suffered a stroke a little over two years ago and has shown little improvement since. I hereby wish through The Christian Sun, to express the sympathy of the host of friends of Mr. and Mrs. Morgan. W. T. S.

On July 1, 1951, Miss Mary Evelyn Harris, of LaGrange, Georgia, and Rev. Julius Rice, were united in marriage at the United Congregational Christian Church in LaGrange. Mr. Rice is a student at Elon College and is pastor of Hines Chapel and Monticello Churches. They are making their home in the parsonage at McLeansville.

Dr. William M. Brown of Elon Elon College preached at the Asheboro Church on last Sunday. His visit was sponsored by the Stewardship Committee of the church of which Mrs. Orva Brown is chairman. The committee planned and conducted the worship service. On next Sunday the young people will be responsible for the service, with their teacher, Dalton Harper, doing the speaking.

Dr. Stanley I. Stuber writes to the Editor: "As one who has been an official of the united Stewardship Council for the past few years. I want to thank you for the full page spread on stewardship in your July 12 issue. I also thought you caught the true value of my new book, Public Relations Manual For Churches. This, as you have perhaps noted, has much stewardship material in it."

"DAY OF OPPORTUNITYY" IS THEME FOR RURAL CHURCH INSTITUTE.

"A New Day of Opportunity for the Rural Church" will be the theme of the Rural Church Institute of North Carolina to be held in connection with the 1951 Farm and Home Week, July 30 to August 2 on the State College campus.

The Rev. James W. Sells, Executive Secretary in charge of Rural Church Work of the Methodist Church, Atlanta Georgia, will deliver the feature address at 8:00 p. m. Monday, July 30. On Tuesday, July 31, beginning at 10:30 a. m., L. R. Harrill, president of the Rural Church Institute, will lead a panel on "The Rural Church and its Program."

Leading panel member will be Governor W. Kerr Scott who will discuss "The Place of the Rural Church in Modern Civilization." The Rev. Dumont Clark of Asheville will discuss the "Worship Program of the Rural Church." M. G. Mann, manager of the Farmers Cooperative Exchange, will discuss "Financing the Rural Church's Program," while Dr. I. G. Greer, executive vice-president of the North Carolina Foundation, will complete the panel with a discussion on "Training Christian Leadership for the Rural Community."

The Board of Directors of the North Carolina Rural Church Institute will meet at 3:00 p. m. Tuesday, to map future work. A report of the panel discussion will be given before the entire Farm and Home Week Assembly at 8:00 p. m. Tuesday.

Ministers of rural churches, church leaders, laymen and all other interested in the program of the rural church are invited to attend all sessions of the Institute.

WHAT HATH GOD WROUGHT?

Just how much of the contemporary religious upsurge is due to the efforts of the ministers and congregations—just how much comes from outside of our influence. It probably could be answered after a careful analysis. Our guess is that the local churches have less to do with their successes than they sometimes think.

The editor visits many churches. Most of them are in an area around Cleveland, Ohio, where religion is booming. Ministers are thrilled with big congregations and growing church schools. We find, however, that some of them are very narrow in their vision. They think that this is due to their own efforts or the magnetism of their own minister. One feels cruel to tell them the facts of life, that they are in a period of religious expansion and are profiting from it.

I have found the same thing true in a number of theological seminaries recently visited. Their dormitories are crowded. They point with pride to the success of their current publicity and sales efforts. Here again their vision is too narrow.

No one should discount the vision and energy of local church leaders. But churches are subject to other forces. They cannot escape the economic trends of the day. Their enthusiasm is dependent upon world and local condition. The money market affects collections.

But there are other forces than these. There are times when God decides that his churches must go forward. This may be one of those times.

The heathen raged.
The kingdoms were moved.
He uttered his voice.
The earth melted.

Sounds rather contemporary, doesn't it.

—*Editorial in Church Management.*

DAMASCUS HOME COMING SERVICES.

On the third Sunday of August the annual Home Coming services will be held at Damascus Christian Church, near Chapel Hill. The revival meeting will begin on that night, with Rev. J. U. Fogleman doing the preaching. All friends and former members and former pastors are cordially invited to be present.

Southern Convention Office

Wm. T. Scott, *Supt.*, Elon College, N. C.

THE EASTERN VIRGINIA SUNDAY SCHOOL CONVENTION.

The 82nd annual meeting of The Eastern Virginia Sunday School Convention was held at the South Norfolk Congregational Christian Church on Tuesday, July 17. The theme of the convention was "Temple Buildeds." Mr. Floyd A. Turner, layman of our Suffolk Church, served as president and he is to be congratulated for the fine program which was executed throughout the day.

The session opened with a song service at 10:00 a. m. conducted by Rev. O. D. Poythress, host pastor. The Invocation was given by Rev. Carl T. Farrell, pastor of Cypress Chapel, Oak Grove, and Sunbury Churches. The welcome address was given by Mrs. B. V. Hargrove.

The report of the secretary, Mr. W. H. Barker, layman of our Newport News Church, revealed progress in the work of our Sunday schools during the past year. Most of the Sunday schools reported on the year's work and sent their regular dues for the work of Christian Education.

In the president's address, Mr. Turner gave a clear cut and constructive view of a laymen on the importance of the Sunday school. It is hoped that Mr. Turner's address will be available for the readers of The Christian Sun.

Dean D. J. Bowden of Elon College gave the principle address of the morning, "The Burning Bush," impressively playing upon the minds and hearts of the Sunday school workers that "they stand on holy ground" as leaders of youth and young people. The closing worship service of the morning session was conducted by Rev. Duane N. Vore of our Suffolk Church. The host church provided a bounteous luncheon for the delegates.

The afternoon session was called to order at 1:30 p. m. with a song service and prayer conducted by Rev. Ellis Clark, pastor of the Windsor group of churches. This was followed by a very interesting forum under the direction of Mr. W. H. Baker, who was assisted by Rev. Stanley Carne, Rev. J. E. McCauley, Mr. John Graves, and Miss Pattie Lee Coghill. This forum dealt with the vital questions relating to the effective work of the Sunday school and in addition to the excellent idea presented by the members of the forum, delegates participated in a discussion of these vital questions.

Group meetings were held for Children under the direction of Miss Pattie Lee Coghill and Mrs. Mary Rawls Stephenson; Young People, Mr. John Graves, and Miss Josephine Hynes; Adults, Rev. H. E. Crutchfield and Mr. H. D. Stalnaker; Superintendents, Mr. Russell Bradford and Mr. G. C. White.

Following a business session the Convention adjourned at 3:30 p. m.

HOPEWELL, VA.

Paul Varga, who graduated at Elon College in May, and who plans to enter Hartford Theological Seminary in September, is supply pastor ot our Hopewell Church this summer. Under the leadership of Mr. Varga the Young People and the Sunday school are showing improvement in their work. A successful vacation Bible school has been conducted, and Mr. Varga is now endeavoring to make personal calls on every member of the church. We are very fortunate in having this young man to serve in Hopewell this summer.

Rev. D. D. Nash who has been minister of the Hopewell Church for the past several years, has resigned his work effective September 1. Mr. Nash has not been in good health for the past several months and has felt the necessity of relinquishing this work. Mr. Nash has been a faithful pastor throughout the years and we are greatful for his loyalty as pastor of that church. He expects to remain in Hopewell and will be a loyal mem- of our congregation there.

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

Editor..................Robert Lee House
Managing Editor.........John T. Kernodle

Departmental Editors—Convention, Wm. T. Scott; Missions, F. C. Lester; Women's Work, Mrs. F. C. Lester; Young People's Work, Miss Pattie Lee Coghill; Children, Mrs. R. L. House; Sunday School Lesson, H. S. Hardcastle.

Institutional Representatives—Elon College, L. E. Smith; The Christian Orphanage, John G. Truitt.

Area Reporters—M. W. Andes, W. J. Andes, J. Frank Apple, H. G. Councill, Jr., Clyde Fields, Stanley C. Harrell, I. W. Johnson, S. E. Madren, Will B. O'Neill, Fred Register, P. H. Ricketts, Guy H. Veazey, R. A. Whitten.

Board of Publications—Duane Vore, Chairman, S. T. Holland, Secretary; R. C. Helfenstein, S. E. Madren, P. H. Ricketts, G. D. Colclough, Treasurer, ex officio.

SUBSCRIPTION RATES

One Year	$3.00
Two Years	5.00

Published by the Board of Publications, agent for the Southern Convention of Congregational Christian Churches, and printed every Thursday except the last in June and December by the Central Publishing Co., Inc., Richmond, Va.

Entered as second-class matter at the Post Office at Richmond, Va., July 25, 1922, under Act of March 3, 1879.

Remittances for subscriptions and notices of change in address should be sent to the Convention Office, Elon College, N. C.

All other matters of business should be addressed to The Christian Sun, 1536 East Broad Street, Richmond 19, Va.

General contributions should be addressed to the editor at Southern Pines, N. C., and should reach him not later than Wednesday of the week preceding date of publication.

Departmental material should be sent to the proper departmental editor, at the address shown on their page, and as early as possible.

The Christian Sun Subscription Blank

Dr. Wm. T. Scott, Elon College, N. C.

Enclosed will be found $3.00 ($5.00) for which please send The Christian Sun for one (two) year(s) to:

Name ....

Address ....

[ ] New ....

[ ] Renewal Name of Church..

THE EDITOR'S MESSAGE

Interpreting the World Wide Task of the Church

There is no doubt about it. Church history is made. Christianity is by no means lethargic in the present emergency. Protestantism has vigorous leadership. The present era is pulsing, yea bristling with new movements. We are living in destiny laden days. Great tensions exist. Die hard denominationalism is struggling with the ecumenical movement. The drama of the Kingdom verily is taking place before our own eyes.

The Methodists will be holding their Ecumenical Conference at Oxford, England, August 28-September 7. Our present situation is ably summarized in a message by the Presidents of the Ecumenical Council. Consider their diagnosis.

"We are at the end of the most momentous half-century since the Christian Church was founded. In the realm of scientific discovery and achievement it has no parallel. Social, political and economic changes have created a world undreamed of at the dawn of the century. . . . Over a large part of the earth's surface the Christian religion is challenged by a rival whose geographical conquests have marched with a speed and a success unparalleled since Islam's irresistible onrush in the century that followed the death of Mohammed. . . .

"The facile optimism of the later nineteenth century has given place to a realistic mood which forbids complacency. Old rivalries and animosities within Christendom are losing their force. Reunion is the order of the day. That movement, inspired by the Holy Spirit which brought the churches so close together at Edinburgh in 1910, has advanced until the World Council of Churches was formed with the Amsterdam Conference of 1948 as a clarion call to Christians throughout the world.

"We of the Methodist family are in full swing of that world-wide movement. We have our own part to play. Our loyalty is pledged to the World Council, and we can only rejoice that Methodism has lost its denominational life to live again in a wider fellowship in the United Church of Canada and in the Church of South India. We look forward with eager hope to a similar union of the Christian forces in Ceylon and North India.

"This does not mean that Methodism has already fulfilled its mission, and that our only duty to the past and to the future is to bury our historic tradition. . . . It is for us to put all things to the proof and to hold fast only that which is good for our time, and we hope for all time.

"To meet the stern and exacting demands of the next half-century the representatives of world-wide Methodism will meet in the City of Oxford in the late summer of 1951. . . . We therefore call upon all in every land who bear the name of Methodist to use this year of preparation so wisely that the Methodist Ecumenical Conference at Oxford in 1951 may bring a worthy gift to the wider enterprise of the Universal Church of Christ. . . ."

Here, then, is the testimony of outstanding representative Protestant Churchmen. Their trumpet gives forth no uncertain sound. The forces of Christendom are being marshalled for a more penetrating witness of the church in our generation. This is one of the heartening signs of the time.

The American Baptist Convention met last month in Buffalo. Dr. Edwin T. Dahlberg was one of the spokesmen for the Northern Baptists. He declared that we should have a "vigorous cross breeding of the purest strains of the New Testament faith." He roundly refuted the charges of modernism, communism and ecclesiastical totalitarianism leveled against the ecumenical movement by its critics. He than went on record by declaring that the Baptist witness is urgently needed in the councils of ecumenical Christianity.

The leaven is at work. God has never been without better witnesses in his world. Let us thank God, and take courage.

Displaced Persons in America Reach 250,000

A typically American welcome, accompained by lavish speeches, gifts, a visit to the Mayors's office and a quick tour of New York was given a Polish-Ukranian refugee and his family upon their arrival, July 13.

This outpouring of American enthusiasm was all for Volodymyr Holubiw, 250,000 the DP to reach these shores. Along with his wife, Maria and their three eye-fetching little daughters, Wira, 7 Linda, 5, and Walja, 3, he arrived on a refugee bearing ship carrying more than 1,000 persons.

On the way over, Volodymyr had been briefed on what he might expect in the way of ceremonies, receptions, and doings. To prepare himself suitably for the occasion, he thought up a brief speech in Ukranian, had it translated and memorized it thoroughly.

When his turn came to reply to the welcome extended by Mr. Harry B. Rosenfield, acting chairman of the U. S. Displaced Persons Commissions, and acting representative for the President of the United States, Volodymyr said:

"Thank you America. This is the greatest day of our lives and I am happy to speak not only for myself and my family but for all displaced persons who have been given new hope and a new home by this great country. So many of us after the war thought we would never have a happy life again, but then you took care of us and gave us food, clothing, shelter and protection.

"I am sorry that my English is not good enough to say what is in our hearts, but all of us 250,000 DP's know we have been given the greatest gift of our lives, the chance to become citizens of America."

The Holubiw family found themselves being greeted at the dock not only by Mr. Rosenfield, but by representatives of the Protestant, Catholic and Jewish faiths, State Department officials and the Mayor of New York's representative.

Mr. Harper Sibley, chairman and Dr. Roland Elliott, director of resettlement for the Central Department of Church World Service of the National Council of Churches, were on hand to greet the family. CWS was the agency sponsoring the Holubiws.

Mr. Sibley told the family that "we earnestly hope you will find here a true refuge, complete freedom from fear and oppression and a wide opportunity for good health, for service and for a peaceful, useful life among friends."

As part of the dock ceremony, Mr. Rosenfield gave Mr. Holubiw a bronze model of the Statue of Liberty framing a clock and to each of the children a gayly caparisoned doll.

The three little tow-headed youngsters did not waste any time christening their dolls, Luda, Raja and Tanja. To the delight of newsreel cameramen, who turned out in force to record the event, the girls put on a dramatic rendition of "Row, Row, Row, Your Boat," in English. They had learned the song on the boat, their father explained.

With their arrival in the U. S., the Holubiw family finally brought to a close a bitter nine years of wandering and persecution. In 1943, shortly after they were married in the Orthodox faith, they were shipped by the Nazis as slave laborers to East Prussia, where for two years Volodymyr worked on the land, Maria as a domestic.

After liberation, they discovered their native Poland had been taken over by the Communists. Volodymyr evplained why they couldn't go back.

"I knew we could never go back. Under the Communists there is no God—no church. All farmers who own their own farms go quickly to Siberia.

"For my children, I wanted a free country and a safe future."

Church World Service contacted Volodymyr and his family when they were in a DP camp at Burgdorf, in the British zone of Germany. They were immediately nominated by CWS to fill the job and housing assurances filed by Frank Grahl, through the Assemblies of God.

Now awaiting the family in Woodruf, Wisconsis, is a five room house and a job on the farm for Volodymyr. For the three girls it will be the first real home they have ever known. All of them were born in DP camps.

Church World Service officials revealed that of the 250,000 DP's now in this country 45 per cent are Catholics, 35 per cent Protestant and 20 per cent Jewish. The legislation providing for the admittance of DP's to this country provides for an additional 91,000. They must enter the the country on or before December 31, 1951.

Protestant America?

New York City is currently furnishing a grim local example of religious intolerance on the part of a hierarchy which above all others has demanded "religious tolerance" for expansion of its political objectives, according to an article appearing in the September issue of The Converted Catholic Magazine, published by Christ's Mission, 160 Fifth Avenue, New York City.

The May, 1951 issue of the Parish Monthly Magazine of the Roman Catholic Church of the Sacred Heart, located in the Washington Heights section of Manhattan, is quoted as carrying a vivid article describing a religious parade staged by the church, in which Cardinal Spellman took part and the New York City Police Department was represented by an escort detachment and the Police Athletic League Band.

In preparation for the parade, merchants in the area were visited by representatives of the Sacred Heart for cash contributions to pay for decorating the line of march. A few independent non-Catholic merchants did not participate. They are likely to pay dearly for their refusal, if the parishioners of Sacred Heart Church heed the instructions very clearly conveyed to them by their priests through the Parish Monthly.

Citing four of these merchants by name and address, the Monthly strongly denounced them and urged Sacred Heart's parishioners to boycott these establishments. Typical of the tone of the article was this scathing comment regarding one of the stores:

"We not only regret that Catholics have traded in that 'hole in the wall' in the past, but we hope they will avoid the place in the future."—This is Protestant America!

News of Elon College

President L. E. Smith, Elon College, N. C.

ACHIEVEMENTS.

For the last 19 years, at least, Elon College has been in a continuous campaign for funds with which to meet current and future demands. This is as it should be. It costs money to operate the college. The church understood this when it founded the college. The ones of us who are members of the church and interested in the college today realize that the expenses of the college are continuous and that the college is not self-supporting. If the membership and alumni do not assist in meeting expenses of the college, who else could be expected to? Fortunately our church is aware of its responsibility and has sought and is seeking to discharge that responsibility to the best of its ability.

In 1945 the several conferences constituting the convention, individually and severally, authorized the raising of $100,000 for the Department of Christian Education in Elon College to be known as the Staley-Atkinson-Newman Memorial Fund. In 1946 the convention at Reidsville authorized a campaign to raise $1,000,00 for Elon College. The Staley-Atkinson-Newman Memorial Fund was to be a part of the fund. It was evident that $1,000,000 would not provide the necessary equipment and endowment for Elon College. Consequently, in 1948 the campaign was upped to $2,000,000, the money to be used for the erection of four dormitories, a dining room, and the remainder to be added to the endowment funds of the college. This campaign has been conducted on a quiet and not too aggressive basis. However, quite a bit of money has been realized—some by gifts and some by earnings at the college. The following additions have been made that should be and are accredited to the $2,000,000 fund:

Endowment	$ 163.000
Power House	142.000
Warehouse	15,000
Veterans Court	14,000
Veterans Apartments	130,000
Science Laboratory	12,000
Faculty Houses	110,000
Gymnasium	146,000*
Oscar Smith Estate	50,000†
Dining room and cafeteria equipment	23,000
Cox House	11,000
The Dr. J. L. Kernodle Foundation	75,000
Unpaid pledges on gymnasium	40,000
Total	$ 860,000

There is still a balance of $1,069,000 to be secured to complete the $2,000,000 fund.

The above figures do not include the J. O. Atkinson House property of 8 acres, the J. O. Atkinson Farm property of 146 acres, the J. B. Long Farm of 56 acres, or the improvements on these properties. These properties were turned over to the endowment funds for a total of only $28,000. These properties are easily worth $128,000 today. All properties listed are paid for entirely with the exception of the gymnasium. The $106,000 owing on the gymnasium is every penny that the college owes.

The time has come when a determined and persistent effort should be made to complete this fund. There are a number of people in the college's constituency who are able to give quite largely. There are others who are able to give sizeable amounts and still others who could give a modest sum. By far the majority of the college's constituency is able and will contribute to the college if it is informed and approached sympathetically. It is the responsibility of the officials of the college, the church, and the alumni to see that these approaches are made.

The campaign when launched in 1946 was to be over a ten-year period and completed by the fall of 1956. From the above figures it will be shown that we are approaching the half-way mark with five more years to go. Our experience is conducting campaigns indicates that more than 50 per cent of the amount sought is secured near the close of the period allocated for any particular campaign. With the proper organization, a reasonable amount of interest and a lot of faith and determination, the amount needed by Elon College can be secured. Let no one harbor doubts but may everyone multiply his faith and re-double his efforts that the college may be the kind of institution that we all desire it to be.

---

*A balance of $106,000 is owing and due.

†Bequest to be paid.

APPORTIONMENT GIVING.

Were it not for the Sunday schools and churches of the Southern Convention, the college would have a difficult time. In fact, there would be no particular need for the college. Elon College exists specifically for the churches of the Southern Convention. It has a genuine interest in every section of our church and seeks in every way possible to give assistance to our total program. The founders of the college felt that an institution of higher learning was needed where the young people of the church and others might have the advantage of a college education under strictly moral and religious influences. The college has served the church well for more than a half century. The church has been conscious of its responsibility for the support of the college and has consistently endeavored to do something about it. The plan to have every church contribute a definite amount annually for the support of the college is a good one and if properly planned by the convention and the convention officials feel their responsibility, the college will continue to receive support from the convention—which support will be increased as the occasion demands. If the pastors of our churches will keep the college before their congregation and urge support, the college will encounter no serious difficulty.

Previously reported		$5,631.16
Eastern Va. Conference:		
Johnson's Grove	$ 10.00	
N. C. & Va. Conference:		
Durham	$153.46	
Mt. Zion	30.00	
Pleasant Ridge	35.00	
Western N. C. Conference:		
Grace's Chapel	$ 50.00	
Valley Va. Conference:		
Winchester S. S.	$ 8.34	
		286.80
Grand Total		$5,917.96

RURAL MISSIONS.

The Girls' Camp at Norfield Conference this summer will carry out an interesting practical project. It will raise funds to send a brown Swiss bull calf to the United Andean Mission in Ecuador. Oliver Mabee, agricultural missionary at this interdenominational mission, is seeking to improve the livestock there. The Indians of that area, who were driven up to high altitudes at the time of the Spanish invasion, live on little farms, and greatly need improved cattle. The calf will be sent

(Continued on page 11.)

Youth at Work in the Church

Max Vestal, Box 792, Elon College, N. C.
Miss Ann Truitt, *Associate*

MORE NEWS ABOUT AGAPE.

First Italian student brought here under a scholarship exchange program sponsored by the National Council of the Churches of Christ in the U. S. A. is Miss Giuseppina Alabiso, 24, of Florence.

Miss Alabiso, a member of the Waldensian Church, arrived last week in New York. In September she will go to Richmond, Virginia, to spend a year at the Presbyterian, U. S., General Assembly Training School for Lay Workers on a scholarship arranged by the National Council's Central Department of Ecumenical Relations. The department's exchange program in the last five years has brought to this country over 200 scholarship students from Europe and Asia.

Miss Alabiso is also the first student from abroad to be aided by the Ecumenical Scholarship Fund which the National Council's General Department of United Church Women is setting up as one of its projects for World Community Day.

Part of her expenses were paid by the Women's Guild of the Noroton Presbyterian Church in Noroton, Conn., and one of her first visits in this country was to a tea given her by the women of the church.

Church women of over 80 Protestant denominations in state and local councils of church women across the country are preparing for World Community Day, on November 2, by collecting money for a scholarship fund to help Christian young people from other countries receive specialized training that will make them more effective leaders in their home churches and communities.

Long active in church work, Miss Alabiso graduated from a commercial school in Florence, and for the past six years has been secretary to the Rev. Tullio Vinay, head of the Waldensian youth committee.

During most of that time, "Pina" Alobiso has worked with pastor Vinay on the administration of the Waldensian "Agape" project, the building of a conference and retreat center in the mountains of northern Italy. The project, located in Prali-di-Perrero, near Turino, has been cosponsored by the Youth Department of the World Council of Churches as one of its ecumenical work camps. About a thousand young people from Italy and many other countries, including the U. S., have spent five summers constructing roads, terraces, dormitories, a chapel and a main hall, out of local wood and stone. Max Vestal spent one summer there.

The Agape center, looking out over the French-Italian Alps, is scheduled for dedication next month. It will be used by young people of the Waldensian Church, whose members in past centuries hid from persecution in caves of the same mountains. It will also be used for youth conferences and retreats by Christian youth from elsewhere in Europe and abroad.

Miss Alabiso, who will return to work with pastor Vinay when her year of study is completed, explained, "It will be used by all nations. It was built by everybody."

* * * * *

VIRGINIA VALLEY SUNDAY SCHOOL CONVENTION.

The Virginia Valley Sunday School Convention of Congregational Christian Churches met at the Timber Ridge Church on June 14, 1951, with a large number present. The meeting opened with Rev. Roy D. Coulter having charge of the worship program. Folloying this, enrollment of officers and departments, with recognition of ministers and visitors, then reports from the Sunday schools, and departments.

Then an address by the Rev. John F. Loche, on the subject "Because Somebody Taught a Child." After this address we adjourned for lunch.

After lunch we had a Worship service by Rev. S. E. Madren, following a talk on "The Model Teacher" by Mrs. E. J. Rohart. Dr. Wm. T. Scott was with the Conference and he gave an interesting talk.

Officers for the ensuring year are as follows: Rev. S. E. Madren, president; Joe Van Pelt, vice-president; Mrs. Clark Foltz, secretary; Charlotte Rothgeb asst. secretary; E. A. Showalter, treasurer; Mrs. A. W. Andes missions; Mrs. A. G. Mason, teacher training; Mrs. Shirley White, cradle roll; Mrs. Glayon Salyards, home department; Mrs. Dewey Doffemyer, organized classes.

With installation of officers the meeting was adjourned by Rev. Newton to meet with Wood's Chapel in 1952.

Mrs. Clark Foltz,
Secretary.

* * * * *

PROGRAM OF WESTERN N. C. YOUTH RALLY.

2:30 Registration.
3:00 Worship Program — Pleasant Grove.
3:20 Workshops:
  New Program Material—Alma Talbert.
  Recreation—Ruth Dunn.
  Ways of Making Money — Clyde Fields.
4:00 Singing—Special and Group.
4:45 Business.
5:15 Flanel Graph.
5:30 Supper—Food and Fun.
7:15 Play—"Simon, the Leper"—Albemarle.

* * * * *

RELAX WITH MAX.

Letter received by railroad officials: "I take your 9:35 a. m. train daily. I cannot get a seat near the front of the train and sometimes have to stand all the way. Several coaches on this train near the rear end carry very few passengers. Will you please advise me why those coaches cannot be put on the front so we won't be so crowded?"

* * *

Think about this: Hell begins on the day when God grants us a clear vision of all that we might have achieved, of all the gifts which we have wasted, of all that we might have done which we did not do.

* * *

We are all very proud to have Bill Simmons, president of the W. N. C. Pilgrim Fellowship, at Elon. I'm sure all the young people would like to say: "God bless you as you continue your schooling."

* * *

We've already had lots of fun out at Moon-Elon. The Youth Church and the Youth Fellowship were out last week for swimming. If your group would like to come, write to Baxter Twiddy, Elon College, N. C.

* * *

One of the finest tributes paid to Will Rogers was: "He never made anyone unhappy till he went away."

* * *

Haven't had any news from the Valley Camp. You folks having a good time?

Christian Missions

At Home and Abroad

AMERICAN BOARD RENDERS SPECIALIZED SERVICES IN TURKEY.

Miss Martha Millett of Farmington, Maine, daughter of Mr. and Mrs. L. G. Millett, has just been appointed for a three-year term as a teacher in Turkey under the American Board.

For a year Miss Millett taught social science in the Junior and Senior High School classes of Greenville, Maine. She also did some practice teaching in Moscow, Maine. She hopes to sail for her new post from New York on the *Conte Blancamano* on August 25 and will be assigned by the mission to either the school at Izmir or Scutari.

Miss Millett is a member of the Old South Congregational Church in Farmington, Maine.

Miss Dorothy Gertrude Smith, the daughter of Rev. and Mrs. Sherrill B. Smith of Christ Church, Swansea, Mass., has just been appointed by the American Board of Foreign Missions, Boston, as a teacher of English in Turkey. Miss Smith expects to sail for her new work on the *Conte Blancamano* form New York on August 25. She will teach in the American Academy for Girls in Scutaria, Istanbul, Turkey, founded by the American Board in 1874.

While at Mt. Holyoke College Miss Smith majored in religion. Following college she taught Weekday Religious Education for two and a half years in the public schools of Fort Wayne, Indiana, and she also taught English a year at the National Cathedral School for Girls in Washington, D. C. Following a summer of travel in Europe Miss Smith entered Smith College as a graduate student in English and received her M. A. this June.

The American Academy where Miss Smith will teach is located in a suburb of Istanbul on the Asiatic side of the Bosphorus. It is highly regarded by the Education Department of the Turkish Government and has an enrollment of nearly 400 girls from all parts of Turkey. While the majority of the students are Turkish some 20 per cent come from Armenian, Jewish and Greek families.

Harold Edwin Murray, son of Mrs. Cora M. Barkley, Johnson City, Tennessee, has just been appointed by the American Board for a three-year term as a teacher of mathematics in American College, Tarsus, Turkey, founded by the American Board in 1887. Mr. Murray hopes to sail for his new post on the *S S Conte Blancamano* August 25. For the past year Mr. Murray has been a teacher of secondary mathematics in the Bruton Heights School, Williamsburg, Virginia.

Harold Murray was born in Johnson City, 22 years ago and educated at the Langston High School, Class of 1946, and Hampton Institute, Hampton, Virginia, B. S. 1950. He was a student assistant in the Social Science Department at Hampton Institute in 1949-50.

During his sophomore year at Hampton Mr. Murray was an exchange student at Antioch College and was chosen for the World Study Project by Virginia Union University in 1950.

Young Mr. Murray is the third American educator to be sent to Turkey by the American Board as a teacher in their schools and in each instance an admirable piece of work has been done.

The American School at Tarsus, a name familiar to all Christians, is the city in which the Apostle Paul was born. It was around 200 Turkish boy students (between the ages of 12 and 20). By hard study, fair play and the development of character these boys are prepared to enter Turkish universities, or business, and to become leaders in the new democracy.

EVANGELISM IN JAPAN.

Telling of his trip to Japan this spring, in the interest of visitation evangelism, Dr. H. H. McConnell, associate secretary of the Joint Department of Evangelism, comments on the way in which spiritual reconstruction has kept pace with the reconstruction of church buildings. The student population is turning to Christianity. Four hundred and fifty persons attended a two-hour church service, seventy-five of them standing throughout the service. All had registered before they came. Only about fifty were over twenty-five years of age. That congregation had practically been rebuilt since the war. People bombed out of their churches in Osaka and Kobe "went everywhere preaching the word"; twenty-seven churches resulted. One church is called "the Chapel on the Corner." Catholics had a congregation there in the time of St. Francis Xavier; then Buddhists occupied it for forty-six years. Now there is a Christian church on the site.

Kagawa continues his preaching mission. E. Stanley Jones has obtained twenty thousand decisions. A music team did successful evangelistic work, and a Doolittle flier, who was converted by a Bible given him by a Japanese Christian, and came back to the United States for seminary training after the war, is now in turn converting many Japanese.

Visitation evangelism is contrary to all Japanese customs, but the pilot demonstrations carried on in eight areas were so successful that now visitation has a permanent place in the Church of Christ in Japan. One church sent eighty-four workers out two by two, with a favorable response from forty-five per cent of the peocalled upon. The workers built their own responsibility lists. Pastors are enthusiastic, not only because of the effect on persons previously unreached, but on the workers themselves, who now "cannot but tell the things they have seen and heard."

MISSIONARY RETIRES.

Miss Lucia Edith Lyons of 17302 Roselawn Avenue, Detroit, Michigan, for 25 years a Congregational Christian missionary under the American Board has just been made an Emeritus missionary. The American Board has put on record its deep appreciation for the unique services rendered by Miss Lyons.

Miss Lyons who was born in Detroit, Michigan, is the grand-daughter of pioneer American Board missionaries to the Hawaiian Islands on both the paternal and maternal sides of her family. She was graduated from the University of Michigan in the class of 1902 and was appointed for service in China in 1905.

In China from 1905 to 1912 Miss Lyons engaged in educational and general religious work in North China and then was obliged to come

(Continued on page 9.)

Church Women at Work

With Emphasis on Missions

Mrs. F. C. Lester, *Editor*
840 Sunset Avenue, Asheboro, N. C.

RANDOM REFLECTIONS.

This is being written as our old car jogs along over the South Carolina highways—if the type-setter can read it there will be some material for the Women's Page this week.

Our family is taking a trip to Florida to finish out our month's vacation. Here are some random reflections as we ride along—

How nice it was for our church to give us a month's vacation for rest and renewal! Many Florida churches give their ministers two month's vacation. Many of our North Carolina churches do not give their ministers any.

* * *

Sometimes people say, "You do not understand why we cannot come to so many extra meetings for the church. Your husband does not work in the mill. You have plenty of time for your family to be together." Wonder how many ministers work only 40 hours a week at their job?

* * *

So far this month I have worshipped in three churches. The first Sunday in July we had Sunday school (only 90 present) but no church services, since that is the one week Asheboro "leaves home," for nearly all the mills are closed. We attended the Asheboro Evangelical and Reformed Church. One thing which made a favorable impression was the friendly man who met us at the door, shook hands, and smilingly invited us to sign the guest book. Each Sunday a different man is assigned to this "job." More of our churches could profitably have such friendly "greeters."

* * *

The second Sunday our family went to Mt. Bethel for church and Sunday school in that order—which was a matter of interest to our children. It was nice to be in the home church of daddy, and his mother, and her parents, and her grandparents. Here daddy had been Sunday school superintendent at seventeen and deacon at eighteen. We were impressed with the "new look"—walls, ceiling, windows, carpet—and with the dignified service.

* * *

The third Sunday Mrs. Richard Jackson did a *superb* job in interpreting China to the people of our Asheboro Church, and in making us conscious of the need of searching our own souls. The women were responsible for the service, conducting the worship and acting as ushers.

* * *

The adult quarterly of our own denomination for this quarter, written by Dr. Paul Reynolds, should be of especial interest to our women who heard him at the Family Life Institute in 1950. The importance of Christian family life is stressed in the Pilgrim Press quarterly prepared by nine.

* * *

Wonder if any of our women's groups have tried to secure subscriptions to *Advance*. If so, we'd like to hear about it. Berta McClintock, who spoke at our Rallies this year, is responsible for securing subscriptions to this fine magazine of our church which comes every two weeks. Ask your pastor about the extra-special rate if 10 per cent of your active members subscribe.

* * * * *

WORLD COMMUNITY DAY.

"World Community Day" will be November 2, 1951. The topic for this year is "Live Thy Faith."

Materials for the programs are now ready. These materials will help you to prepare a meaningful observance of this day and to develop a program which truly fits your community.

The project has two parts:

1. Scholarship for international students.

2. Aid for the homeless. This year we will provide something for the home. A warm blanket, clean and carefully mended may bring new hope as well as physical comfort.

Mrs. W. H. Johnson, *Supt. International Cooperation*
Eastern Va. Conference.

WELL DONE.

The Conference Year will close September 15 for Eastern Virginia and North Carolina societies. Let's finish the year in a fine way. Now is the time to check up and see what remains undone.

Some societies will need to move up the date of their September meeting in order to get reports in to the district superintendent. and conference treasurer by September 15.

We understand that the Greensboro, First, society gave a number of life memberships at their July meeting, which was in the form of a picnic supper. Has your society honored anyone with a "Life Membership" this year? If not, you will want to plan for this soon. Remember to send the $10.00 to your conference treasurer with the name of person to be honored and name of society giving it.

Have "Friendly Service Gifts" been sent anywhere so far this year? Warm clothing will be needed in the Near East this fall. Send now to New York, it can reach there in time to be used this year. All you have to pay is the express freight or postage to our Congregational Christian Service Committee and they will see that it reaches our missionaries for distribution.

Have your members read, or heard reviewed the mission study books for this year? You do not want to miss "Once There Were Two Churches" or "Assignment: Near East."

If you have not used the Bible study "Great Bible Prayers," there will still be time to do so. Your minister might use is as basis for a sermon, for instance.

Check up now and see how many more things you need to do before September 15. Then do them so that "Well Done" can be aplied to your society at the end of the year.

MISSIONARY RETIRES.

(Continued from page 8.)

home to the United States for family reasons. Eighteen years later she offered to return to the missionary field on a volunteer financial basis. She was among those who came home from China on the first repatriation ship *Gripsholm*, in 1942. She agreed to return to the field four years later, at the age of 66, and served there until she had passed her 70th birthday.

FOR THE CHILDREN

MRS. R. L. HOUSE, *Editor, Southern Pines, N. C.*

Trips are a most pleasant part of the summer and they can make a very happy vacation or a miserable one. Several people who have taken small children on automobile trips have given suggestions for helps to make it easier for parents and children. Hear are some of them.

If the trip will take several days enroute arrange for a place to nap. One family built a small wooden platform to fit in the floor of the back seat of the car which was covered with an old quilt and made a place to nap or sit. On short trips a quilt would seem to be satisfactory. Take several small lightweight blankets to throw over children as nights are often cool. Another family said they had two small chairs that would fit into the back seat and thus give relief from sitting on the car seat all the time.

Some children suffer from carsickness. These days there are remedies to help this, but just in case—take a few paper bags along. Also folded newspapers that may be used to sit on if the children stop by the road, to spread if something is eaten in car or for spreading under quilts.

Small packages of crackers, cookies and dried fruits make good nibbling. Suckers with paper handles make a good desert or in between sweet. As for toys, small ones are the best. New ones will be welcomed but the little child will want at least one old favorite. One little boy told me that he even painted in the car. His mother explained that he used books treated to color on being wet and that she carried a small jar with a hole punched in the top just large enough for his brush to go through. Partially filled with water and the top screwed on securely he managed to enjoy "painting" and didn't spill water either.

Coloring books and crayons, maps made into puzzles. We recently were given a map of the United States that is excellent in size, color and shape. It is map No. 125, A. M. Walzer Co., Minneapolis.

In case your vacation is going to be spent at home this summer you may want to secure two booklets with helps for play. There is "Home Made Play Apparatus" for 25c and "The Home Playground and Indoor Playroom," 20c. While dad is at home he might like to spend a few hours making equipment that would bring great pleasure to his youngsters. These may be secured from the National Recreation Association, 315 Fourth Avenue, New York, 10.

P. S. Do take your thermos jug. A few drops of lemon juice in it will make strange water more satisfying.

NEIGHBORS WORTH HAVING.

By TRELLA DICK.

Issued by the National Kindergarten Association.

"Where's my slingshot, Mom?" ten-year-old Jack Wilson asked, turning the contents of the toy drawer upside down.

"Why do you want it, Son?" Mrs. Wilson looked up from her cooking.

"I must have it," muttered Jack, searching more furiously. "Don't you know where it is, Mom? I must hurry. That old thing may be after Mrs. Blue right now."

"What's after Mrs. Blue?"

"That cat those new folks have. I had to throw a stone at it, or it would have caught her. The woman scolded me."

"She did?" There was dismay in peace-loving Mrs. Wilson's tone. "Why didn't you explain?"

"I tried to, but she said, 'Don't throw at my cat any more, little boy, or I'll tell your mother,' and walked away."

"What an introduction to new neighbors! I had so hoped we'd enjoy them as much as we did the Jennings."

"The Jennings thought as much of Mrs. Blue as we do," said Jack.

"You must not start any warfare with a neighbor, Son," Mrs. Wilson said decisively. "You leave your slingshot here. I value the friendship of my neighbors—"

"Don't you value Mrs. Blue's friendship?" interrupted Jack hotly. "You know she's nested in that apple tree for years. The babies are almost ready to fly. She trusts us to protect her. O Mom, we just can't let an old cat—" His voice broke, and he dashed out by the kitchen door.

Mrs. Wilson stood stirring her cake absently. No, they counld't betray the bluebirds, nor the robins nor dear little Jenny Wren, but to have anything but harmony with a neighbor was unthinkable. "I know!" she exclaimed at last. "I'll go and ask her to bell her cat."

That very afternoon she called on her new neighbor.

"She's perfectly delightful," she told the family at supper. "And the cat, Sunshine, is the most beautiful one I ever saw. But I failed in my mission," she went on dejectedly. "She doens't want to put a bell on her cat."

'It's going to be war, then," Jack declared angrily. "Her cat's not going to kill off the birds if I can help it."

"Just a minute Son," said his mother. "I've invited her for tea, tomorrow. We're going to have it in the orchard. You know how it is there about five o'clock, with the birds starting their evening vespers."

"Don't think it'll do any good," muttered Jack.

But he was mistaken. Harldy had tea begun, when the guest sat up suddenly. "Oh, what was that?" she asked. "It looked as if a bit of sky were falling."

"Mr. Blue," explained her hostess. "He and Mrs. Blue keep pretty busy these days. Their children are growing so fast they are continuosuly hungry. Yet Mr. Blue is bound to find time to indulge in a few merry notes." Then she added, "How lovely the bluebirds are, aren't they? Oh, listen! There is a brown thrasher."

"I never have lived near wild birds," the new neighbor said a little later, after she had listened enraptured. "I think they may prove intensely interesting neighbors."

Presently, she was making a tour of the orchard, under Jack's capable leadership. She exclaimed with delight over the oriole's clever cradle and Jenny Wren's snug little wooden house.

"I'm coming for another lesson in bird-lore, soon," she said as she took her leave. "And I'm going to get Sunshine a bell first thing in the morning. Can't risk her bothering these lovely tenants of yours."

After she had gone, Mrs. Wilson and Jack looked at each other with evident satisfaction.

"We shan't have to fight," said Jack.

"No," said his mother, happily.

National Letter Writing Club

(Not Incorporated).

By S. M. Smith.

One division of our government in Washington has a fine reputation throughout the country. Its thousands of employees are everybody's friends. The post office department operates twenty-four hours a day, seven days a week. The mail must go through.

Everybody likes to get letters, but everybody doesn't like to write one. The postman is welcome at every front door every day. Through the Christmas holidays the postman works harder than anyone else. Loaded down with packages from Santa Claus and friends, he rings door-bells on every street. The only way Uncle Sam has of paying the expenses of this service is throught the sale of stamps and postal cards. This pays only a small part of the expenses. The deficit must be met with funds appropriated by Congress. The salaries of all postal employees may soon be increased to meet the increased cost of living. This will run into millions. We may expect as a result an increase in postal rates. A letter may cost four instead of three cents.

Think of the routes some letters travel. A mother writes to her son in Korea. She writes him from some remote country post office. It travels by Air Mail. The pilot braves the storm through dark nights to see that it reaches its destination. An Air Mail letter can go around the world in a few hours. A farmer leaves a letter in his box on a country road. Soon the mail-man comes along. By midnight that letter may be in the mail car on a fast train, where clerks route it the direction it should go.

Think of the most welcome letter you ever received. Was it a letter informing you of a large sum of money left you by a wealthy uncle? Maybe from a childhood friend you had almost forgotten, informing you of a proposed visit. We write to our friends because that's the easiest, quickest way of contacting them. A letter takes the place of a visit. For the time being we are with that friend, talking things over.

The first thing every morning in every business house is to look through the morning mail. The largest Department Stores in America do most of their business through the mails, by parcel post. Merchandise of all kinds goes everywhere. Writing letters keeps us from becoming selfish. The writer made a promise on January 1st of this year, which so far he has not broken, that is to write a letter to someone somewhere every day. I'm making a host of friends. Would you like to join a National Letter Writters' Club? Send you name and address to Box No. 3802-1, St. Petersburg, Florida. No cost.

RURAL MISSIONS.

(Continued from page 6.)

to Guayaquil, Ecuador, by boat, and then be flown to the mission station, at an altitude of eight thousand feet.

Thirty-one rural workers came together in May for twelve days of study and exchange of experience under the guidance of Rev. Cornelio Ferrer, director of the Rural Department of the Philippine Federation of Christian Churches. Summarizing the value of the institute, Rev. Juan Penaloza says, "It has helped us to understand better the rural ministry of Jesus and the teachings of the Bible in regard to human need, and it has given us increased knowledge and skills for dealing with the problems of soil conservation, land reform, usury and food production."

"Africa can become a great radiant continent, not the 'dark continen' we have so hopelessly pictured for the past century and a half," says Rene Ryter, agricultural missionary to the French Cameroun. For eight years he worked with the African farmer, studying his problems and needs, and finding ways to till the soil where there are no oxen because of the tsetse fly. "Now," says Ryter, "we have experience and the African will join us in a program for: more trees, as citrus, mango, avocado pears and pawpaws; improved garden and field crops, by the use of better seeds, insecticides and fertilizers; better livestock, as poultry, swine and goats; cooperation, to secure credit, insecticides, implements and other farm supplies; better home and family life, healthful homes, nutrition, child care and family religion. Above all, we shall work with the people of the forest in making better use of the resources and talents God has given, for the achievement of a better standard of living, a more stable community, and happier homes enriched by faith in Christ."

A CHANCE TO SHARE IN GIVING.

Most of us know that more than 10,000,000 men, women and children are destitute and homeless in Korea. We are all aware of the fact that great efforts must be made to rebuild a country that has been shattered through no fault of its own. Much of the discussion of that rebuilding has been in terms of how many millions or billions of dollars would be required and we have perhaps thought it largely in terms of a percentage of addition to our tax bill. That is only one side and one part of the picture. Some of the immediate help that is needed and that can be given is in terms of last year's outgrown over-alls, or an extra sweater or that pair of old gloves that was tucked away after the new ones appeared under the Christmas tree.

It seems hard, just now, to thing of persons suffering from cold, but the months roll rapidly. Before all the help can get there it will be winter in Korea and children and their parents will be shivering. We can help to alleviate much suffering by simple gifts of clothing that we can easily spare. It is a chance to share in giving from our own abundance.

Fortunately, there is a competent agency and adequate organization to get our gifts quickly to the point of dire need. Ten American groups have joined, with State Department cooperation, to form "American Relief for Korea." This organization is ready to send supplies of all sorts to the needy, since its individual members have already dispatched more than four million pounds of supplies to the homeless Koreans.

All sorts of clothing, blankets, dedding, caps, gloves, mittens are urgently required. In addition the agency wants to purchase such items as needles, thread and soap for shipment. Money contributions for these purchases and for shipping can be sent to the national headquarters of A. R. K. at 133 East Thirty-ninth Street in New York. But those who do not have money to give can share in this good cause merely by packaging spare clothing and such items and sending contributions prepaid to the A. R. K., 52-15 Flushing Avenue, Maspeth, N. Y.

—*Editorial, The New York Times.*

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

CHRISTIAN PRINCIPLES IN EARNING A LIVING.

Lesson VI—August 5, 1951.

Memory Selection: *And he said unto them, Take heed, and beware of covetousness; for a man's life consisteth not in the abundance of things which he possesseth.*—Luke 12:15.

Lesson: Luke 12:13-21; II Thessalonians 3:7-10.

Devotional Reading: Luke 12:22-34.

Present in Body, Absent in the Spirit.

Jesus was talking about high and holy things to a great multitude. He was telling the people about God's care for them, about the reward for confessing him, he was warning them against sinning against the Holy Spirit, he was assuring them that if they were summoned before the authorities for his name's sake, that they would be given the right word. He was dealing with great spiritual truths designed to help men live at their best.

But there was one fellow who, although present in the body, was absent in the spirit. He may have heard what Jesus was saying but he was not thinking about it at all. He was thinking all the while about how he could get his share of an estate, and right in the midst of Jesus' discourse, the man broke in and asked Jesus to help him get it. Rather strange, wasn't it? Or was it? One wonders what people are thinking about when they sit in church on Sunday morning, looking at the preacher, and presumably listening to him. Alas their minds are often far away. They are present in body but absent in spirit. What about you? What do you think about while you are in the sanctuary? Do you pay attention? Do you try to fix your mind upon God as the center of worship?

The Measure of a Man.

How shall we measure a man? Is it where he lives? How much he has? What he knows? What he can do? Jesus says that a man's life does not consist in the abundance of the things he posseses. A man's life is to be measured in terms of quality, in certain qualities of mind and heart, in certain ideals and ideas, in what he is, what he stands for, what he represents. Our modern custom of measuring a man by how much he has, or measuring his success in material terms is all wrong according to the standards of Jesus.

Danger Ahead.

"Beware of covetousness" said the Master. It is a sin, so often unnamed in modern preaching. We seldom hear a sermon on covetousness. But it is a subtel sin. And a deadly one. Jesus said "Look out, danger ahead" to the man who had had an inordinate desire for things. And the warning was for those who had little as well as for those who had much. In fact the former are perhaps more susceptible to covetousness than are the rich. The desire for things, for money, must be watched. It is idolotry and the source of deviltry.

The story of a Man Whom God Called a Fool.

"And God said unto him, Thou fool." Who was this fellow whom Gad called a fool? What kind of man was he anyway? The fact is that he was quite a man. He had a large farm and he knew how to run it. His crops were bountiful and he did not have storage room for them. There is no indication that he was a bad man. He probably was one of the leading citizens of the community. He may well have been a leader in the local synagogue. He was highly respected by the people of the community. Folks would says he was "smart." God said he was a "fool." Why? The story gives the answer. Here was a man who thought his soul could be fed on things, a man who had no sense of social obligations, a man who thought only in terms of "me" and "my," a man who lived only in terms of the present life, a man who did not realize that "he couldn't take it with him," a man who was laying up for himself treasures on earth where moth and rust do corrupt and where thieves break through and steal. It was not wrong to have fertile fields and large crops. But it was wrong and foolish to have no sense of obligation either to God or to man concerning these material things. And when the poor, miserable man was suddenly stricken, he left everything he had behind. He was rich in things and poor in the things of the spirit. He has his counterpart in thousands today, both rich and poor.

Christian Principles in Earning a Living.

This is the theme of today's lesson. It is a timely one. And a disturbing one. For the principles of Christ must be applied to the earning of money and of a livelihood, as well as to the use of money. Certain basic principles can be laid down. A man ought to give an honest days work to his employers. The employers ought to give fair wages. But the question of how men earn their living, or make money comes in. What about prostitution? Gambling? Slum tenements? Liquor? Munitions? Graft? "Five per cent?" Organized crime? There are also subtler ways in which unethical principles creep into the earnings of a livelihood. Taking Jesus seriously would make a great deal of difference in the way in which many people make a living and earn money.

Based on "International Sunday School Lessons;" copyrighted 1951 by Division of Christian Education, National Council of the Churches in the U. S. A.

OUTGOING MISSIONARY CONFERENCE.

The Outgoing Missionary Conference held at Hartford Seminary June 7-13 under the auspices of the Missionary Personnel Committee, Division of Foreign Missions, drew together some 140 new missionaries about to go out for their first term of service. They represented twelve foreign mission boards and agencies in the United States and Canada, and the fields toward which they are headed are Africa (French Camerouns and Liberia), Alaska, Assam, Burma, Ceylon, Hawaii, Japan, Korea, India Okinawa, Panama, the Virgin Islands, the Philipines, Latin America (Argentina, Brazil, British Guiana, Bolivia, Chile, Costa Rica, Guatemala, Mexico and Uruguay) and Arabia, Syria, Lebanon, and Iran. Speakers who assisted in their orientation were Kenneth S. Latourette, Mr. Searle Bates, John C. Bennett and Irma Highbaugh.

WORSHIP SERVICE OR RADIO BROADCAST ON MIGRANTS.

THEME—"Our Daily Bread."

SCRIPTURE—*"The earth is the Lord's and the fulness thereof; the world and they that dwell therein."*

And Jesus taught them to say when they prayed, "Our Father, give us this day Our Daily Bread"—and this is his second commandement: "Thou shalt love they neighbor as thyself."

PRAYER—

MESSAGE—

We often pray "Give us this day our daily bread" without realizing that many laborers follow the crops to give us our daily bread. Almost every fruit and vegetable we eat is harvested by migrant labor. I wonder if we realize the price they pay to bring in the food we eat at every meal. Each fall at the end of crop harvesting in the northeastern states thousands of families pack up their few belonging and head south to Florida. They are not going because they know it as a great winter resort. The warm Everglades climate may be the least attraction. But, they know that in Florida they will find work. Work during the long winter months when snow may be covering the summer cauliflower fields of Long Island and the fruit orchards of the Hudson Valley.

In Florida they will find work picking beans, replanting celery seedlings, chopping the sugar cane, or working in others of the more than fifty fruits and vegetables grown in this winter garden. It will be hard work—long hours of trudging on knee caps up and down the rows to pick beans; low wages if the seasson isn't just right or too many pickers are on hand. But it will be the only work. And so the migrant loads his belongings into the truck. A few pots and pans, blankets, and the baby's rag doll. Then comes the long, bumpy 1,200 mile trip down the coast.

His home is wherever the crops are ripe, and the harvest in Florida is ripening every second, calling for harvest hands. He looks silently at the passing scenery as the truck jolts along—mile after ceaseless milt without stop. And perhaps he reminisces to himself—"The tomato crop was lean: made hardly enough to tide the family over to potatoes; then I had to borow on the winter's wage in Florida to pay our transportation down here." No, it isn't any fun traveling on the harvest.

And so he arrives in Florida. Talk was of the best bean crop in history. Then he found out he was two weeks early for picking. The employer gave him quarters free—it wasn't much; just an old shack out on the edge of the field; but he didn't dare complain; some other folks were even worse off. The boss also gave him $10 credit at the grocery, said he'd take it out of his wages later.

Then he got to thinking again—"People down here don't like bean pickers. Say we're dirty; kids got no manners; alawys gettin' in trouble. Well, I'd like to see thm try to keep a family of six clean in a one room shack with no water or electricity. Sure, we'd like to be clean, send our kids to school But every bushel of beans the youngsters can pick will help buy a loaf of bread, or maybe a piece of meat some days. We gotta work if we're gonna eat. And when we ain't got any work. Well, sometimes we don't eat."

So might a migrant tell of his work and how he lives. How he harvests our daily bread to earn his own bread. Even under conditions of comparatively good housing and wages, the life of a migrant is not a healty one. Nor does it encourage wholesome family and community life. Whatever type of dwelling he may be living in, the migrant has only a house—he does not know the real meaning of a home. A small child came up to a migrant camp minister at the end of her day's Bible School program in a camp last summer and asked the minister "Are you going home now?" "Why yes," the minister explained. "I'm going home now, but I'll return for school again tomorrow." The child looked up at the minister and inquired again: "Are you going to a pretty home?" The minister could only reply, "I try to make it pretty." That incident certainly exposed to me the haunting undercurrents of insecurity which must always be with the migrant, wherever and however he lives.

Here are the people who give us our food—2,500,000 persons over the country; one out of every sixty in the United States living as a farm migrant! Unable to depend on a regular income; without benefit of a minimum wage or unemployment insurance. Usually denied public health and welfare service, although they may need them more than anyone else. Children unable to go to school—perhaps they do not have proper clothing. Or since they have to move on to the next crop in a few months, well, it would hardly be worth starting school. Surely it is not God's intention that any one group should have to make such sacrifices in order to give us our daily bread, the food that is so easily available in our markets, that we spread so bountifully on our dinner table. Those who would wring their hands over the situation call it a great migrant problem. Indeed it may be a migrant problem. But it's more than that. To all of us it's a real migrant opportunity. And it is a challenge to the Christian Church to help these people to share in the adundant life which Christ came to bring. It is also an opportunity for the church to bring the gospel to migrants over the nation. It is an opportunity to bring migrant children much-needed spiritual food and character building activities. Most of all it is an opportunity to bring the migrant the knowledge that he has a true worth and significance as a child of God.

Each summer 10,000 agricultural migrants leave Florida to come into North Carolina to help us gather our crops. This summer through the sponsorship of the N. C. Council of Churches, Christians are cooperating in providing two trained ministers to work with some of the migrants in the Elizabeth City and Hendersonville areas. These our ministers will hold worship services, Bible classes, recreation and music programs and other activities that are needed and their resources will permit. Volunteer contributions from interested Christians and churches throughout the state are making possible this Christian Ministry to those who follow the crops into our state. At the cost of a dollar a migrant the churches are attempting to take the church this summer to 1,600 of our 10,000 migrants. Many Sunday school classes and vacation church schools are sharing materials with migrant children — games, children's books, athletic equipment, sewing materials, etc.

Not what we give, but what we share
For the gift without the giver is bare.
Who gives himself with his alms feed three,
Himself, his hungering neighbors, and Me.

Prayer—

Benediction—

Postlude—

The Orphanage

J. G. Truitt, *Superintendent*

Dear Friends:

It was a real joy to have Mr. and Mrs. Otis O'Berry, Betty Jean and Walter, visited us last Sunday. After morning worship in the Whitley Memorial auditorium I hurried off to the radio station to do my regular Sunday 12:45 broadcast. Then Mrs. Truitt and I took them out for Sunday dinner, and it turned out, much to our surprise, we were their guests. And to show us they really meant it that way they gave the Orphanage $50.00 (See listed below: Betty Jean and Walter O'Berry). They paid us a call last summer and made a similar donation. This time besides seeing the orphanage and college (where Walter is in school) they visited with us my old home in Rockingham county. My story would not be complete if I did not tell you that when we arrived back home their car which was left parked in front of our home was quite full of water as all the windows were open, and it did not have anything on us, however, because our windows and front door were left open. It was the wet end of a perfect day!

How about the donations sent in on Richard Bridges' hospital bill! It was pretty bad to be in the isolation ward of our big, new Alamance County hospital with scarlet fever for a week but he came out all right, and now his bill is paid in full thanks to Mr. and Mrs. J. L. Owens, Miss Nelle Dixon Rawles and Miss Gertrude Herring.

Most all our children have had two weeks vacation, thanks to so many loyal friends, churches, and classes. I wish to take this opportunity to thank everyone who has been good to one of our 80 boys and girls this summer. I hope they have been a joy to you. You have made a very bright spot in their lives, and they come back here with glowing reports of the good times they have had. Several of them are still away as they got to go after others returned. Some orphanages arrange to have all the children away for two weeks—all at the same time.

One neighbor seeing our milk cows asked if we had any beef cattle. I told him that we were dreaming of a day when the answer would be yes, whereuoon he suggested I contact some of the farmers within our constituency and ask them for a calf of good beef stock. To show me he was willing to back up the suggestion he told me to send a truck over to his place for the first donation. Today another friend told me he would give me a calf this fall. Who knows, we may soon have a small herd of good beef cattle. We have pasture sufficient, and raise plenty of feed. It would be a real contribution if a few friends would give us enough beef calves to get a good start. We have harvested this summer around 4,000 bushels of oats and wheat—sorry I do not have the exact figures from Mr. Wagoner—and we are harvesting hay.

Tuesday of this week I went to the main dining room for diner at noon. It was a wonderful dinner, believe me. These children should be happy that we have good food and served well, and so much of it now is coming from our own gardens. We are most grateful for the divine help and for your loyalty and love and donations. Please come to see us and see for yourself that we are trying to make this a real home for these children.

John G. Truitt,
Superintendent.

Donated Commodities for the Week.

Mrs. A. G. Mellberg: Clothing.
V. V. Van Cleave, Wadley, Ala.: Clothing.

* * * * *

REPORT FOR JULY 19, 1951.

Sunday School Monthly Offerings.

Amount brought forward		$ 7,426.75
Eastern N. C. Conference:		
Bethel		23.65
Eastern Va. Conference:		
Portsmouth, First, S. S.	$ 7.42	
Union (So.)	15.30	
Union (Surry), S. S.	24.00	
		46.72
N. C. & Va. Conference:		
Long's Chapel	$ 6.93	
Mebane	5.25	
		12.18
Western N. C. Conference:		
Biscoe	$ 4.00	
Pleasant Grove	6.00	
Pleasant Union	11.36	
Ramseur S. S.	25.81	
		47.17
Valley Va. Conference:		
Linville		14.41
Total		$ 144.13
Grand Total		$ 7,570.88

Special Offerings.

Amount brought forward		$12,327.61
A. Glenn Holt	$ 25.00	
J. L. Read	1,000.00	
Mrs. Isabelle F. Robinson (for Jo Ann Arnold)	5.00	
Wake Chapel Missionary Society (for Betty Jean Proctor)	10.00	
Betty Jean O'Berry	25.00	
Walter O'Berry	25.00	
Dorcas-Twiddy Class (for Betty Leigh)	4.00	
Templemen's Bible Class, Christian Temple	20.00	
Miss Gertrude Herring (on Richard Bridges' hospital bill)	3.00	
Miss Nell Dixon Rawles (on Richard Bridges' hospital bill)	10.00	
Roanoke First Congregational Christian Church, Roanoke, Alabama	5.00	
Mr. G. S. Huber	25.00	
Mr. and Mrs. J. L. Owens (on Richard Bridges' hospital bill)	48.00	
Special Gifts	460.00	
		1,665.00
Grand Total		$13,992.61
Total for the Week		$ 1,809.13
Total for the Year		$21,562.86

MEMORIAL GIFTS

"Instead of Flowers"

Dr. John G. Truitt
Christian Orphanage
Elon College, N. C.

Dear Dr. Truitt:

Please acknowledge the enclosed $.................. as a memorial gift sent to the Christian Orphanage in lieu of flowers in memory of:

....
(Name of Deceased) (City) (Date of Death)

....
(Survivor to be Written) (Address)

Name..
Address...

In Memoriam

SKINNER.

On May 27, 1951, our Heavenly Father in his infinite wisdom called home our much beloved Mrs. C. C. Skinner at the age of eighty-six years.

The Woman's Missionary Society of the Liberty Spring Christian Church wish to pay loving tribue to her memory. She was a loyal and generous member, a faithful friend, and a devoted Mother to a large family.

Be it resolved:

1. That we bow in humble submission to God's will.
2. That we extend heartfelt sympathy to her family, and pray God's richest blessing upon them in their sorrow.

Mrs. S. H. RAWLES,
Mrs. WILLIAM T. HARRELL,
Mrs. THURMAN G. COPELAND,
Committee.

FRANKS.

Rev. J. E. Franks was born, May 1, 1869. He was the son of Jim Franks. His grandfather was William Franks. His great-grandfather was Anthony Franks. Both were ministers of the gospel.

Bro. Jesse Franks was married three times. His first wife was Emma Griffin. Five children were born unto them, four of whom are still living. She died in January of 1939. He was again married, this time to Eudora Marks Byrum, who died in January, 1940, after they had lived together only a few months. The third marriage was to Miss Nola Baldwin, who is still living and an active member of Catawba Spring Church.

Bro. Jesse entered the ministry in 1910 and for about 20 years was a very active minister. At one time he served nine country churches. He was pastor of a number of churches in the Eastern North Carolina Conference. He went about his preaching, like he did every thing that he put his hands to, with vim and determination. He was as nearly a tireless worker in revival meeting as you can find. He won many souls to Christ as he preached fervantly the Lord Jesus Christ and him crucified. He was a true gospel preacher.

He worked so hard both in the ministry and keeping up his farm that he over-worked himself and brought on sickness which other wise he might have been spared. This we do not know but some have so surmised He, for a while, completely lost his voice. It came upon him suddenly after he had preached on the Sunday before. He of course had to quit preaching entirely. But after a few years, his voice having gradually come back, he was able to fill pulpits now and then, teach classes, conduct prayer services, etc. But was never again able to serve as a full-time pastor.

Bro. Franks founded Catawba Springs Church when a young man and entered the ministry. For a long while he was a deacon. He took a very active part in building the second house of worship, when the first building became inadequate. The second building was destroyed by fire in 1946. It was then Bro. Jesse set abont with seemingly new strength collecting money and pledges to build the present beautiful new church house. He saw it finished and enjoyed worshiping therein about three years.

Two weeks before his death he visited Christian Chapel Church for the home coming services.

He passed away on May 27, 1951, being 82 years of age. Ministers who took part in the services were Revs. Geo Tally, Tommy Steele, Clay Ferrall, Franklin Pierce, the pastor, and the writer.

In his many afflictions he was constantly quoting Rom. 8:18, "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." That glory, we believe, he is now enjoying.

J. LEE JOHNSON.

LITERACY AND LITERATURE.

The Laubach Literacy team returns to the United States the close of July, after a very extensive and intensive tour. It began in Algeria, Tripolitania and Egypt. Then Dr. and Mrs. Frank C. Laubach and their son, Robert, and the artist, Phillip Gray, attended the first all-India literature conference at Nasrapur. In Afghanistan, the Persian lessons were tried out on fifty soldiers, and the first Persian primer was completed during the month of the team's stay. Dr. Christy Wilson, familiar with Persian and the Moslem world through long missionary service with the Presbyterian Board, U. S. A., acted as interpreter and liaison person with the government. The king awarded Dr. Laubach the Frst Medal of Distinction in Education. Lessons were made not only in Persian, the official language, but also in Pushtu, the lingua franca of the fierce tribesmen in the mountains. In Burma, charts were made in nine vernaculars. The team is scheduled for Indonesia from June 15 to July 15.

THE SCRIPTURES IN KOREA.

The need for Scriptures in Korea continues, according to reports received by Eric M. North of the American Bible Society. The Korean Bible Society with the vigorous backing of the American and British Societies has been endeavoring to meet the very critical situation in Korea, Dr. North said.

After the burning of the Bible House in Seoul and the destruction of some hundreds of thousands of Scriptures there, Rev. Yopng Bin Im, the Secretary of the Korean Bible Society, made his way to Tokyo with the manuscript of the Korean Bible in the new spelling. In Tokyo the Japan Bible Society has provided him an office and he has been perfecting the manuscript for the printers.

Meanwhile the supply of Scriptures printed in Japan, in the United States and in Great Britian have been moving into Korea. Many thousands of New Testaments, Psalms, single Gospels, copies of the four Gospels and Acts in one volume and the Sermon on the Mount in Korean and English have been issued.

The chaplains of the United States Forces, under the leadership of Chaplain Ivan L. Bennett, have been invaluable in forwarding supplies both to South Korean Forces and to civilians. Chaplains W. E. Shaw and Chaplain Harold Voelkel have given particular attention to this distribution. More than 90 per cent of the New Testaments sent to Korea from Japan between August 1950 and March 1951 have been distributed free of charge, although efforts are being made to secure sales where possible.

More than 5,000 Bibles have been sent to Korea since last November and arrangements were made so that no pastor in Korea who had lost his Bible in the destruction of his property would be without a Bible if he would make his needs known.

The American Bible Society program for Korea for 1951 calls for expenditures of approximately $75,000 for the production of Scriptures in the United States and particularly in Japan. The Society is also providing Scriptures in the languages required by the United Nations Forces and Chinese and Korean Scriptures for prisoners of war.

Commerce is a game of skill. which every man can not play, which few men can play well. The right merchant is one who has the just average of faculties we call commonsense; a man of strong affinity for facts, who makes up his decision on what he has seen. He is thoroughly persuaded of the truths of arithmetic. There is always a reason, in the man, for his good or bad fortune; and so, in making money. Men talk as if there were some magic about this, and believe in magic, in all parts of life. He knows that all goes on the old road, pound for pound, cent for cent— for every effect a perfect cause— and that good luck is another name for tenacity of purpose.

—Ralph Waldo Emerson.

INDIAN ENVOY ACCEPTS CROP GIFT

FRIENDSHIP FOR INDIA
CROP
FRIENDSHIP FOR INDIA
CROP

A nation-wide appeal for grain contributions for India was opened in Chicago by the Christian Rural Overseas Program (CROP) in the presence of the Indian Ambassador, Madame Vijaya Lakshmi Pandit. CROP is shipping immediately 40,000 bushels of wheat to Bombay. Madame Pandit said, in accepting the gift: "This wheat will not only feed my people but also revive their spirit and show them the warmth and generosity of the American people, and it will build a bridge of friendship between our countries." Madame Pandit is seen above with officials of CROP, from left to right: John D. Metzler, Church World Service, Madame Pandit, Ray F. Murray, Catholic Rural Life, and Clifford E. Dahlin, Lutheran World Relief.

A meal a day for famine victims is the aim of a Friendship Grain for India appeal launched by the Christian Rural Overseas Program at a news conference recently held in Chicago. "Governors of every state are being asked to set up citizens' committees to direct the collection of the grain contributions," J. D. Metzler, chairman of the CROP board, told the gathering. "The Indian government has agreed to pay all handling costs from point of origin to destination."

Communities, clubs, farm, civic and fraternal groups are asked to organize Friendship Grain programs. These groups will solicit bulk grain in carload lots, or cash that can be converted into grain. These contributions through CROP will go toward supplementing the provisions of the Aid to India provided by our government.

"The need for grain is a big story," stated Madame Vijaya Pandit, India Ambassador to the United States. "The loan requested of the American government is needed to make up up for a series of natural calamities—earthquake, floods, droughts, locusts. With it we hope to achieve a regular flow so that the ration shops can distribute evenly all the time. The general need magnifies the present difficulty. Since the end of the war and the partitioning, there has been a normal deficiency to be made up. Millions of people are out of jobs and do not have money for the ration shops. In the rural areas the ration system is not even in effect."

Rations in some areas have been reduced from 16 to less than 8 ounces a day. "A great danger," explains Madame Pandit, "is that when famine starts and the rural population feels there is no grain available, a trek to the cities commences; and the cities become overcrowded and breeding places for epidemics and plagues."

It has been estimated that as many as six million people in India face death by starvation this year. The amount of food available to them will be determined largely by the response of the American people to CROP's Friendship Grain for India appeal.

HISTORICAL SOCIETY. 1956:
Southern Convention of Congregational Christian Churches:

1844 - Over a Century of Service to the Denomination - 1951

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES
In Essentials Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME CIII RICHMOND, VA., THURSDAY, AUGUST 2, 1951 NUMBER 30

Prayer for Sunday Schools

O GOD, OUR FATHER, in whose image all the children of men are made; most heartily we beseech thee to bless the Sunday Schools of the Church, that the young may be instructed in thy Word, and that thy likeness may be renewed in their hearts, through the knowledge of thy Son, our Lord. Open the Holy Scriptures, both to those who teach and to those who learn, that the difficulties of the letter may not hide the light of the Spirit. Make all the scholars ready to be taught and willing to obey, that they may find joy and peace in the way of thy commandments. Enrich the teachers with patient faithfulness and loving wisdom, and send out more laborers into this part of thy vineyard, that the young and tender plants may be nourished and trained to bring forth fruit unto everlasting life. Finally, we beseech thee, O most merciful Father, for all thy little children who dwell in darkness and in the shadow of evil that is in the world; that it may please thee to have pity on them, and to gather them, by the kindly hand of thy true servants, into the light of the Christian fold, that they may sit at the feet of Jesus and learn of him. So let thy truth be manifest from generation to generation, and the whole family of mankind rejoice together in thy mercy; through Jesus Christ, the Saviour of the world.

Amen.

—*Book of Common Worship.*

News Flashes

Dr. N. G. Newman is supplying the pulpit of the Suffolk Christian Church during August while Rev. Duane Vore is on vacation.

Our Gibsonville Church has just completed brick-veneering and other alterations on the sanctuary. Rev. J. Lester Stanley is the pastor and the work is making good progress.

Mildred Joyce Whitfield and Raleigh Aaron Privott were united in marriage Saturday evening at the Holland Christian Church. Rev. James H. Lightbourne, Jr., officiated.

Rev. Kenneth Lindner, pastor of the Eutaw Community Church in Fayetteville, will supply the pulpit of The Church of Wide Fellowship in Southern Pines the first two Sundays in August.

The parsonage of the new Beverly Hills Church, Burlington, is nearing completion. Besides providing a home for the pastor, the parsonage basement will provide additional rooms for the Sunday school. Rev. Robert T. Woodruff, Jr., pastor, reports good pragress.

The many friends of Mr. and Mrs. W. L. Williams, Jr., of Elon College, N. C., congratulate them on the birth of a son on Wednesday, July 25th. Mrs. Williams, better known as "Jo Williams," served for several years most efficiently in the Convention Office as assistant treasurer of the Convention.

Our new Calvary Christian Church, Greensboro, of which Rev. Thurman F. Bowers is minister, observes three important anniversaries, *spiritual—wedding—birthday.* At the Sunday school each Sunday Mr. H. P. Hammond, superintendent, asks all those who have had an anniversary that week to make a special financial contribution to benevolences. These observances result in considerable financial support for the mission and benevolent causes of the church.

Our baby church in Fayetteville, North Carolina — The Eutaw Community Church—on Wednesday, July 4th, held a picnic on the church grounds donated by Mrs. Florence L. Rogers. Some forty persons were present and enjoyed a time of fellowship, after which singing was led by Mr. Stanley R. Waterfield and a devotional was brought by the minister, Rev. Kenneth M. Lindner. Visitors from several other local churches were present, including the Honorable Joe Tally, Jr., Mayor of Fayetteville.

N. C. COUNCIL DIRECTOR RESIGNS.

Miss Frances C. Query of Durham has resigned as director of the North Carolina Council of Churches to accept another church post in New York City.

The resignation, which was announced by Dr. Clyde C. Milner of Guilford College, president of the Council, becomes effective August 1.

Miss Query will begin work on September 1 as director of program coordination for the National Council of Churches of Christ, with headquarters in New York City.

Dr. Milner said last night a successor to Miss Query has not yet been named, but is expected to be appointed sometime during August. The Council's executive committee will make the appointment.

Miss Query, who is a native of Charlotte, first joined the staff of the State Council of Churches here in 1946 as weekday religious education consultant. She accepted the post of director in 1949, succeeding the Rev. Carl R. Kay. She first came to Durham in 1941 as a teacher of Bible at Durham High School, and continued those duties until 1945 when she left for a year's graduate study at Yale University.

CAROLINA CHURCH COMPLETES BIBLE SCHOOL.

The Carolina Christian Church completed its Daily Vacation Bible School with the graduation program at the church on Sunday, July 22, at 11:00. Each class presented a short review of the things they had accomplished in the two weeks of study. The beginner's class was praised for its very interesting portrayal of the "Good Samaritan" story. As the traveler came by, a little fellow came from behind some bushes to throw him to the floor and rob him. Many children walked by but did nothing to help the poor traveler. Then the good Samaritan came and helped him to his feet and carried him to the inn keeper.

There were 80 children enrolled with an average of 60. Certificates were awarded to 68.

The school was very successful. It was directed by the pastor. Other workers were Macine Dickey and Ruth Holt, beginners; Edith Dickens and Mrs. Ealer Murray, primary; Betty Jean Councilman and Bobbie Dickens, juniors, and Mrs. Bland Leebrick, intermediates.

BLAND LEEBRICK, *Pastor.*

A Prayer For Teachers

As to the seer in ancient time
 The angel came with coal aflame,
And touched his lips that he might speak,
 O God, in thine almighty name—
So to us in this later day
Send down a purifying ray.

Put forth thy hand and touch our mouths—
 Whose holy task it is to teach
And guide the minds of eager youth—
 That we may have inspired speech.
Grant us vast patience, insight wise,
The open mind, and heart, and eyes.

Thus cleansed and quickened, may we go
 And teach those in the morn of life
The beauty and the might of peace,
 The sin and ugliness of strife.
Then shall the angel's voice proclaim,
"You, too, have spoken in God's name."

—Marguerite Emilio.

What Giving Does To and For the Giver

By WARREN H. DENISON.

This message is not to set forth what giving does for causes, important as they are, but rather what human values are liberated and developed in the giver himself. Giving always does something to the giver. *Must* I give again, or, I *just must* give again? The emphasis is not on amounts, but the proportion of one's income, the spirit in which it is given, and the method used. There are wrong ways to give as well as right ways. We get from our giving what we put into it. If our giving is niggardly, unsympathetic, thoughtless, enforced, too small a proportion of our income, our lives will portray similar characteristics; but if it is from gratitude, devout hearts, sacrificial spirits we grow characters of strength and purity. The accomplishments of giving both to causes and to the giver himself depend primarily on the giver rather than the gift. It is the business of stewardship to show and teach the proper motivation for giving. "If I give away all I have . . . but have not love, I gain nothing." There are two main types of giving—selfish and selfless. Selfishgiving is recognized, in general, by wanting to get something in return; selfless, by thoughtless, careless, with little or no thought of what one gives to. There is then the giving "to get by with"; those who "are too poor"; those who give without any sense of proportion; those who give to "keep up with Jones' "; those who give to atone; those who are always figuring and quibbling not to do more than one must. Many shrivel and die spiritually in the very activities that should produce strength and vitality of character. It is important to remember that the spirit of giving does not stand alone by itself, but is an index of the whole Christian spirit.

This places upon stewardship leaders, pastors, youth teachers, denominational secretaries the responsibility of encouraging for its many personal, reflex values, as well as for the need of cause.

Giving is far more than the transfer of money to some worthy cause; it is a spiritual matter, a soul function, like breathing and the circulation of the blood are to the life of the body. Giving is a culture of life, a rich experience. It is well for one to pause frequently and ask himself, "Does my giving come from an outward appeal, or from an inner urge and force?"

Giving is one of the greatest words that ever crosses human lips. It is never giving to Christian causes that empties a purse any more than it is loving that empties a heart; giving is a function of the soul, it is not merely paying of bills, meeting goals, raising apportionments; giving is to God, not to institutions, treasurers, ministers, boards, collectors; giving is not to help out a God who is poor for he made all the earth and all that is in them. He does not need your dollar and mine, but, oh, how we need to give it. Giving is God's divine plan to make you and me like himself. Giving probably more than any other one thing reveals one's religion, its quality. Our stewardship of possessions and our giving are the most nearly perfect acid tests of life. It does matter seriously how one gives, how often, how regularly and what share of one's income he gives. It is not enough for the enterprise to receive sufficient funds, or that budgets are reached, or percentages increased. Christian stewardship will make better Christians, and better Christians will bring more dollars to the alter and more Christians to Christ and the church.

SOUTHERN BAPTISTS AGAINST ACCEPTING FEDERAL AID.

The Southern Baptist Convention, meeting in San Francisco, Caliornia, the week of June 17 to 23, 1951, voted in favor of separation of Church and State; urged that Baptist institutions refrain from accepting federal tax funds, "even in fringe matters"; expressed deep satisfaction that "as of this date, no

(Continued on page 15.)

The Christian Sun
Established 1844 by Rev. Daniel W. Kerr

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

Editor..................Robert Lee House
Managing Editor.........John T. Kernodle

Departmental Editors—Convention, Wm. T. Scott; Missions, F. C. Lester; Women's Work, Mrs. F. C. Lester; Young People's Work, Miss Pattie Lee Coghill; Children, Mrs. R. L. House; Sunday School Lesson, H. S. Hardcastle.

Institutional Representatives—Elon College, L. E. Smith; The Christian Orphanage, John G. Truitt.

Area Reporters—M. W. Andes, W. J. Andes, J. Frank Apple, H. G. Council, Jr., Clyde Fields, Stanley C. Harrell, I. W. Johnson, S. E. Madren, Will B. O'Neill, Fred Register, P. H. Ricketts, Guy H. Veazey, R. A. Whitten.

Board of Publications—Duane Vore, Chairman, S. T. Holland, Secretary; R. C. Helfenstein, S. E. Madren, P. H. Ricketts, G. D. Colclough, Treasurer, ex officio.

SUBSCRIPTION RATES
One Year..........................$3.00
Two Years.......................... 5.00

Published by the Board of Publications, agent for the Southern Convention of Congregational Christian Churches, and printed every Thursday except the last in June and December by the Central Publishing Co., Inc., Richmond, Va.

Entered as second-class matter at the Post Office at Richmond, Va., July 25, 1922, under Act of March 3, 1879.

Remittances for subscriptions and notices of change in address should be sent to the Convention Office, Elon College, N. C.

All other matters of business should be addressed to The Christian Sun, 1536 East Broad Street, Richmond 19, Va.

General contributions should be addressed to the editor at Southern Pines, N. C., and should reach him not later than Wednesday of the week preceding date of publication.

Departmental material should be sent to the proper departmental editor, at the address shown on their page, and as early as possible.

The Christian Sun Subscription Blank

Dr. Wm. T. Scott, Elon College, N. C.

Enclosed will be found $3.00 ($5.00) for which please send The Christian Sun for one (two) year(s) to:

Name ....

Address ....

☐ New ....

☐ Renewal Name of Church..

THE EDITOR'S MESSAGE

Analyzing and Building The SUNDAY SCHOOL

A series of questions have been bandied at Superintendents, Conferences and Sunday School Conventions. Since many verbal answers have been given to the series, it has been suggested that published answers might reach many who were not able to attend the meetings. It is barely possible also that those who attended one or more of the meetings may find stimulation, if not guidance, in their own thinking by this editorial review.

It is difficult, to be sure, to give answers that fit all situations. Our schools are so varied in size and character. Approved recommendations may not be uniformly applicable. Generalizations made here may need to be adapted in the light of specific situations.

Our Sunday Schools can be improved and expanded. This is our conviction. Every school is an evangelistic opportunity. Every season brings its peculiar problems and opportunities. The time is always present for a re-examination of our schools and a re-affirmation of our basic convictions.

The writer does not pose as an authority in the field, but has labored rather assiduously with the problem, and is glad to offer testimony as one who served on a number of panels.

What Can the Superintendent Do to Make the School More Efficient?

He can study, organize, agonize, pray, promote and consumate a modern program of Christian education. He will learn to choose leaders and delegate authority. From Sunday to Sunday he will evaulate the strength and weakness of each class and department. He will study the records and endeavor to strengthen weak links in the entire Sunday School chain. He will give recognition to work well done.

The monthly Cabinet meeeting offers the superintendent his best opportunity to make the school more efficient and effective. The record of the past month is evaluated, the problems of officers and teachers are considered, projects are set up, and distant goals are forecast.

What Helps Are Available to Those Who Conduct Worship Services?

The Bible, books on worship, stories, music, poetry, silence, The Christian Sun.

Worship is a lost art in many of our schools. There is a widesperad need for skillful leaders of worship. Collect, assemble and file the materials of worship. Practice weaving the tapestry of worship. Study the means to achieve your end, namely, to bring people into conscious communion with God. Learn to lift your class, department or school on the wings of devotion. Plan each program, then evaluate its strength or weakness. Saturate your thinking with the spirit and vocabulary of the Psalms. Meditate reverently on such poems as the following one by Eliza Scudder:

For the rapt stillness of the place
  Where sacred song and ordered prayer
Wait the unveiling of Thy face,
  And seek Thy angels' joy to share;

For souls won o'er to truth and right
  For wisdom dropping as the dew,
For Thy great word in lines of light,
  Made visible to mortal view;

For blessings of the fruitful season,
  For work and rest, for friends and home,
For the great gifts of thought and reason,
  To praise and bless Thee, Lord, we come.

With joy supreme, with faith unbroken,
  With worship passing thought or speech,
Of Thy dear love we hail each token,
  And give Thee thanks for each.

What Officers are Necessary for an Efficiently Organized School?

The General Superintendent should have a capable and versatile assistant. Each major division or department should have a superintendent and assistant. A secretary, treasurer and superintendent of literature or librarian should constitute the basic organization. Class officers and committees are essential. Much of the lethargy of the average school may be attributed to inadequate or antiquated organization. Select, elect and train your officers for a better school.

What Should Be the Responsibility of the Pastor toward the Development and Growth of the School?

The pastor, ex-officio member of all Church bodies, serves as a kind of resource secretary. He helps assure the proper orientation of the entire school. It is within his province to see that the denominational program is not overlooked. He will acquaint his workers with the denominational leaders and literature. He can lead in setting up a school of leadership training. He will be "wise as a serpent," although "harmless as a dove." He may initiate a building program. He will be a "trooper" and not a "snooper" in the ongoing and upbuilding program of his school. He will help establish stewardship goals. He will assist the superintendent in planning the monthly Cabinet meetings. He will help keep the spiritual note dominant.

What Are Some of the Better Methods of Increasing Attendance?

The natural rather than the artificial means are recommended. Steady increase and permanent gains come through uniform and consistently good teaching, improved meetings, systematic visitation and interest sustained through monthly class meetings. Recognition should be given for perfect attendance. The proper organization and facilities facilitate good attendance.

This timely message went out recently to members and prospects of a school. It is not copyrighted. You may use it:

> Did you ever see a fish swim upstream, a kite rise against the wind, ice made in summer?
>
> It can be done. It is done. There are ways of reversing the laws of gravity and temperature. It is all a matter of skill and effort. No laws are broken. Only new ones are discovered and mastered.
>
> Sunday School attendance goes down, down, down, usually in summer. We may learn to swim upstream. How can our attendance rise against vacation winds? It is all quite easy. Here are some of the ways. Try them. They work wonders!

1. Make Sunday School a family affair. Are there members of your family who do not attend? Why not?
2. Put Junior in the Nursery for Sunday School and church.
3. Bring your Sunday guests to visit our school.
4. Invite the new people who have moved into your community. Invite them now, before you forget it.
5. Call a friend or friends on Saturday night and volunteer to pick them up in your car Sunday at 9:30 a. m.
6. Contact servicemen and invite them.
7. Pray regularly for the growth, progress and prosperity of our School.

Do these things faithfully and regularly, then watch the attendance soar. It's all just as easy and delightful as making ice or ice-cream in the summer time.

Should Every Church Have a Set Promotion Day?

There is real value in the observance. On this day pupils are promoted with appropriate ceremony from one class or department to another. The observance suggests that the school has definite goals, standards and achievements. Someone has suggested a statement such as the following being made by a superintendent or pastor as he calls a class of adolescents before him for promotion:

"This class has, among other things, studied the Life of Christ during the past six months. It has demonstrated its knowledge of the subject in charts which you will find in the adjoining room and in the well-informed essay to which you have just listened. The class was of special service to the needy children last winter and raised a substantial amount of money for the building fund. It also made a special study of the issues involved in the last election, viewing them always from the Christian standpoint. In short, this class has demonstrated its ability to carry on the Christian enterprise on a new level. I am happy to approve their promotion."

Important, if not equal value inheres in the observance of Rally Day, Children's Day and Decision Day.

(More next week.)

News of Elon College

President L. E. Smith, Elon College, N. C.

A REPORT TO THE TRUSTEES OF ELON COLLEGE.*

At the annual meeting of the Board of Trustees of Elon College, May 28, 1951, by resolution the Executive Committee, the Finance Committee, the Investment Committee, the Building Committee, and the President's Home Committee representing the Board of Trustees, and the Executive Committee of the Elon College Foundation together with the Executive Committee of the Executive Board of the Southern Convention of Congregational Christian Churches met at the college July 28 at 2:00 p. m. The Executive Committee of the Woman's Board of the Southern Convention and the Executive Committee of the Elon College General Alumni Association were invited to meet with the above committees. The following resolution was passed:

"It was moved by Mr. Stevens and duly seconded that the board of trustees consider the possibility of employing an administrative assistant to the president of the college so that he will be able to devote more of his time to the financial program of the college, this is to be conditioned upon the consent of the president. This motion was adopted."

Accordingly this meeting is called to consider this resolution. Before discussing the resolution, it would be well for the board to have the following facts relative to the campaign now in progress. In the fall of 1945 the several conferences constituting the Southern Convention by vote obligated themselves to raise $100.000 as an endowment for the Department of Christian Education in Elon College and that this fund when raised would be known as the Staley - Atkinson - Newman Memorial Fund. In 1946 the convention authorized a campaign to secure $1,000.000 for the college—this amount to include the $100.000 previously authorized by the several conferences of the convention. In 1948 the convention increased the campaign for the college by $1,000.000, making a total of $2,000,000 to be secured for the college. The purpose of this fund was to build a gymnasium, four dormitores, and a dining room. Later the power house was added.

A CORRECTED TABULATION OF ACHIEVEMENTS.

Endowment	$ 163.000
Power House	142.000
Oscar Smith Estate	50,000†
Warehouse	15,000
Veterans Court	14,000
Veterans Apartments	130,000
Gymnasium	146,000
Faculty Houses	110,000
Science Laboratory	12,000
Dining room and cafeteria equipment	23,000
Cox House	11,000
The Dr. J. L. Kernodle Foundation	75,000
Building and Loan stock	30,000
Due from Alumni Fund advanced from building and loan stock	20,000
Cone Mills stock	10,000
Rulan Gas stock	5,000
Unpaid pledges on gymnasium	40,000
Total	$ 966.000

This leaves a balance of $1,004,000 to be secured to complete the $2,000,000 fund.

In additional to these definite amounts there is approximately $40,000 balance to be paid to the Ella V. Gray Memorial Fund for the library being established by her son, Garland Gray. I am confident that this pledge is good and will be paid. This would make a total of $1,036,000 that is credited to the $2,000,000 campaign.

Also there is an assurance from Walter C. Rawls that at his death an amount of $75,000 will be paid to the college. Official papers have been drawn to this effect. I am confident, however, that this amount will eventually come to the college but should not be counted on this campaign until further assurance is given that it will be paid.

This campaign for $1,000,000 was launched in 1946. In 1948 the amount to be raised was increased to $2.000,000. The campaign is to cover a period of ten years. The ones of us who are accustomed to conducting campaigns of this character will recall, I am sure, that the greater part of the funds of any campaign is secured near the close of the period allotted to the campaign.

Doubtless the next five years will bring the necessity of additions to the college not included in the origial program. The cost of building has increased to such an extent that it will cost more than a million dollars to erect four dormitories and a dining room, all of which are badly needed. In addition to the building operations, we need to add a half million dollars to our endowment funds. This is a "must" since it will be necessary to increase faculty salaries and meet other operating costs if the college is to continue as an accredited institution and hold its present position in the field of Christian education.

Undoubtedly we should launch a campaign not later than September of this year to secure $1,250,000 for the college. The resolution that you have before you places a tremendous responsibility on your president. If this resolution is to be interpreted that the president is to conduct the campaign alone, it would be an utter impossibility. He could not afford to undertake it. If, however, it is to be interpreted to mean that this board will give its full and complete cooperation evidenced by contributions and services, it is not an impossibility and I should be happy to undertake it. What I mean by complete cooperation is that each individual member of this board would pledge himself at the beginning of the campaign to give a definite amount annually for five years and give a certain amount of his services in an over-all organization to take information and the cause of the college to every individual in the church, the alumni, and the surrounding communities in which Elon College is located.

To secure $1,250,000 for Elon College will require some large gifts, some gifts in moderate amounts, and a large number of smaller gifts. The day of large contributions has not passed. There are more large contributions made to benevolent causes today than ever before in the history of this country. Some of these gifts can be secured for Elon College.

A suggested type of organization for making the campaign should be along the following lines:

1. General Chairman.
2. Executive Committees of seven or more.

(Continued on page 13.)

---

*This report was submitted to the trustees of Elon College by President Smith in a called meeting on July 26, 1951. There were 15 members of the board present. The actions taken will be reported later.

†Bequest to be paid.

FOR THE CHILDREN

Mrs. R. L. House, *Editor, Southern Pines, N. C.*

Have you ever seen a play—ever been in one? There is nothing more thrilling than taking part in a play and second best—seeing one. Those of of us who live in North Carolina and Virginia have three great ones which are shown in the summertime. The oldest one is "The Lost Colony" at Manteo which tells about the American Indians and the early English settlers. Next is "The Common Glory" at Williamsburg. It is about the founding of our nation's freedom and is wonderful to see. The newest one is "Unto These Hils" at Cherokee. These plays have been published and you may read about them before you go and thus know the story and action.

"Unto These Hills" is a drama of the Cherokee and was written by Kermit Hunter. These brave Indians lived over wide territory and were brave, free and noble before the arrival of the white man. With the coming of the European the Cherokee Indians began to lose their bountiful acres and finally were pushed back into the hills of North Carolina, Tennessee and Georgia. Their is a reservation there now and on this site the theatre was built and the play is performed.

The first of their troubles came when old De Sota came searching for gold and gave no thought for this brave people he found. As the white men continued to come their troubles continued to mount. Junaluska (one of North Carolina's beautiful lakes is named for him) and other Cherokee braves fought with Americans in the War of 1812. When a hostile Indian attempted to kill Andrew Jackson, Junaluska rushed forth and saved his life. Instead of appreciating and rewarding this act, Jackson repudiated the Cherokees and gave them broken promises.

A treaty was made that was really false, as it was forced upon a handful of unaware Indians and many of the people left their home and began the long trek to Oklahoma where some of the Cherokee men and women had gone. This awful journey beset with misery, illness and mistreatment has gone down in our history as the "Trail of Tears." Some of the courageous people remained and their descendents are living there today, receiving a somewhat kinder treatment from their fellow white men.

Mr. Hunter's play tells about Junaluska, Drowning Bear, another mighty chief; Sequoyah, a brillant man who perfected the Cherokee alphabet; John Ross, principle chief who held the people together through all their trials; and the Rev. Sam Worcester, a white man who with his wife, cast his lot with the Cherokee. It is a great story of the triumph of downtrodden men.

Paul Shere, a very great American preacher, has written about the arrogance and pride of the white man. He has said that what we have made for good in this world has not been because we are white but because we have had "an aroma of Christ" about us. He is teling us that we have not yet become throughly Christian but have been touched by it just enough to have the "smell" of it around us. A trip to "Unto These Hills" will make us see that the white man is not worthy of his great pride. You will have a better understanding of Americans Indians for they are not well known to us, and you may get an idea for a play or drama that you can use in your church school.

Drama is one of the best ways to tell ideas and you may have many ideas to tell. I hope that many of you can see one or all three of these great plays about American life.

CHILDREN AND FLOWERS.

By Lucia Mallory.

Issued by the National Kindergarten Association.

As I walked to the library this morning I witnessed a little scene that has troubled me all day long.

Mrs. Endicott has a lovely garden and two attractive little girls. The wide stretch of shady lawn, with its border of bright flowers, has always seemed to me an ideal place for children to play. Where could they learn to love and appreciate beauty better than amid such surroundings?

This morning three-year-old Betty was following her mother around as she gathered an armful of roses. A bed of pansies lifted smiling faces to the child, who stooped to pick a blossom and then handed it to her mother with the exclamation. Pretty! Pretty!"

Betty looked very much like a small sweet pansy herself as she stood there in the sunshine, but Mrs. Endicott answered her sharply, "No! No! Betty must not touch! Baby must never pick Mother's flowers!"

Preoccupied with her own pleasant task of cutting roses, the mother did not see the light die out of Betty's face as the blossom she had picked so joyously dropped unheeded to the ground.

In one corner of the garden someone had stationed a painted wooden figure of a child with a watering pot. Strange that the wooden form should stand continously among the flowers, while the real child was never allowed to share her mother's interest and joy in them.

I'd like to take Mrs. Endicott to visit the garden of my friend, Flora Barron. There isn't much space in her back yard, and I do not see how so many children and flowers can grow and thrive together, for some of the neighbors' children are always playing with Flora's four.

When I asked my friend how she managed to raise both children and flowers successfully, she laughed and said, "Oh, the children do most of the work in the garden. I'm too busy to do very much of it myself."

Knowing how Flora has always liked to grow flowers, I can guess that she would find some time for gardening if she did not feel that her children needed the responsibility.

"Of course, those fine old lilac bushes were here when we came," she continued. "Dot has her play house under the one in the corner. We've added a few roses bushes from year to year. This season we had so little money to spend that we just gave each of the children permission to buy a few packets of seeds and have a garden of his own.

"Jack planted those hollyhocks along the back fence. Did you ever see taller ones? He sprays the rose bushes for me and takes care of the lawn.

"Helen is specializing in sweet peas. They're just coming into bloom now and they're going to be lovely.

"Dot takes more interest in making hollyhock ladies to live in her playhouse than in growing flowers

(Continued on page 9.)

Christian Missions

At Home and Abroad

THE LAST THREE

Dr. Hugh and Mabel Hubbard and Miss Alice Huggins are still at Tungchow waiting for their exit permits.

Quoting from recent letters from Hugh Hubbard, I can best give you a description of the way they are "passing the time." Written on May 25th—

"As time goes on, I believe that we are more and more calm and contented, rather than otherwise. There are always plenty of things to do, for which we ordinarily have no time. For myself, I enjoy working on my bird notes and it would be difficult to find a more attractive bird sanctuary than right around our house. We sleep on the porch and are awakened daily about five with a marvellous burst of music from orioles, doves, cuckoos, warblers, Paradise Flycatchers, and other birds, some in the trees a few feet from our beds. Yesterday I saw a beautiful blue robin-like bird new to me. This is equivalent to what it would be for an art collector to add a genuine Rembrandt to his collection.

"Habel and I have been studying the heavens on clear nights, I being much behind her in astronomical lore. But it is pleasant to make friends with one star or constellation after another and it gives one a little more balanced idea of how important this planet is. Our sleeping place on the porch is fine for the stars, too and I have got so that I do not mind being awakened at one or three to see some bright wonder in the skies. To those who know me best, this indicated considerable interest. We have read up all that the Encyclopedia Britannica (given us by the Montclair Church) has to say about "Stars," "Sun," "Moon," etc.

"Books we have a plenty, especially with Alice Huggins' good library to draw upon. Just now I am reading a book you have probably all read a dozen years ago, or should have, "The Flowering of New England" by Van Wyck Brooks. He makes the development of our intellectual and literary life in America more interesting than any novel. It drove me to looking up the works of Longfellow, Emerson, Lowell, Oliver Wendell Holmes and the others in the Harvard Classics Mary gave me, after feeling that I really knew the authors.

"For news, all we have is the daily Chinese paper,—no American magazines get through. It is like nothing you have ever seen. Incidentally, I am making a study of the new expressions and cliches in the Chinese of today, a language that I believe is growing more rapidly than any in the world."

Written on June 11th.

"Did I write you about the flurry some three weeks ago, when it developed that this house was wanted for a Nursery School under the Bureau of Education and we were asked to write requests to be moved to Peking? I finally got permission to put in a request also for Alice (Huggins). I was glad to get that far, although nothing has come yet of any of these requests. Some of our Chinese friends opine that, if we are moved at all, it will be out of the country.

"Meantime, we are grateful for many things — this beautiful compound, these comfortable houses, faithful servants, good food, freedom of movement in this vicinity and, especially, freedom of correspondence. Frequent letters from the family and friends cheer the passing days.

"For the last week or so, we have not been searched by students on going in and out of Alice's. This happened once before, but was resumed. I should think they would get tired of making these fruitless searches, which have never yielded anything. However, it does not bother us any more and they can search if they want to.

"The three of us here continue in good health and spirits. Mable and I take our midday meal with Alice regularly and Mabel always stays weekdays for an after-lunch game of Canasta. I often go early to work (?) on stamps, of which Alice has an enormous quantity."

—China News Letter,
Harold Matthews, Editor.

* * * * *

A Compliment to Dr. Ed Riggs from a letter written by an appreciative missionary in India: "I shall not comment on the health of the Mission for I know Ed Riggs has done that. On his arrival he found a sick and aling group. He has been a Christian Prince the way he has handled serious situations that assailed him night and day. We cannot be too thankful to God for sending him to us when so many of our missionaries were in distress. He has given himself to us without stint and without measure—heaped up, pressed down and running over. We are too full of gratitude to adequately express our appreciation."

AMERICAN BIBLE SOCIETY ACQUIRES FAMOUS PARIS POLYGLOT BIBLE.

The American Bible Society has recently acquired a set of the famous Paris Polyglot Bible, containing, in ten huge volumes, the text of the Bible in seven languages—Hebrew, Chaldee, Greek, Latin, Syriac, Arabic and Samaritan. The Bible was printed in Paris in 1629-45.

This is now in the library of the Bible Society in New York City, together with the other "great Polyglots" of the 16th and 17th centuries.

With the revival of learning in western Europe, came an interest in the original languages of the Bible. The Bible, until then, was known almost exclusively in Latin. The first polyglot work ever published was a Psalter printed at Genoa in 1516 by P. P. Porrus. The last and most valuable was the magnificent London or Walton Polyglot, completed in 1657, edited by Dr. Brian Walton, who later became Bishop of Chester.

The Paris Polyglot, just acquired by the Bible Society, is the largest and most elaborate. It was edited by a Paris lawyer, Guy Michel LeJay with the aid of a large group of scholars.

A CORRECTION.

The North Carolina Woman's Conference will meet at Ingram Church on October 4th, and not at Palm Street, as previously stated. I apologize to both churches for making this error.

MRS. W. J. ANDES.

Knowledge in order to be fully valued should be kept in the back room occasionally and not constantly displayed on the front porch.

—J. Kindleberger.

Church Women at Work

With Emphasis on Missions
Mrs. F. C. Lester, *Editor*
840 Sunset Avenue, Asheboro, N. C.

RANDOM REFLECTIONS OF A TRAVELLER.

This is being written early in the morning in Florida. The sun is just now peeking up, so it is still damp and reasonably cool. In the distance I can see the calm waters of a lake. Close by are orange trees laden with fruit—but all of it is green, of course. Hibiscus, shrimp plant, oleander, Turk's cap bloom just outside my windows. Palm Trees, papayas, bamboos grow in the yard. The predominating color is green. How many people in the barren areas of this earth, the war-torn areas, the slum areas would welcome such greenness.

License plates in this state read "Keep Florida Green." This is a constant reminder to cattle men, I suppose, to heed the warning of the foresters and leave the land green instead of burning it off each year as was their custom.

Wouldn't it be a good idea for us as individuals, and for our socities, to keep our Christianity "green." Not "green" in the sense of "dumbness" or "ignorance" as we sometimes use that word, but "green" indicating fertility, freshness, vitality, and growth—very much alive.

We do not want barren lives or dried up socities. We want to be over-flowing with kindliness, goodness, and vital Christian living. One of the reasons Florida is so green is because there are daily showers. We need daily "showers of blessing" which come from a "closer walk with God" if we keep our lives "green." Without the sunshine, things would not grow as rapidly as they do in Florida. We too need "the sunshine of God's presence" if we are to grow spiritually. Finally, man has cooperated with God to make this part of Floriad beautiful. Trees, flowers, grass have been planted and cared for. Parks have been provided. Shade trees have been placed along the streets. So we, too, need to cooperate with God in the development of our talents and in service to mankind as individuals and as socities.

Let us strive to keep our lives *green.*

SOME "DO'S" FOR YOUR SOCIETY.

Here are some "Do's" for your local society. Perhaps you will think of others. If so, please send them to me and we will have additional "Do's" printed on this page.

1. *Do* try to enlist every woman in your church group. This may mean a new circle meeting at a different time—for instance, a morning group. It will certainly mean a definite checking of the Sunday school and church roll to see who needs to be appproached in regard to membership in the women's society.

2. *Do* plan your programs in advance, so that you will have variety during the year, and so that those taking part will have ample time to prepare well.

3. *Do* use every woman in some way sometime during the year in your programs. Every woman can do something. Find that thing and ask her to do it.

4. *Do* change officers rather than giving some a lifetime job. You may be surprised at the ideas new officers will present.

5. *Do* ask your minister to share occasionally in your meetings in some special way. The women's organization ought to be a cooperating part of the whole church, and not a separate group.

6. *Do* plan how to get and spend your money. An easy way is to write down all the things you normally use money for in the course of a year and the approximate amounts—and there is your budget. It will include apportionment for missions. flowers for the sick, literature for your group, and so on. Explain it to your group at the beginning of the year and decide to raise it by personal gifts, money-raising projects, or both.

7. *Do* make your society a friendly group, with opportunities for fellowship so newcomers will feel at home and want to come again. Some simple device may help—using first names, having a "mixer" type of game as part of the program, or changing seats so you sit by some one else during the refreshments and not by the persons with whom you shared the program.

8. *Do* include some real worship as a part of every program. Sometimes it may be brief, sometimes the whole program may be a worship experience. Let us remember that Bible study and worship are two different things, usually. Let us remember that our giving ought to be an act of worship. Let us remember that worship often comes following a program, and is not restricted to an "opening devotional."

9. *Do* welcome opportunities to keep the children and young people in your church. This may take the form of providing a Bible school, furnishing mission study books for their use, securing robes for their choirs, providing suppers for their young people's meetings, sharing in their expenses to summer camps, or many other possibilities.

10. *Do* make progress your keynote. Welcome new ideas and be willing to give them a try. This may mean meeting on Tuesday instead of Monday, or dividing into circles, or having some new offices or new committees, or sharing in some different type of project.

Perhaps you disagree with some of these "Do's." If so, say so. And be sure to send in any additional ideas on the subject. Just a postal card will do, if you do not feel inclined to write a long epistle.

FOR THE CHILDREN.

(Continued from page 7.)

for herself, but she takes care of the pansies and keeps them picked so they'll continue blooming.

"Bobby seems to have inherited my fondness for gardening, because little as he is, he spends more time with his small garden plot than any of the other children spend with theirs. He'll bring you some bouquets this summer."

Sure enough at the very moment when I was recalling this conversation with Flora and wishing that Mrs. Endicott could learn to let her children share her flowers Helen Barron came into the library to return some books. Small Bobby was with her, carrying a bunch of marigolds that he had picked for me from his garden. The blossoms were almost wilted in the tight grasp of his chubby little hand, but I could honestly tell him they were beautiful.

It would be a better world if every child had a garden!

Youth at Work in the Church

MAX VESTAL, Box 792, Elon College, N. C.
MISS ANN TRUITT, *Associate*

RELAX WITH MAX.

A man had called the telephone office every day about four years at about 11 o'clock to get the exact time.

The telephone girls finally became curious and resolved to find out why the regularity. The man explained: "I am the custodian here at the factory, and it is my duty to blow the whistle every day at exactly 12 o'clock. So I call you to get the exact time."

The girls began to laugh. "This is funny—we have been setting our clock by your whistle all the time."

* * *

"What's the matter?" asked the police captain, as the park policeman came in with a rather disgruntled look on his face.

"It's Mrs. Dinwiddie who donated the birdbath, sir. She just called in to say that it wasn't to be used by sparrows."

* * *

Some people think the preacher is stuck up because he wears his coat on these hot Sundays. If you would ask his wife, you would probably find that the reason is a missing button on the front of his shirt.

* * *

Sometimes we put restrictions on the gift we give. Sometimes we even put restrictions on the gifts that God gave to be shared by all mankind.

* * * * *

Here is the news that has been sent in by the young people of the 200 *churches in the Southern Convention.*

SUNDAY SCHOOL CONVENTION OF WESTERN NORTH CAROLINA CONFERENCE.

The annual session of the Western N. C. Sunday School Convention met at Pleasant Grove Church, Route 1, Bennett, N. C., on July 10, 1951 with the theme: "The Sunday school in the Light of the Church of Tomorrow."

The meeting was called to order by Sybrant Pell, president. The Hank's Chapel young people led the worship using as their theme, "We Worship Together." Those participating were L. J. Riddle, Frances Sanders, Franklin White, Doris Keck, Nathaniel Hearn, Peggy Burke and Rev. Fred Allred. The welcome was extended by M. E. Jones, superintendent of Pleasant Grove, with the response by Theodore Cox, superintendent of Pleasant Ridge.

It was voted to adopt the printed program with any necessary revisions. The minutes of last year's convention were read and approved.

Roll call showed 13 ministers, 9 visitors, and 228 delegates present, making a total of 250. Of these 47 were superintendents and teachers. Nineteen schools were represented: Asheboro, Bennett, Biscoe, Brown's Chapel, Ether, Bailey's Grove, Hanks' Chapel, Liberty Pleasant Cross, Pleasant Grove, Pleasant Hill, Pleasant Ridge, Pleasant Union, Randleman, Seagrove, Smithwood, Spoon's Chapel, Union Grove, and Zion. Reports were turned in by 19 schools, with 16 paying their dues. Special building projects were emphasized in the reports.

Rev. Lacy Presnell reported on the new church in the process of organization at Siler City.

Miss Pattie Lee Coghill was introduced and then she presented the members of the Youth Caravan, which is visiting local young people's groups and helping them: John Graves Timothy Chang, and William Tolley.

Max Vestal, vice-president of the W. N. C. Pilgrim Fellowship, gave an address on "How Much is the Sunday School Concerned about its Youth."

The Pleasant Ridge Youth Choir, under the direction of Mrs. S. H. Pell, sang three selections.

Miss Coghill gave an informative and challenging address on: "Correlating the Church, Sunday School, and Pilgrim Fellowship."

Timothy Chang sang the "Fisherman's Song" in Chinese to the delight of all.

An offering of $30.36 was taken for the host church in appreciation of their hospitality. The benediction and blessing for the lunch was offered by Rev. B. H. Lowdermilk.

Afternoon Session.

The president called the session to order at 1:35. The worship was conducted by the Ether young people, those participating being Hilton Cochrane, Mrs. John Maynard, Mrs. Elbert Mabe, Mrs. Albert Francis, and Alan Voncannon.

A panel discusion on Sunday school work was held with Miss Coghill as moderator. Those on the panel were: Rev. Clyde Fields, Dr. D. J. Bowden, John Graves, Rev. Fred Register, and Dr. F. C. Lester.

The Asheboro Children's Choir gave a fifteen minute musical program, with Mrs. L. E. Pritchard as director.

The Nominating Committee, composed of Rev. W. T. Madren, Rev. M. A. Pollard, and E. C. Gann, made the following report, which was adopted: President, W. W. Thomas, Seagrove; Vice-President, J. J. Riddle, Hank's Chapel; Secretary, Mrs. Orva Brown, Asheboro; Ass't. Secretary, Mrs. Jack Shoffner, Liberty.

The Place Committee, composed of Mr. Charlie Key and Miss Edith Stout, reported an invitation from Pleasant Ridge, which was accepted.

The Awards Committee, composed of Theodore Cox and L. J. Riddle, announced that both the attendance banner and the missions banner were won by the Spoon's Chapel Sunday school.

The report of the Planning Committee was presented as follows:

1. That the Planning Committee be a continuing committee throught the year.
2. That the officers of the Convention be ex-officio members.
3. That this committee work in cooperation with the Conference Committee on Christian Education.
4. That the following goals be adopted for use by the local Sunday schools:
   a. Begin on time.
   b. Teachers and officers present on time.
   c. Average attendance of 75 per cent.
   d. Teacher training during the year.
   e. Meeting of teachers and officers at least quarterly.
   f. Observe special days, such as Easter, Mother's Day, Children's Day, Father's Day, Rally Day, Promotion Day, Thanksgiving, Christmas.
   g. Superintendent attend superintendents' meeting.
   h. Have a vacation Bible school.
   i. Promote stewardship and giv-

ing through pamphlets, emphasize by superintendents, worship, study.

j. Have delegates at S. S. Convention and pay dues thereto.

The above report was adopted with the proviso that the committee be permitted to add two more goals to those listed and provide placecards with same printed on them for each local school.

The report of the Finance Committee was adopted as follows:

1. This Convention pay $7.35 for postage and mimeographing for superintendents' meeting and Convention notices.
2. This Convention pay mileage for President Pell in the amount of $21.76 (544 miles at 4c a mile).
3. The Convention retain $40.00 in its treasury to meet necessary expenses during next year.
4. The balance of $182.29 be turned over to the Board of Christian Education.

The report of the Resolutions Committee was adopted as followed:

Resolved:

1. That we give a rising vote of thanks to the Pleasant Grove Church, pastor and Sunday school for the cordial welcome and for the delicious dinner which they so freely gave us.

2. That we express our sincere appreciation to our officers who have led us through a good year, and to those who have shared in making the program today interesting and helpful.

3. That we urge all our Sunday schools to plan a serious study of our denomination—its history, doctrines, government, organization — in order that we may be an effective part of it.

4. That we urge all our schools to use our own literature, and our individuals to subscribe to and read The Christian Sun and *Advance*, our denominational papers.

5. That this year we make special effort to increase enrollment and attendance in our Sunday schools.

The afternoon address, "Inspired Sunday Schools Today Make Inspired Churches Tomorrow" was given by Dr. D. J. Bowden of Elon College. The Convention voted to ask Dr. Bowden to send this to The Sun for publication.

A rising vote of thanks was given to President Pell for his faithful work.

It was voted that the secretary mimeograph a report of the meeting and send it to pastors and Sunday school superintendents in this Convention.

Mrs. F. C. Lester conducted the service of installation for the new officers, after which the meeting adjourned to meet on the Tuesday after the second Sunday in July in 1952 at Pleasant Ridge Church.

Rev. C. Fred Allred,
Reporter to Christian Sun.

Trends in Theological Education

More students will be enrolled in Protestant and Orthodox theological schools and seminaries this fall than ever before, it was indicated in a nationwide survey made by the National Council of the Churches of Christ in the U. S. A.

Significance of the survey findings was underlined by the facts that U. S. church membership is at an all-time high and that there are an estimated 15,000 unfilled pulpits in U. S. Protestant and Orthodox churches. A number of major denominations, including the Presbyterians, U. S. A., the Disciples of Christ, the Methodists and the Congregational Christians have been seeking candidates for ministeral training and funds to enlarge their seminaries.

In the survey, questionnaries were sent to more than 180 theological schools and seminaries by the National Council's Central Department of Public Relations, and reports were received from 100 of them across the country. Of the total, 89 represented 38 different communions and 11 were not affiliated with any single denomination.

Their total enrollment last year reached a record figure of 21,455, of whom the majority will go into some form of professional Christian service. With 67 of the 100 predicting a further increase in their student body next fall, their total estimated enrollment for 1951-52 comes to 21,876.

This growth in enrollment has been fairly steady over a period ofseveral years, according to Dr. Nevin C. Harner, of the Theological Seminary of the Evangelical and Reformed Church in Lancaster, Pa. Harner is executive secretary of the American Association of Theological Schools, 66 of whose members were included in the 100 schools reporting.

But how many students from this record enrollment will help fill those 15,000 vacant pulpits?

Two of the schools reporting, St. Vladimir's Eastern Orthodox Seminary in New York City, and Anderson College Theological Seminary in Anderson, Ind., are so new their first class has not yet graduated.

The 98 others report a total of 3,806 graduates, of whom 2,643 were listed as going into the pastoral ministry. The great majority of these will go into parishes in this country, although a few communions, like the Episcopalians and the Lutherans, include under pastoral ministry the missionary candidates who will serve congregations overseas.

Of the total, 92 seminaries also indicated that this year's enrollment would include 7,151 students enrolling for the first time, of whom 5,306 would be studying for the pastoral ministry. The ratio of these new candidates for the pulpits of local parishes is even larger—74 per cent —than the 69 per cent of pastoral ministers in last year's crop of graduates.

The figures were borne out by comments from seminary officials, many of whom commented on the increasing number of young men — both war veterans and others—who are turning to the ministry.

Those who commented on this trend included Lutherans, Methodists, Presbyterians, Congregationalists, Disciples, Episcopalians, Baptists, Seventh Day Adventists and the Reformed Church in America.

But seminary officials were still concerned about recruiting and training men to fill pulpits that are now vacant or filled by supply pastors, student ministers or untrained men.

Only one denomination, the Church of the Nazarene, with about a quarter of a million members, seemed to have a sufficient number of ministers to fill its parishes.

The Episcopal Theological School in Cambridge, Mass., reports more men turning to the pastoral ministry but adds that the number of vacant parishes "is only very slowly diminishing."

Brite College of the Bible, at Texas Christian University, comments that the number of vacancies in Disciples of Christ churches is increasing and "our seminaries are now facing the greatest challenge in their history."

A Disciple official, at Phillips University Graduate Seminary, in Enid,

(Continued on page 13.)

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

THE CHRISTIAN USE OF MONEY AND GOODS.

Lesson VII—August 12, 1951.

Memory Selection: *Therefore all things whatsovere ye would that men should do to you, do ye even so to them; for this is the law and the prophets.* Matthew 7:12.

Lesson: Matthew 25:14-25.

Devotional Reading: II Cor. 8:1-9.

As usual, when Jesus wanted to make clear a spiritual truth, he put it into the form of a story. What we call "The Parable of the Talents" is such a story, designed to illustrate stewardship of things and of life itself. Such a parable is not to be taken literally in every word, but rather to be interpreted in general principles. There notes will present a few general truths as embodied in the story.

Man is a Steward of all Things.

Throughout the Bible, God is presented as the Sovereign Owner of all things. The earth is the Lord's and the fulness thereof, the world and they that dwell therein. The silver and the gold are his. The cattle on a thousand hills are his. We are his—we are his by creation and also by redemption. And it is he who giveth us the power to get wealth, as well as to do everything else that we do. Until a man starts from this basic belief he cannot understand the biblical doctrine of stewardship, or discharge his stewardship. God owns all things, he is Sovereign of all of life.

The corollary of that truth, is, of course, that man is simply a steward of what talents he has and what things he possesses. Strictly speaking a man does not own anything—God holds the title—and he simply holds in trust, or as a steward, what God has committed unto him or to his care. When James speaks about a man delivering unto his servants his goods, he is putting this basic truth of stewardship in story, and in superb form. Those servants did not own those talents, five, two, or one as the case might be. They simply were stewards of these talents. They were to administer them for their master during his absence.

Stewards of Different Ability.

"To every man according to his several ability." That is the divine method. All men are not created equal in the sense that all men have equal ability. Some men have many talents or gifts or capacities, while other men are less fortunate, or at least less gifted, while still others have only a few talents or gifts. These notes are being written at the Deering School for Pastors now being held in the hills of New Hampshire. One of our professors is one of the most brilliant, most gifted man that I have ever met. Compared with him, most of us here are one-talent men. As to why God gives one man more than he give another may be questioned. But that he does is not a matter of question. Every one of us knows that he does. The parable is true to life here.

Giving an Account of our Stewardship.

"After a long time the lord of those servants cometh, and reckoneth with them." God does not settle with us every Saturday night, or every Friday afternoon. But every man must give an account of his stewardship. Every one of us must render an account to him whose goods and gifts he has held in trust. Eventually the books must be balanced. Eventually we have to pay. To be sure this does not mean that the reckoning is done in one final act. There is a sense in which every day is a day of reckoning. But is does mean that no man gets off without eventually rendering an account of his stewardship for God. That is a sobering and disturbing fact to any thoughtful man. This aspect of divine judgement ought to be stressed more by ministers and teachers. "Render an account of your stewardship" will come to us as a personal summons or warrant to appear before the Sovereign God of the Universe.

Reward According to Faithfulness.

"Well done, thou good and faithful servant; thou hast been faithful over few things, I will make thee ruler over many things; enter thou into the joy of thy lord"—thus does the master commend and reward the man who had been given five talents, and had earned five more talents. But he said exactly the same thing to the man who had received only two talents and who had gained only two talents. Don't miss that point. Two talent men will receive the same reward as do five talent men if they are faithful to their trust. The fact is that the one talent man would have received the same commendation as did the others if he had been faithful. God judges and rewards in terms of faithfulness to what has been committed unto us. The two talent man will enter just as fully into the joy of his lord as does the five talent man, if he is a good steward. And so will the one talent man.

Perhaps it should be noted, too, that the reward for work well done is the ability to do more, and better work. The man who is faithful over few things will be made ruler over many things, whether he be a five talent or a two talent man. Talents used are developed. Things shared go farther. Capacities grow with use. Those who use what they have will have more to use.

Unprofitable and Unfaithful Stewards.

"Thou wicked and slothful servant"—thus does the lord address the one talent man. Not because he had only one talent—that is not wrong. But because he did not use and develop the one talent he had for his master. Even if he could not have made another talent, he could at least have put the money out at interest which was better than nothing. It would seem that one of his glaring weaknesses was fear. "I was afraid"—he said. The point of the story is that he lost what he had because he did not use it. Not to use is to lose. Unless a man uses his ability to do things, he will lose much of that ability. The man who can sing and does not sing loses the capacity to sing. And so it is with all gifts and capacities. "Use or lose" says God.

"And there shall be weeping and gnashing teeth." Ah, the woe of men and women and young people who discover too late the divine judgment upon those who are unfaithful stewards of what they are and have.

Based on "International Sunday School Lessons;" copyrighted 1951 by Division of Christian Education, National Council of the Churches in the U. S. A.

To act with common sense, according to the moment, is the best wisdom I know.—*Walpole.*

REPORT TO THE TRUSTEES.

(Continued from page 6.)

3. Special gifts committee. This should include individuals who are acquainted with and capable of approaching boards and foundations located within the state and outside of the state. The plan of organization should include a list of 300 individuals selected with care, whom the special gifts committee should approach for definite contributions annually for a period of five years. The aim should be for each of these 300 individuals to contribute a minimum of $100 a year for five years. This will require a great deal of work but it can be done.
4. District Chairman.
   a. Eastern Virginia Conference.
   b. Valley of Virginia Conference.
   c. North Carolina and Virginia Conference.
   d. Eastern North Carolina Conference.
   e. Western North Carolina Conference.
5. Local Chairman. One for every church and community within the convention.
6. The Alumni Association. A chairman for every organization and community in which there are alumni that have not been organized.
7. Alamance and Guilford counties. The citizens of Alamance County and the eastern part of Guilford County, including Greensboro, should be organized into districts with a chairman over each district.

The purpose of district organizations would be to carry the appeal of the college to every individual for contributions of any and all amounts. This would give you a total of more than 200 units. A careful survey should be made of each individual unit as to its ability and willingness to contribute when properly informed, and its proportionate share of the $1,250,000 assigned. If we could secure the consent of 200 individuals to serve as chairmen and to work for the campaign during a period of from three to nine months, giving a reasonable amount of their time, the $1,250,000 could be raised in cash and pledges.

In order that we may get started and put ourselves on record, I have made a list of the members of this board and put opposite their names what seems to me each individual member could contribute over a period of five years. If the several members of this board will accept these assignments and cooperate, we will raise the amount suggested.

Faith, cooperation, work, determination, and sacrifice, if necessary, will make this proposed campaign a reality and a complete success.

Some will doubtless say that this is not the time to make a campaign for money. Other sister institutions think it is. The Methodist Church of North Carolina is in the midst of a campaign to raise millions of dollars for its colleges and is succeeding. The Baptist Church is in the midst of a campaign to raise millions for its institutions and is succeeding. The Presbyterian Church has just completed a campaign for more than $2,500,000 for one college alone. The Friends College, Guilford College, has announced a campaign to secure $850,000. High Point College launched a campaign a few months ago to raise $200,000 locally. The papers report that they have secured $202,562 in cash and pledges.

It will be tragic for Elon College if the ones of us who have the responsibility for its welfare do not do our best for our institution. I trust and pray that we shall.

APPORTIONMENT GIVING.

Our churches and Sunday schools are continuing to make good headway in their contributions to the college to be credited on conference apportionments. A year ago this week a total of $4,966.10 had been received from Sunday schools and churches and credited on conference apportionments. This, I believe, was in advance of the year before. To date, a total of $6,046.87 has been received, which puts us a little more than $1,000 ahead of last year at this time. The college is proud of this achievement and wishes to express its gratitude to every individual church and Sunday school that has made a contribution to this fund during 1950-51. To the churches that have not found it possible or have not been disposed to send a contribution to the college to be credited to apportionment this year, I make an earnest appeal to come to the college's assistance in this, our time of need. For the first time in years, we do not have sufficient cash on hand to meet current bills. If you have money in your Sunday school or church treasury that you could spare at the moment, it certainly would be of encouragement and tremendous assistance if you would send it to our college. The college greatly appreciates your cooperation and confidently hopes for your continued suport.

Previously reported		$5,917.96
Berea (Nans.)	$ 8.20	
Portsmouth, Elm Ave.	50.00	
N. C. & Va. Conf.	5.00	
Valley Va. Conf.	19.36	
Newport	46.35	
		128.91
Grand Total		$6,046.87

THEOLOGICAL EDUCATION.

(Continued from page 11.)

Okla., suggests that "the shortage of pastors is being increased by the demands for chaplains for the armed services."

Another official comments that the American Baptist Convention needs "a larger number of more and better trained men than the denominational seminaries are providing."

An official from Hartford Theological Seminary in Connecticut sums it up: "There is no doubt that there are many unfilled pastorates but the real problem is more complicated. We need more educated pastors."

Acting Dean Andrew E. Murray of Lincoln University Theological Seminary describes "the problem of the Negro ministry" as "the most serious internal threat to Protestant Christianity in the United States."

Protestantism in America is a majority movement because of its large Negro membership, he writes, adding:

"Protestantism cannot afford to ignore its Negro constituency. Its racial attitude at home may well have a fateful influence on its attempts to reach other races abroad. It is more necessary than ever that leadership in the Negro church keep pace with the rising educational level of the race."

In 1946, he points out, a study showed 45,000 Negro churches served by 40,000 Negro ministers—and in all Protestant seminaries there were only 243 Negroes studying for the B. D. degree that year.

"The shortage of B. D. men," Acting Dean Murray concludes, "means that vacancies in the churches are being filled by men without seminary training. In respect to leadership the Negro church is not only failing to hold its own but it is actually losing ground."

The Orphanage

J. G. Truitt, *Superintendent*

Dear Friends:

Thank you for your help. Every mail that brings us a check large or small is good mail. Eighty hustling boys and girls can eat a lot, wear out lots of clothes, use up a lot of sheets, pillowcases, and dishes. Eighty growing boys and girls. They have a good home, and we are a happy, friendly family, but believe me requirements for a family of eighty with the addition of the matrons and other helpers runs into a sizeable sum daily.

To be sure we have our little problems, but in a family with only two or three children one can have problems. This morning when I came early to the office on the front porch was a very large, quiet group of boys. I could see tenseness, but nobody was saying a word. Coming up near the group I saw a matron and Mr. Wagoner. I said, "It looks like you are holding court." It really looked like a Quaker meeting where the waiting was pretty serious business. To make a long story short something was missing in one of the rooms, and the boys were slow with the information needed to remedy the situation. Doesn't something just rise up in you when you see a couple of boys in trouble, embarrassed and frightened, amongst their fellows? Nobody is at first sure who has done wrong, except the one trying to cover up. Well, it all turned out all right. What I felt was the fine way in which the boys reacted and the excellent handling of the situation by those in positions of responsibility. Understanding, patience and long experience pay and I believe we have about the finest family anywhere around.

Today I had a letter from one of our lovely girls asking me to remember her in my prayers, and telling me how she was looking forward to her first opportunity to visit her old home here. The whole tone of the letter was that of real appreciation for the good start she had been given in life.

Quite often someone who has never been on our campus nor seen the happy boys and girls here, makes the remark that they never knew before it was like this at an orphanage. "I always thought it was a dreary place where a lot of poor unfortunates were housed up until they were old enough to go out and try to make some sort of living." But they are pleased to learn that our church, in the spirit of Christ, has opened up a bright home and tried to staff it with people who will take their work seriously and look on it as an opportunity to bless the lives of homeless children with real training and preparation for life. It is most interesting to hear such a person say: "I did not know it was like that, and I certainly want to have a share in it."

For every bit of cooperation and help we sincerely thank you.

JOHN G. TRUITT,
Superintendent.

REPORT FOR JULY 26, 1951.

Sunday School Monthly Offerings.

Amount brought forward		$ 7,570.88
Eastern N. C. Conference:		
Beulah, Bible school offering in honor of Rev. Jessie Franks	$ 15.00	
Good Hope	18.00	
Mt. Auburn S. S.	8.30	
Piney Plain	37.00	
Pope's Chapel S. S.	6.00	
		84.30
N. C. & Va. Conference:		
Burlington S. S.	$ 58.12	
Mt. Zion	10.28	
Reidsville S. S.	23.00	
		91.40
Western N. C. Conference:		
Pleasant Cross S. S.	$ 3.24	
Zion	25.00	
		28.24
Valley Va. Conference:		
Concord S. S.	$ 11.00	
Winchester S. S.	8.34	
		19.34
Total		$ 223.28
Grand Total		$ 7,794.16

Special Offerings.

Amount brought forward		$13,992.61
Mr. & Mrs. C. L. Richardson, for Richard Bridges' hospital bill	$ 50.00	
Elder Congtn'l Christian Church, Dadeville, Ala.	2.40	
Mr. Wm. H. Morgan	5.00	
Mr. C. V. Hooper	25.00	
New Hope Christian S. S., Roanoke, Ala	3.41	
Mr. and Mrs. J Marvin Whitley	5.00	
Melva Foster, for telephone call	.50	
Special Gifts	91.60	
		182.91
Grand Total		$14,175.52
Total for the Week		$ 406.19
Total for the Year		$21,969.05

God said to Satan after he beguiled Eve: "I will put enmity between thee and the woman, and between thy seed and her seed: he shall bruise thy head, and thou shalt bruise his heel." (Gen. 3:15.) Implicit in this early Scripture, which is the fountainhead of all Biblical prophecy, is the cardnial truth that, despite man's defection, God still loved him and was for him, and he would ultimately, through the death and resurrection of Christ, rescue him from the Serpent-Devil. Satan was to bruise the Heel that crushed him. The human tale, therefore, runs from original fellowship with God, through long serfdom to Satan, back, through the Seed of the woman, to fellowship with God again.—*R. C. Bell.*

Show me the leader and I will know his men. Show me the men and I will Know their leader.

—*Arthur W. Newcomb.*

MEMORIAL GIFTS

"Instead of Flowers"

Dr. John G. Truitt
Christian Orphanage
Elon College, N. C.

Dear Dr. Truitt:

Please acknowledge the enclosed $.................. as a memorial gift sent to the Christian Orphanage in lieu of flowers in memory of:

....
(Name of Deceased) (City) (Date of Death)

....
(Survivor to be Written) (Address)

Name..

Address..

In Memoriam

INGRAM.

Monroe Jefferson Ingram, 72, a retired farmer of Tallapoosa County, Alabama, passed away unexpectedly on June 25, 1951, at his home near Dadeville. He was a member of a pioneer family of Tallapoosa County.

Funeral services were held at the Elder Congregational Christian Church, with the Rev. Olin E. Sheppard, pastor, officiating, assisted by the Rev. S. M. Penn and Dr. F. P. Ensminger. Burial was in the Eagle Creek cemetery.

Mr. Ingram had been a lifetime member of the Elder Church and was superintendent of the Sunday school at the time of his death. In his pasing the Elder Church loses one of its most faithful and devoted members. He had long been a subscriber to The Sun.

He was married to Miss Laura Hamby in 1903. Mrs. Ingram died in 1935.

Surviving are two daughters; Mrs. Coolidge C. Mamby, of LaFayette, Alabama, and Mrs. Clarence Rogers, of Alexander City, Alabama; five sons, W. Pressley Ingram, of Birmingham, Alabama, H. L., Jomes O., and Barrett T. Ingram, of Dadeville, Alabama; and H. S. Ingram, of Alexander City, Alabama; two brother, W. D. Ingram, of Fairfax, Alabama, and J. L. Ingram, of Alexander City, Alabama, eight grandchildren, and a host of neices and nephews.

MURRAY.

Joe J. Murray, 39, died July 3, 1951 at his home on Route 3, Burlington, N. C. He suffered a heart attack.

He is survived by his wife, Mrs. Isia Dickens Murray and a son, Johnny, of the home; his mother, Mrs. Mary Lou Mullins Phillips; two brothers, William Murray of Ohio, and Albert Murray of Claire, Pa.; step-father, Jim Phillips; step-brothers, Charlie Phillips and Harvey Phillips; step-sisters, Mrs. Lula Boggs and Mrs. Roxie Allen.

He was very active in church and civic affairs of the community. For many years he has been a deacon in the Carolina Congregational Christian Church. He taught Sunday school and also held other offices in the church. He was always very loyal and faithful, willing to give of his time, talents, and means to the church or any other worthy cause. He was a friend of all that he met. He was one that the pastor of the church could always depend on, and he was constantly concerned about the welfare of the pastor and his family.

For many years he was employed at Green-McClure Furniture Store of Graham, N. C. For the past six months, he was employed at the Farm and Home Center of Haw River, N. C. He was a member of the Kiwanis Club of Haw River and a committee man for the Boy Scouts of the Midway Clinic.

Funeral services were conducted by Rev. B. A. Leebrick and Rev. K. D. Register at Carolina Christian Church on July 5, 1951, with burial in the church cemetery. Many relatives and friends were present and tokens of love and appreciation were shown by the beautiful flowers brought to the rites. The church and the community have suffered a great loss in the passing of this dear loved one.

BLAND A. LEEBRICK,
Pastor.

SUFFOLK PHYSICIAN PASSES.

Dr. David L. Harrell, 79, died Saturday night after a long illness. He was the son of the late Joshua B. Harrell and Evelina Brown Harrell of Nansemond County.

Harrell joined the staff at Lakeview Hospital in 1911 as Doctor of Internal Medicine and secretary of the hospital. He entered service there a short time after the hospital was founded by the late Dr. J. E. Rawls. He had been retired for the last ten years.

The deceased was a member of the Suffolk Christian Church and member of the church's Board of Deacons.

He is survived by his wife, Mrs. Maude Wiatt Harrell; two daughters, Mrs. R. A. Carlisle of Norfolk and Mrs. A. B. Pamplin of Richmond; two sons, Dr. D. Lemuel Harrell, Jr., of Lynchburg and Joshua B. Harrell of Suffolk.

Other survivors include: four brothers, Theodore C. Harrell of Ashland, Ky., V. B. Harrell and Coleman M. Harrell, both of Nansemond County, and Clarence W. Harrell of Suffolk; one sister, Mrs. Hunter Smith of Ashland, Ky.; seven grandchildren and one great-grandchild.

PICTURE OF THE MONTH.
"ALICE IN WONDERLAND."

Of all the the books which have enchanted the imagination of children for several generations, "Alice in Woderland" probably heads the list. Ever since Lewis Carrol (Rev. Charles Dodgson) wrote "The Adventures of Alice in Wonderland" and "Through the Looking Glass" in 1866, and Sir John Tenniel produced the wonderful drawings which have furnished a tradition in story and in visual presentation, there have been several attempts to dramatize the tale. It has been a favorite for pantomimes and there have been successful stage plays.

It is quite possible that a new medium, such as the animated drawing feature devised by Walt Disney may not fit into the individual conception one may have of this imaginative story. But in this adaptation, which uses the highlights of the story and for which the artist has created some lively characters, it is possible to find an Alice whose adventures are geared to a faster and more modern tempo yet still capable of firing the imagination and holding the attention. Foremost in this case is Disney's skill in almost persuading one that his animated drawings are *real* people, when assisted by the real voices of people well chosen for their fitness to the character.

There are in this Disney-produced, RKO-released version some episodes more beautiful than others, depending on the beholder's taste. There are some "singable" tunes and there is also some pleasant background music. Katherine Beauchamp's voice speaking for Alice is good and her enunciation is clear. Other well-known "voices" are likewise used to to advantage.

While we believe that this is a good picture for family audiences, the verdict will remain with the young who will decide whether this is their Alice.

SOUTHERN BAPTIST AGAINST ACCEPTING FEDERAL AID.

(Continued from page 3.)

federal grants to parochial schools have been made, and no Ambassador (to the Vatican) from the United States has been appointed."

Dr. Walter Pope Binns, president of William Jewell College, Liberty, Mo., and chairman of the convention, reported that Baptists above all others must be consistent in their practices concerning church-state separation.

The report of the Committee on Public Affairs stated: "We cannot, reasonably or righteously, condemn others for violations of our country's Constitution if, out of self-interest or confusion, we ourselves, even in marginal matters, infringe the law. We must not weaken down our testimony until it means we believe in separation of Church and State now and then, here and there.

"According to foremost scholars, church - state separation constitutes the most important contribution which America has made to the world's political thought and action. It has proved best for the State and best for the Church. All should join in safeguarding and preserving it. All of our institutions and agencies should examine all proposals critically and act courageously."

Victory Scored for Weekday Religious Education

An official of the National Council of the Churches of Christ in the U. S. A., declared recently that the decision of the New York State Court of Appeals upholding the constitutionality of the released time system in New York City underscores that fact that, "religious education is here to stay."

Dr. Irwin L. Shaver of Chicago, Congregational leader and director of week-day education for the National Council of Churches, said that "the threat to weekday religious education does not arise from those who contest its constitutionality. If it does fail, it will be most likely because of failure to maintain high standards."

The importance of the Court's six-to-one decision, he added, "lies in the fact that it establishes the right of the parent to have his child excused for religious training from the regular school day." He declared: "This right is the one which weekday program backers insist upon, since denial of the right of pupils to be excused for religious instruction would prohibit the free exercise of religion, and would mean that America has become totalitarian through a monopoly of education by the state." This right has now been recognized under the New York State law.

The practice had been challenged in a suit brought by two Brooklyn parents, Tessim Zoarch, a Protestant, and Mrs. Esta Gluck, a Jew. They contended the released-time program was unconstitutional under the McCollum decision of the U. S. Supreme Court, March 8, 1948.

The plaintiffs, both of whom have children attending Brooklyn grade schools, took the case to the Court of Appeals after lower courts ruled the program was not unconstitutional.

The Division of Christian Education of the National Council of Churches filed a brief of amicus curiae (friend of the court) supporting the position of the defendants, the New York City Board of Education and the Commissioner of Education.

Commenting on the decision, Dr. Shaver predicted that it would give a "new impetus to the entire religious education movement in America. He said that the decision would "result in the resumption of some of the releared time programs which had been temporarily suspended and probably would help to start new ones."

In reviewing the status of the released time system of religious instruction, Dr. Shaver reported over 2 million pupils were enrolled in the program this year in approximately 2,500 communities. He went on to say that "much of the ground lost as the result of the McCollum decision by the U. S. Supreme Court has been regained, especially in terms of classroom enrollment."

The McCollum decision, he explained, declared that religious education as carried on in Campaign, Ill., was unconstitutional. He said the decision applied principally to the use of public school properties, the expenditures of public funds and the approval of religious education teachers by public school authorities.

"We estimate that about 20 per cent of our religious education classes in the country closed down as a direct result of this decision," he said. "This was due to the express prohibition against the use of public school buildings and machinery. Now the majority have made adjustments to the Supreme Court ruling, and are conducting their classes outside the public school building."

One of the most ingenious methods for providing classroom facilities, he said, has been the development of "mobile classrooms." Six cities now use these "classrooms on wheels," he said, "and six more are planning to use them for religious education purposes."

Some of the cities using the mobile classroom include Santa Monica, Richmond and Modesto, California, and Fort Wayne and Peru, Indiana.

He concluded: "Enrollment has not suffered to any appreciable extent as the result of the McCollum decision. In fact, the large, well-established systems operated largely in the big cities, report an all-time high in enrollment."

HISTORICAL SOCIETY. 1956.
thern Convention of Congregational Christian Churches.
Elon College Library

1844 - Over a Century of Service to the Denomination - 1951
The CHRISTIAN SUN
ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES
In Essentials Unity — In Non-Essentials, Liberty — In All Things, Charity
VOLUME CIII RICHMOND, VA., THURSDAY, AUGUST 9, 1951 NUMBER 31

Elon College Library X

The Law of Stewardship

I THINK that it is but fair to recognnze that there are spiritual laws as well as natural laws under which the individual must work. These laws are as eternal as the very heavens, but they are not fully understood. But, then, what laws have been? Newton is given credit for formulating the law of gravitation, but the law has been established from the beginning of time. The law under which the gasoline engine works has existed through the ages of history. Gasoline exploded by a spark under pressure would have made an automobile run in the year 1 as well as today. The law is eternal; but man had not yet grasped the idea to use it. The laws under which the airplane raises itself and conquers the air are old laws; but we are beginning to appreciate them.

In the same way, there are laws of life. These have also existed from the beginning of time, but have not always been appreciated. The law of stewardship is such a law. . . . Reduced to its simplest terms, this law is:

1. God is the Owner of all.
2. I am the steward of his wealth.
3. I find the biggest satisfaction in life by using this wealth entrusted to me in the way which will bring happiness to mankind and advance the kingdom of God.

The law of stewardship thus takes issue with the law of acquisition. It says to man that it isn't what you get, but what you give that counts. It challenges the right of the individual to make his biggest aim in life the acquiring of wealth or fame, and it substitutes for the old law the rule of service for others. It tells man frankly that he gets the most out of law as he gives the most.

—William H. Leach.

News Flashes

Rev. A. Lawson Granger, Jr., spent his vacation at Lake Chataqua.

Rev. James H. Lightbourn, Jr., preached at Burlington on last Sunday.

Our Durham church sustained a great loss in the death of Mr. C. C. Mulholland last week.

Rev. Roy D. Coulter is holding a group of meetings at Elm Avenue Church, Portsmouth this week. (August 6).

The editor returned to his former charge in Richmond to supply for Dr. R. C. Helfenstein last Sunday. He is spending this week in Richmond and will preach here again this Sunday.

Rev. and Mrs. R. D. Coulter visited Niagara Falls and Canada July 31. On their way Rev. Coulter stopped over at Buffalo, N. Y., and had a business meeting with the St. John's E. & R. Church.

The Massaanetta Bible Conference will soon be in session. Dr. and Mrs. I. W. Johnson will, of course, be there. We wonder if there are other ministers and laymen of our church who will take advantage of this wonderful conference.

TWO FUNERALS.

The editor attended the funeral of two friends, a minister and a layman, on Saturday, August 4. Both were dear friends. Each had served Christ and the church in his own way. Both had lived full, useful lives.

Like a number of our ministers, Rev. J. Frank Morgan was a North Carolinian who had spent the majority of his long ministry in the Eastern Virginia Conference. Thanks to Moore County and to the Western North Carolina Conference for this beloved pastor. His life and ministry should be a source of encouragement for any boy who aspices to the Christian ministry. The funeral service was held in the Berkley Church. Rev. Cecil Thomas, pastor, officiated. Rev. O. D. Poythress sang "I Walked Today Where Jesus Walked." The message given by Dr. I. W. Johnson appears elsewhere in this issue. A large congregation, including a dozen ministers, was present.

In the absence of his pastor, the funeral service for Charles W. Parker, Sr. was conducted by the writer at the First Christian Church, Portsmouth. For many years he had been an active and devoted member of the church. He had a pronounced interest in his home, his church, his church paper and church college. He is survived by his wife and two sons: Comdr. James W. Parker, USN. Philaldelphia, and Charles W. Parker, Jr., Washington, D. C.

"Precious in the sight of the Lord is the death of his saints."

BELLS OF BETHLEHEM.

June 24th, through 30th, was a time of mountain top experiences for the folks at Bethlehem Congregational Christian Church, Altamahaw, N. C. It was the occasion when the church enjoyed both the fellowship and spiritual inspiration of two of our outstanding men, Rev. Tucker G. Humphries from Reidsville doing the preaching (and a great job he did), and Rev. O. D. Poythree of South Norfolk, Va., leading the music, and "Red" is never better than when he is singing. Large crowds were in attendance, and much interest manifested. The church was greatly benefited by the service of these two brethren. There were nine new members added to the church, with several yet to join.

We carried on our Bible school that week also, with a faculty of fifteen, with 90 pupils enrolled, with 80 being given certificates.

The congregation is enjoying our new church very much, evidenced by large congregations that assemble each Sunday morning.

The 4th Sunday in August will be a red letter day in the history of this church. This will be the day when the Waynack Clan will hold their annual reunion, which always brings together a large group of folks. This year will be no exception. We will be honored with the presence of two of our more outstanding citizens of North Carolina, his Excelency, Governor Scott, and Ambassador Capus Waynack.

G. C. Crutchfield.

ZION.

Things are moving along here very well, with a good Sunday school each Sunday and preaching service every other Sunday. Rev. Rosel Lee Clapp, a ministerial student, is doing the preaching in a very acceptable manner. The church has been given two coats of paint on the outside, grounds improved and at this time a fine stand of peas covers the ground, which is in preparation for grassing this fall, we are proud of the progress being made here, and to our Heavenly Father be the praise.

G. C. Crutchfield.

DEATH CLAIMS DISTINGUISHED MEDICAL MISSIONARY.

Dr Walter Fairbank Hume, Congregational Christian missionary under the American Board of Commissioners for Foreign Missions in Wai, India died July 31, at the age of 61 in the Baker Memorial Hospital, Boston, Mass. where he had been flown from India for medical treatment.

Born in Ahmendnagar, India, the son, grandson and great grandson of distinguished American Board missionaries. Dr. Hume was sent to America for his education. After studying at Springfield Massachusetts Technical High, he entered Sheffield School at Yale with the idea of going into forestry, but the pull of India and Christian service made him decide early in his college career to become a medical missionary.

He went to Columbia University, College of Physicians and Surgeons, from which he was graduated in 1916 (M. A. and M. D.) He entered at the Hartford Hospital, Hartford, Conn. 1916-1918. In 1919 he secured his D. T. M. (Doctor of Tropical Medicine) at the University of London.

During World War I Dr. Hume was a medical officer with the A. E. F. serving in France. Three days after his discharge he enlisted under the American Board for services in India and was assigned to Wai where he has been Chief Surgeon and Doctor-in-Charge since that time.

During World War II Dr. Humes' hospital was on the direct route of military motor convoys which, because of bad roads, had many accidents. A German and Italian internment camp was 20 miles away. The Government of India and the military authorities asked Dr. Hume to assume responsibility for the surgical work on internees.

Dr. Hume will be creamated and his ashes taken to India where they

(Continued on page 10.)

A TRIBUTE TO JOSEPH FRANK MORGAN.

By Dr. I. W. Johnson.

Rev. Joseph Frank Morgan was a native of Moore County, North Carolina, being the son of the late Joseph F. and Mrs. Sarah Ann Morgan. He was licensed to preach November 18, 1909, and was ordained an elder in 1911. After graduating from Elon College in 1914, he served several churches in his native state. In 1916 he was called to what was then known as the Berkley Christian Church. He remained with this church for a period of six years. During those years his ability as a pastor-evangelist became evident, and as a result the membership was more than doubled. In 1919, he and Miss Lula W. Bell, a teacher in the Norfolk schools, were married. She was a great asset to him as pastor, assisting in the teaching program of the church and serving as organist during his work in this church.

He accepted a call to the Christian Church in Winchester, Virginia, where he remained for three and one-half years. Grom that charge he moved to the Rosemont Christian Church in Norfolk where he remained as pastor for a period of about 19 years. During this period the membership of the church increased 100 per cent. He accepted a call to the Second Church, Norfolk, resigning after about 4 years because of ill health. He then accepted a call to the Windsor Charge (of four churches) with a hope of regaining his health and making a contribution to the rural churches in Isle of Wight County. He entered upon that work with real joy and enthusiasm; and he and his wife anticipated a very happy ministry with those churches. He was stricken by partial paralysis, after only six months of very acceptable service. For the past two and a half years there has been a gradual decline in his general strength, until he was relieved by a call to the spirit land. During his conscious days and months, he was bright and cheerful as long as he was able to greet his many friends.

He is survived by his wife; one daughter, Mrs. H. T. Gunn, Jr. of Rocky Mount, N. C.; one son, Joseph Nelson Morgan of Norfolk, Va.; one grandson, Robert T. Gunn of Rocky Mount, N. C.; five brothers, and two sisters.

He and Rev. O. D. Poythree came to the Eastern Virginia Conference about the same time, both having attended and graduated from Elon College. They later located in adjoining communities in the Norfolk area. They were in frequent touch with each other, and their singing talents were widely used in solo work and in vocal duets.

These remarks are not presented in an attempt to give a biographical sketch of his life or of his work as minister. Yet it appears to be fitting to suggest some of the characteristics of him, as a man and as a minister.

It seems to be fair to use a part of Paul's last mesage to his frieds, as he anticipated his approaching death. There is one sentence which seems to summarize what Frank Morgan could have said of himself, "I have kept the faith." II Tim. 4:7. His modesty and humility might have kept him from saying, "I have fought a good fight"; but there is no self pride in saying, "I have kept the faith." Like Paul, he loyally kept the faith.

Ministers who like to classify their brethren would probably have called him a *fundamentalist.* One is not concerned about theological classification in this connection; but J. Frank Morgan kept his faith.

1. *Faith in the Bible.* To him it was the revealed word of God. That means it was authentic—and a sufficient rule of faith and practice. His entire ministry as a preacher was based upon the deep conviction that the Bible should be the unfailing source of the preachers sermons. No argument could shake his firm faith in the Bible as the inspired word of God. He kept his faith in the Bible. He had no double standard on that position. His inner life—his whole life—was grounded upon the word of God. No shadows of private doubts crossed the pathway of his private meditations or his public affirmations about the word of God.

(Continued on page 15.)

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

Editor..................Robert Lee House
Managing Editor.........John T. Kernodle

Departmental Editors—Convention, Wm. T. Scott; Missions, F. C. Lester; Women's Work, Mrs. F. C. Lester; Young People's Work, Miss Pattie Lee Coghill; Children, Mrs. R. L. House; Sunday School Lesson, H. S. Hardcastle.

Institutional Representatives—Elon College, L. E. Smith; The Christian Orphanage, John G. Truitt.

Area Reporters—M. W. Andes, W. J. Andes, J. Frank Apple, H. G. Councill, Jr., Clyde Fields, Stanley C. Harrell, I. W. Johnson, S. E. Madren, Will B. O'Neill, Fred Register, P. H. Ricketts, Guy H. Veazey, R. A. Whitten.

Board of Publications—Duane Vore, Chairman, S. T. Holland, Secretary; R. C. Helfenstein, S. E. Madren, P. H. Ricketts, G. D. Colclough, Treasurer, ex officio.

SUBSCRIPTION RATES

One Year............................$3.00
Two Years........................... 5.00

Published by the Board of Publications, agent for the Southern Convention of Congregational Christian Churches, and printed every Thursday except the last in June and December by the Central Publishing Co., Inc., Richmond, Va.

Entered as second-class matter at the Post Office at Richmond, Va., July 25, 1922, under Act of March 3, 1879.

Remittances for subscriptions and notices of change in address should be sent to the Convention Office, Elon College, N. C.

All other matters of business should be addressed to The Christian Sun, 1536 East Broad Street, Richmond 19, Va.

General contributions should be addressed to the editor at Southern Pines, N. C., and should reach him not later than Wednesday of the week preceding date of publication.

Departmental material should be sent to the proper departmental editor, at the address shown on their page, and as early as possible.

The Christian Sun Subscription Blank

Dr. Wm. T. Scott, Elon College, N. C.

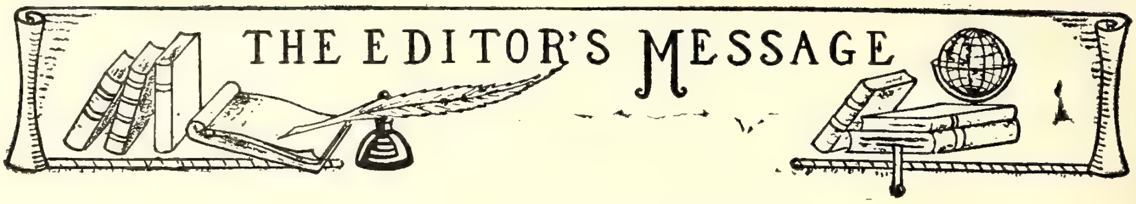
Enclosed will be found $3.00 ($5.00) for which please send The Christian Sun for one (two) year(s) to:

Name ....

Address ....

[ ] New ....

[ ] Renewal Name of Church..



Analyzing and Building The SUNDAY SCHOOL

Concluded from last week

What Are Some of the Departmental Superintendent's Responsibilities?

Plan and conduct worship. Develop and utilize talent. Accumulate ideas and materials for worship and promotion. Check on classes and attendance each Sunday. See that each class in the department is organized and working efficiently. Arrange departmental meetings. Promote healthy rivalry between classes of the department. Promote class and departmental projects. Give public recognition for growth in attendance, perfect attendance, etc. Play the game with other departments. Be an inspirer of associates.

What Are Some of the Duties of a Class President?

Harmonize class with program of the school and church. Arrange meetings: both class and executive committee meetings. Appoint committees and set them to work. Keep close check on prospects and absentees. Protect allotted period for lesson. Recognize and introduce new members and visitors. Give names to secretary, superintendent and minister. Visit the absentees, prospects, and the sick. Work in close cooperation with the teacher and the departmental superintendent. See that the classroom is in order. Execute business with dispatch. Lead the class into church attendance.

How Can You Get People to Study the Lesson?

Develop greater skill in making assignments. Provide more ample resource material. Ask questions that involve a knowledge of facts, then see interest spread as stars begin to shine.

Nevin C. Harner says that if true study is desired, there are only two ways to secure it. The one is to require it; the other is to lure people into it by intriguing their interest. He suggests that paper and print were never intended to be a substitute for flesh and bone, but rather a supplement to them. If pupils are to study their community in the light of the Christian ideal, let them not remain behind closed doors, but, rather, venture forth into that community to find out something about it. Then they will pore over facts and figures and pronouncements and Bible passages, and enjoy it. And meanwhile, let there be accumulating in the department a veritable welter of maps, pictures, books, posters, curios, models and magazines without number. They are all hearty invitations to study.

Suggest an Agenda for Class Meeting.

Someone, previously designated, will lead the group in worship. Minutes of last meeting. Old business. Recognition of visitors. Study monthly report (number on roll, total and average attendance, number with perfect attendance, number and names of visitors, members who have joined the church). Appointment or report of committees (Fellowship, Membership, Stewardship, or Project committees). Remarks by teacher, departmental superintendent, general superintendent, or pastor. Special order. Time, place and devotional leader for next meeting. Adjourn. Social.

Give Some Helpful Pointers or Reminders for Teachers.

Make systematic and diligent preparation for class session. Notify your assistant or departmental superintendent well in advance when necessary to be absent. Help get all your pupils to the departmental worship service (worship is as important as study). See that class is organized for action. Attend class and cabinet meetings. Promote church attendance and church membership. Visit pupils and prospects.

How Does One Maintain Order?

Many teachers find the problem of discipline a difficult one. The teacher will do well to arrive early and have things in order. Ventilation, light, space, seating, properly arranged and inviting materials have marked influence. With no adult present to direct, the early-arriving youngster's interest and energy must find its own expression. Something to do will be found, and a roughhouse precedent may be established!

What about the incorrigible child? One device is to give the child responsibility and recognition. If this measure fails to restore order, arrange to have a different parent as guest of the class each Sunday.

Educators point to the fact that real discipline is the expression of a harmoniously functioning relationship between teacher and pupil. The idea of making the pupil "mind" needs to give place to the conception of helping him to attain self-discipline.

Variety is important, if boredom is to be nipped in the bud. Imagination, ingenuity and versatility—these are qualities for the teacher to cultivate if she craves order.

"Temple Builders"

By
FLOYD A. TURNER
President, Eastern Virginia
Sunday School Convention

Dear Fellow "Temple Builders," our commission as workers in the church school, is to build the temple of God's Kingdom, in the hearts and minds of the children as well as the adults, in our own church and throughout the world.

Christian faith is God's temple in man's mind.

We are bound together by a distinctive faith. The work of the church derives from that faith. In the home and in the church little children will come to believe in God as naturally as they believe in electricity, if parents and teachers so believe and if they *speak* naturally of God as they do of electricity. If they make clear their own dependence upon God and their own sense of responsibility to him.

We stress from time to time the importance of family worship and cooperation with the church school. One of the hardest and most needed undertaking is that of helping parents understand how important religious education is, to see how they can help their children in their homes, and to bring them into a relationship with the church, that will assure the cooperation of the home and church in the Christian nurture of the children.

It helps a great deal if parents suport the church school in its work, but that is not enough. Actually, the church school exists to help parents with what is clearly part of parental responsibility; teaching their own children to grow in the Christian life. We have lacked material for family use. Last year for the first time Congregational Christian Churches made available high grade, interesting, inexpensive booklets for the family to enjoy together. It is as important for church schools to get these booklets into the homes, as it is to provide pupils and teachers with materials for Sunday use. You can double the effectiveness of Christian education in your church by doing this, and parents will thank you for making the booklets available. They are equally useful in churches where closely graded courses, Pilgrim Series, elective or uniform lessons are used. But they have been prepared as part of the over all plan of making the Pilgrim Series a home and church curriculum, although everything in them is equally valuable regardless of what courses are used on Sunday. The cost is 50c each, there are three each year, making it cost about $1.50 for each pupil a year. Write the Pilgrim Press, 14 Beacon St., Boston 8, Mass., for full discription and details on how and when to order eack booklet.

Social Responsibility.

Social service and Social action are necessary phases of a Christian education program.

Such teaching begins in the earliest departments of the church school. It is often easier for a superintendent or teacher to do things for the children than to teach them to do these things together and for each other. But she will remember, that her aim is more fundamental than that of getting a thing done by the easiest method; she seeks to establish attitudes and habits of helpfullness. This is the beginning of education in social awareness and responsibility.

Good lesson materials turn the minds of children beyond their own happy lives. Cooperation in the home, friendliness to other children, sympathy for those in need anywhere in the world are emphasized throughout such courses. But ideas do not sink very deep without practice, therefore, superintendents and teachers should take seriously the *things to do,* as well as things to say. What is done will prove more effective than what is said.

The excess energy of junior high school boys and girls worries many a teacher, he thinks that success is measured by the degree to which he keeps them quiet. This excess energy is to be used and directed. They are to be quiet in the service of worship, but they will probably be more worshipful if they have rendered service in getting ready to worship, helping to prepare the worship center, for example, they have more understanding of the church if they have more responsibility in it. Singing in the choir, offering their energy to the pastor, as a flying squadron to distribute announcements, acting as assistant librarians, etc.

With young people and adults serious study of social conditions and needs should be undertaken, particularily of those situations about which the members of the church can do something constructive. There may be some who still insist that "the church should stick to the gospel," and so it should. There is a close relationship between Bible study and social action and any earnest study of the prophets and of Jesus will lead as directly to the need of a redeemed society as it does to the emphasis upon personal salvation. Social studies in the church begin with faith in God and with commitment to his will, as revealed in Jesus, and such studies seek to discover what Christians must do to help fashion the kind of world God desires.

It will be the purpose of the Christian education process to awaken an awareness of and concern about cruel social conditions upon the part of all church people, to help them all to understand the causes of these evils, to bring to light the teachings of Christianity that have a bearing upon contemporary problems, to examine the various proposals for the elimination of social injustice, and to test them all by Christian principles, to discover how members of the church individually and collectively may best work for social justice and righteousness, and to unite Christians of the community and elsewhere in an effort to right the wrongs of society.

A mature Christian philosophy of life is a gradual growth. It does not just happen, nor can it be imposed upon young or old. It developes under thoughtful sincere leadership.

The deepning and development of such a faith is an aim which should run throughout the entire program of the church.

The church school continues to be the chief agency through which church members are recruited.

We should at all times cooperate with our pastor to see that as far as possible every person attending our church school be received into the full membership of the church during adolescence.

There should be a course of instruction, which helps them to see the meaning of all they have heard and done in church.

The ceremony whereby persons are received ought to be more than just an expression of willingness to join;

(Continued on page 13.)

News of Elon College

President L. E. Smith, Elon College, N. C.

ELON COLLEGE TO LAUNCH HUGE FUND-RAISING CAMPAIGN TO PROVIDE NEEDED IMPROVEMENTS.

Elon College will launch in September of this year a gignatic campaing to raise $1,250,000 for the expansion and improvement of its plant and the enlargement of its endowment, according to an announcement made today by Dr. Leon E. Smith, now in his twentieth year as president of the Congregational Christian institution.

The plans for the great drive in behalf of Christian education were laid at a special mid-summer meeting of the board of trustees of the college, which was held in the office of President Smith on Thursday afternoon, July 26th, and those present planned to intensify the drive in an effort to reach the goal of $1,250,000 by the 1952 commencement.

The drive is designed to raise funds to liquidate the debt on Elon's beautiful Alumni Memorial Gymnasium, to increase the present endowment funds of the college and to make possible a building program that would include two new boys' dormitories, one new girls' dormitory, the renovation and enlargement of the present West Dormitory for girls and a new and modern dining hall.

The campaign itself represents the second half of a great fund-raising effort that was initiated in the autumn of 1946. At that time the college trustees, with the approval and support of the Southern Convention of the Congregational Christian Church launched a ten-year effort and set the goal at $1,000,000. The ten-year goal was raised to $2,000,000 by the trustees and the church body in 1948.

With exactly half of the ten-year period now gone, the midway point of the $2,000,000 campaign is also past, according to President Smith's report to the trustees this week. He stated that since the autumn of 1948 the alumni and friends of the college, without the aid of any professional fund-raising agency, have raised in cash and pledges a total of $1,036,000 and he reminded the trustees that the same five-year period since World War II has seen great strides in the improvement of college facilities.

President Smith cited the fact that within the past five years Elon College has added a modern heating and power plant, has constructed a beautiful and completely adequate gymnasium and physical education plant, has built a series of apartments for married students, has added a number of new faculty homes and apartments and has renovated and improved other college facilities. The college endowment has also been increased greatly.

The Elon trustees, in planning the final drive for the ten-year expansion program, voted this week to boost the over-all goal to $2,250,000 subject to the approval of the Southern Convention of the Congregational Christian Church, deeming the additional $250,00 an absolute necessity in view of present increased building costs and costs of operation. Members of the board pledged their own support in both financial gifts and personal efforts.

The present assessed valuation of the Elon College physical plant and endowment was reported by President Smith as approximately $3,000,000 of which $393,000 is embodied in the college endowment and an additional $330,000 in funds invested outside of endowment.

APPORTIONMENT GIVING.

As a rule, our Sunday schools and churches are not too punctual about securing and forwarding money on conference apportionments for the various causes of the convention. However, Elon College has fared very well during these summer months—better than usual. Two things, I think, contribute to this increased support. The people of our Southern Convention are beginning to realize more and more the importance of Elon College and the cost involved in conducting and sustaining the college. The other reason is that we are all aware of the hazards which confront our church colleges in present national and international conditions. Our church colleges will have to receive additional support from some source or other. The people of the Southern Convention know that they must rally to our college and give it more generous support in order that the fine services which it has been rendering to the church and to civilization may continue. The college is striving continuously to be in a better position to render more efficient service to our churches through trained leadership.

Previously reported		$6,046.87
Less (This amount due Sustaining Fund)		153.46
		$5,893.41
Eaetern N. C. Conference:		
Damascus	$ 10.00	
Eastern Va. Conference:		
Bethlehem (Nans.) S. S.	$ 17.14	
Mt. Carmel S. S.	14.71	
Waverly S. S.	7.77	
Windsor S. S.	6.06	
N. C. & Va. Conference:		
Greensboro, First	$ 42.05	
Happy Home S. S.	24.65	
Hines Chapel S. S.	8.59	
Liberty S. S.	14.53	
Valley Va. Conference:		
Bethel S. S.	$ 8.20	
Bethlehem S. S.	10.00	
Dry Run	5.00	
Mt. Olivet (G) S. S.	15.53	
		184.23
Grand Total		$6,077.64

THOSE DRINKING DRIVERS.

According to Travelers Insurance companies, which maintain an accident statistics bureau that collects and analyzes figures from all parts of the country, 57 per cent of last year's fatal accidents and 42 per cent of the accidents causing injuries occurred during the hours of darkness.

The drinking driver, the insurance statisticians say,, " is to blame for a heavy share of nighttime traffic accidents. There are no reliable statistic to tell us exactly what that share is, but everyone knows it is shamefully large. And everyone knows there is no justification for it." A medical authority, Dr. Morris Fishbein, puts it this way: "Just a drink or two, and a safe driver is turned into a reckless traffic menace."

How terrible the results of such drinking and driving can become was indicated when Chicagoans saw the flames pouring from St. Matthew's Methodist Church. A delivery truck had rammed into a fuel truck loaded with oil, and this vehicle had been knocked over the curb and into the church. The fuel truck driver was

(Continued on page 14.)

Youth at Work in the Church

MAX VESTAL, Box 792, Elon College, N. C.
MISS ANN TRUITT, *Associate*

JUNIOR HIGH CAMP.

Dear Eastern Virginia Friends:

Some time ago, you received a fine letter from Rev. Lanson Granger, Dean, about the Junior High Camp, August 26-31. He is well qualified to serve as dean because of his work with young people nationally, in the Conference, and in his own churches, and we feel very fortunate in having him.

You have also received copies of the registration blanks from me. Write for more if you need them One correction there: the fee will be the same as last year as the YMCA reversed its decision to charge an additional dollar this year—so the cost will be $15.00 for board and room again this year and $2.00 for registration fee.

A number of churches have already sent in registrations. (Nine new registrations have just come in from Holland.) Will all of you send them in *soon* as we are eager to know if we have the 75 we must guarantee the camp? We discovered last year that we need eighty students in order to come out financially with a combined staff and student body of one hundred. You can imagine our anxiety until we know how many are coming!

The Camp itself is ideal for our purpose and I know that all who were there last year will want to return, and will tell others about it.

Mr. Granger told you that Rev. Richard L. Jackson, our China Missionary, will be present for the entire week. He has been excellent in all the Convention camps and conferences this summer. We think you will like the entire program. We appreciate the interest you have in the camps and conferences and feel this is an important part of our Christian Education of young people.

PATTIE LEE COGHILL.

* * * * *

W. N. C. YOUNG PEOPLE'S RALLY.

July 29 was another fifth Sunday, and at Albemarle the young people of Western North Carolina were gathered for their regular fifth Sunday Rally. There were about 250 people present. The attendance trophy went to Shady Grove, which had one hundred per cent of their 35 members present. The next rally will be held at Shady Grove on September 30.

The young people of Pleasant Grove had the opening worship service, with special singing by some of its members. The welcome address was given by Betty Talbert, president of the Albemarle Youth Fellowship. The group then divided into work shops. These were on Recreation, led by Ruth Runn, Worship Programs, led by Alma Talbert, and Christian Ways to Make Money for our groups, led by Rev. Clyde Fields.

There was special singing by the Grace Quartet of Albemarle and the Youth Choir of Pleasant Ridge. A very interesting flannel graph presentation was given by the host church, making effective use of their loud speaker system.

During the supper hour fun and food and fellowship were enjoyed by all. Rev. Tommy Sutton, Seagrove and Shady Grove, won the balloon blowing contest. The preachers, Tommy Sutton, Raymond Grissom, Clyde Fields, Fred Aldred, and Max Vestal, were defeated in a Bible quiz by five of the younger youth. David Pugh, Pleasant Cross, favored the group with several selections on the accordian.

The evening worship service was led by Max Vestal. After this the Albemarle group presented a Bible play called, "Simon the Leper," by Dorothy Clarke Wilson. Those taking part were: Dolon Talbert, Louise McLeod, Bill Simmons, Ramelle Simmons, Mallie Smith, Sue Hunsucker, Betty Talbert and Wade Talbert. The play was enjoyed by the young people present and an over capacity crowd of visitors. The offering for the day amounted to over $60. Many new groups were represented, and we hope that we will have them and many more at Shady Grove, September 30.

* * * * *

SHALLOW FORD BIBLE SCHOOL.

Miss Nancy Shankle, of Troy, was the director of a Bible school held at the Shallow Ford Church, July 23-27. There was a fine staff of teachers made up of Erma Barker, Brona Jean Foster, Yvone Wyrick, and Kay Cable.

On the last night a very encouraging commencement service was held. Thirty-nine of the boys and girls were given certificates for perfect attendance during the week. An inspiring program was presented by the student.s There was a very interesting and beautiful display of the handicrafts that the children had made during the week.

* * * * *

VALLEY NEWS.

These are some of the reports of the young people's societies in the Valley of Virginia. These reports were made at the Woman's Conference, July 26.

BETHEL.

18 members.

Paid Missionary dues to Mrs. Nelson—$20.00.

Presented church with communion set and communion cloth.

Donated one choir chair.

Sponsored New Year's Watch Party.

Held a Food and Clothing sale receiving about $30.00.

Paid one-half of expenses by Youth Fellowship of 19 to State Rally.

Paid dues of $2.50 for Youth Fellowship.

Held 8 public programs.

Held 12 meetings.

One bridal gift to our first president.

Joined with Woman's Society and gave a joint Thanksgiving program.

* * *

LINVILLE.

The Young People's Missionary Society of the Linville Congregational Christian Church has had a very eventful year. Mrs. Rohart, our advisor, has been very helpful, and under her guidance we have accomplished a great many things.

We now have 16 members on roll, having acquired four new members. We have paid our apportionment of $25.00 in full, and have held the required number of meetings. We have also paid our annual dues of $2.50 to the Valley Pilgrim Fellowship organization.

Last summer we made twelve Health Kits which were mailed to Florida, to be distributed to children of migrants. At Christmas we participated in the Christmas program presented by our church. The first of the year, our Missionary Society started a Junior Choir, which has

(Continued on page 15.)

Christian Missions

At Home and Abroad

A LETTER FROM SOUTH INDIA.

Madhurai, So. India,
July 23, 1951.

Dear Friends of the Southern Convention:

We have a lot of things we could tell about, during this last month here in Madura. However I will have to skip all the others to report some of the interesting details of my visit last week to two centers in the countryside north of here. I was only gone two days, but I surely had my eyes opened to some of the worthwhile things that are going on in this Diocese.

The first center was Gandhi Gram, where our missionary, Dick Keithahn, helps in a project of rural uplift demonstration and training. This center is being run according to the ideas and ideals of Gandhi and is being supported in part by the Mrs. Gandhi Memorial Fund and the rest by local Indian contributions from admirers of Gandhi. The group of permanent staff and trainees lived together a simple community life, as in Gandhi's Ashram, growing, processing, and cooking their own food, raising their own cotton, spinning their own thread, and weaving their own cloth and making their clothes, and even doing their own cleaning and sweeping and maintaining their toilets, the night soil of which is composted and used to fertilize their fields.

Students and staff are all taken in without regard for religion or caste; and while all religions are respected and there is daily worship in the Gandhian tradition, no caste distinctions or restrictions in type of work are tolerated. Every day they all gather together for eating in common, for worshipping together, for sharing the kitchen and sanitary chores, and for an hour of cotton spinning. Whenever special jobs are necessary, such as harvesting a field or spreading fertilizer, they all drop their regular work and pitch in together to get the job done. Veterans of young peoples' service work camps in the States will understand this sort of life, but here in India it is unprecedented.

The Director, whom I did not get to meet, is a Dr. Soundarum, a wealthy Brahmin physician and wife of a nationally known village uplift authority. She and her husband and the Keithahns were all friends and admirers of Gandhi during the prewar years of struggle for independence. Her specialty is the reclaiming of girls and the building of character for service to the community. Altho any village girl is welcome to join the group, she especially seeks for young widows, and ''discarded wives'' and mistresses. Some of them are trained as ''midwives and health workers, others to specialize in teaching village women for ''cottage industries'' and adult literacy, and for conducting nursery schools for small children while their mothers are away working. Still others are receiving special teachers training for the new type of ''Basic Education'' schools which are being started in the vilages, as a result of Gandhi's ideas. More land is being acquired and a model farm is about to be opened for training village boys for farming and cooperative methods, and in simple practical villages technics for carpentary, leather-working, and paper-making. All these trainees are destined to live in the poorest villages and share the humble life of the common people; so they are trained for that by sleeping on the floor in Gandhi Gram, and eating the ordinary village diet. Staff, and even foreigners and guests are expected to do the same thing, as part of the experience in shared living.

I was shown the orphanage of seventy cast-off children and the model ''Basic'' school for the village children, where the trainees practice what they are learning. I saw the simple home-made gadgets for spinning and weaving, making baskets and mats, processing grain, etc., which *everybody*, including the children in these schools, is expected to learn. The point is that the outcasted and lower castes of the Indian vilages are being exploited and oppressed in that they are restricted to certain occupations and ways of earning their livelihood, and absolutely at the mercy of others for the other necessities of life because those necessities are the monopoly of certain other castes. Gandhi's idea is that deliverance can come only if these monopolies can be broken and *everyone* given training in making all the ordinary necessities of their simple existence so that they will not be dependent on other groups. That sounds strange to our ears, because we are promoting specialization of labor and interdependence, but the structure of society and economic life in rural India is still simple enough so that it is feasible for every community to be almost self-sufficient—*if* they can be taught the technics for these simple things, which they have not known so far because they happened to be born into the wrong caste. The Communists would solve the problem of exploitation by forcibly liquidating the exploiters; but Gandhi does not believe in force. So all the children in the ''Basic'' schools and all the adults in the villages are to be taught these things, according to the program at Gandhi Gram and the other demonstration centers where Gandhi's principles are being put into practice.

A patch of several square miles of countryside surrounding Gandhi Gram, and containing a score of villages, has been assigned to this enterprise as their special responsibility and working laboratory. I was taken to the nearest and largest village, one of whose citizens had donated a small building and where Dr. Soundarum had founded a small hospital. Another lady doctor works there full time, conducting a huge out-patient clinic every morning, and admitting maternity patients with complications for hospital delivery. (There is also a shed in back with more beds for medical patients) Then this Indian nurse, full of enthusiasm and vitality, is pushing the midwifery and health part of the program. The students actually get their midwifery from a Christian obstetrician in Madura, (two years worth), but then they get a six-months ''internship'' at this little hospital. As a result of getting out into the homes of the villages and high-pressuring the women, they now have 85 per cent of these ignorant village women coming in for regular pre-natal care and home delivery by the midwife trainees. Then every afternoon, the team goes out in their health van to some surrounding village where they conduct a simple clinic and do school health, etc. In each of these villages, which has previously invited them to come and

(Continued on page 11.)

Church Women at Work

With Emphasis on Missions
Mrs. F. C. Lester, *Editor*
840 Sunset Avenue, Asheboro, N. C.

THANKS—AND AN OPPORTUNITY.

Pattie Lee Coghill wants us to say "thank you" to the many groups in the Southern Convention which have done what she requested — ordered their literature early. It has been very helpful to the workers in the Convention Office to have this fine response.

Now another book has just come from the press. Pattie Lee Coghill has ten copies of it for sale. The book? "Hungry Hollow" by Rosa Anna Wright. For what age? Home mission book for Juniors. The price? $1.25. This was not available at the time of the School of Missions and therefore there are probably many groups which would like to purchase it. Let us take advantage of this opportunity to provide a good book for our Juniors.

P. S. There are only nine copies left. I have just sold one to the Asheboro society by my own sales speech!

* * * * *

WHAT'S IN A NAME?

As you ride by a church do you often look for the name? It is fine when an attractive signboard is provided which gives the passersby an opportunity to know what church they are seeing. (Something which the women's society might give to the church if no sign has been provided, incidentally!)

In riding through South Carolina recently we saw a sign pointing the way to "Decoy Baptist Church." Now there are names and names, and some of our churches have names which seem to have little connection with religion, but this one seems to me to "take the cake." I thought this would indicate that it was not a real Biptist church, if you took the name literally, but just a sham church. However, upon looking up the word in a dictionary I find that it means "a thing used to lead or tempt into danger." Not just appropriate, do you think?

Now do you know of women's societies which do not live up to their names? I know of missionary societies which seldom study about a single one of our missionaries, or what our denomination does at home and abroad on the mission field. They may have Bible study, which is excellent, but which does not provide the information needed for a study of missions today.

It may be that some of our groups need to consider changing their names to fit what they do. "Woman's Fellowship" used by the Christian Temple, makes allowance for a broader field of study and action. "Auxiliary" caries with it the idea of being a "helper" or "aid" to the church body.

The trend in many of our socities throughout the country is to have one woman's fellowship in a church divided into "cells" or "circles" for study and action. There may be a Bible study group, a mother's club, a book review group, a prayer cell. So far as your editor knows, we do not have a woman's group organized on this basis in the Southern Convention.

Within the framework of the Christian church there is opportunity for a multiplicity of activities. Let us try to live up to our names—if we be missionary socities, let's study missions, and not be merely a social club or some other type of organization.

* * * * *

NEWS FROM JAPAN.

MISS CREW ENROUTE TO STATES.

Angie Crew is coming home from Japan on furlough. As you read this she is traveling on a freighter, the *Talleyrand* of a Norweigian line, expecting to arrive in California on August 11. Her brother and his family will meet her there and she will go by car with them to her old home in West Milton, Ohio.

Her last letter indicated that she had been quite ill in May and early June. She writes: "Virus influenza pulled me down, sent my blood pressure soaring and began to weaken my heart. The doctor thinks rest will put me on my feet again and I'll be as good as ever—almost. He can't promise to make me younger!"

Even in bed she went on with her work. "I plan the lessons and mark the papers. Yesterday Grace Stowe had my girls talk into the tape recorder and then I listened to the stories they told and checked their pronunciation. I have many lessons worked out for use while I am in the U. S. A. Fortunately for the school, Jean Littlejohn (orginally scheduled to go to China) was scheduled for observation of my classes this term, so it hasn't taken any more of her time to teach them than it would to have observed."

We will all be looking forward to the time when Angie can come to the Southern Convention for a visit, as she plans to do as soon as she has rested up from her trip.

* * * * *

MR. NAKUMURA WRITES.

Junichi Nakumura was a Japanese graduate student at Duke University year before last. He visited several of our churches and spoke in Asheboro at the World Day of Prayer service. Mrs. Orva Brown of our Asheboro Church has sent gifts to his family and corresponded with them since his visit. He has seen Miss Crew, of course, since he teaches at Kobe, and she has been to see them —his wife was one of her former pupils.

Here are some quotations from a recent letter to a Methodist friend, Miss Cleta Rich of Asheboro, who attended Elon College:

"Many miraculous things have happened in this country since the end of the war. Christianity is really wonderful. . . . It may sound strange but it is peaceful in Japan. I know a number of GI's are fighting for us but we are kept so safe and free from fighting that oftentimes we forget that struggles are going on in Korea. There is an army air base a few miles from our home and airplanes fly to the battleground and come back, yet we do not feel that deadly struggles are going on. I think I have written you about one fine North Carolina soldier who even organized a church in Korea.

"General MacArthur has done so much for us. He will never be forgotten by our nation. I doubt if there ever was a soldier who was loved and admired as much as he has been in our country. He came here as a conqueror, too. . . . We have been helped by your countrymen in so many ways. Please read Tokoyo's house of Affection in the January *Readers Digest*. There, too, you see Christian spirit working in such a moving way. You are indeed a wonderful people."

FOR THE CHILDREN

MRS. R. L. HOUSE, *Editor, Southern Pines, N. C.*

Lucky is the boy and girl who has a parent that knows about insects, animals and other of God's little creatures. I had such a father and many were the tales, habits and unusual happenings that he told me. He wasn't afraid of any creeping or crawling things and I remember that he sometimes brough snakes home in his pocket. Once he found a newly hatched water moccasin snake and wanted me to see it, he searched for a container and saw an old whiskey bottle in which he put the little snake and brought it home. By the time I came home from school the snake was dead from the fumes of the alcohol and it was a lesson I have not forgotten!

City folk don't see many animals but country dwellers are aware of the woods people. Do you sing the old song "Pop Goes the Weasel?" I never knew much about them and decided to look them up and here is what I found about them. The weasel is a very unpleasant little animal —he likes to kill other animals. They also kill birds and chickens. There are three kinds of weasels in North Carolina and Virginia. Fortunately there are not very many of them. They are valuable for their fur which is used to make fur coats. Weasels living up North turn white in the winter to travel across the snow with less risk of being seen and their white fur is used as "ermine." Real ermine is brought to our country.

Weasels are small and rather graceful and one of the good things they do is to keep rats and mice from over running the countryside. Their bodies are long and slender and their little heads are set upon long, graceful necks. Their eyes are beady and their ears tippy. Because they are distant cousins of skunks they have scent glands with a musky smell, but they use these to "talk" with other weasels and not to frighten away their enemies. Being very clean in their habits they wash themselves in pools or streams every day and thus keep away fleas. Families of weasels are very playful and run and chase each other.

God has made a very orderly world and each little creature has his part to play in the fulfilment of life. While the weasel is destructive and a hard fighter who seeks his prey, he is a very sound sleeper and when really enjoying a snooze one may pick it up by head, foot or tail and even swing it in the air before it begins to awaken.

Summer is the best time get acquainted with this part of God's creation. "And God said, let the earth bring forth the living creatures after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so."

Do you think Jesus may have spent many exciting hours studying God's little creatures? So may you.

THE LITTLE INDIAN CANOE.

By FLORENCE FAIRMAN STOOKEY.

Issued by the National Kindergarten Association.

"Oh, Uncle Henry," cried a small boy, "where did you get that little boat? Isn't it a fine one?"

"That came from up North, Donald," said Uncle Henry. "It's an Indian canoe, and I saw the Indian who made it."

"Oh, Uncle Henry, did you really?"

"Yes, indeed," replied his uncle, "and it took a great deal of skill to make it. Every Indian boy is ambitious to learn how to make a good canoe. How would you like to own this one, Donald?"

"Own it? I own that canoe?" gasped Donald, pleased and surprised at so generous an offer.

"Certainly. That very canoe. Why not?"

"Oh, oh, Uncle—"

"If you will cut the grass in my yard and do it well, I'll pay you by giving you the canoe."

"Where's your lawn mower?" asked Donald eagerly. "I'll begin this minute."

"It's in the tool house," answered his uncle.

So Donald ran off to the tool house and soon returned with the lawn mower. For over an hour he pushed it up and down the yard; then he ran into the house and called, "Uncle Henry, please bring me the canoe. I'm all through."

"Oh, are you?" asked his uncle in great surprise. "There's a patch over there by the garden—and another by the kitchen walk that don't look as though they had been touched since last week. Of course, if you'd rather not finish you job, I'll pay you fifteen cents for what you've done. But that little canoe—you see it's made of real birch and by a genuine Indian—and well made, too, sewed and bound firmly and neatly. It wouldn't be right for me to give you that unless you had done the whole job, Donald, and done it properly. I'm sorry, but I can't do it."

Back to the yard went Donald. "I'll try it again," he said.

For half-an-hour longer he cut and trimmed, till the lawn was as smooth as a green rug.

Then he brought Uncle Henry out to inspect the job. "All right, my boy," said Uncle Henry. "Here is your canoe."

DEATH CLAIMS MISSIONARY.

(Continued from page 2.)

will be buried near his father's grave in Ahmendnagar.

At Dr. Hume's hospital in Wai, India, there is no cast system observed. An Indian-American staff works harmoniously to care for patients that come from among the Moslems, Hindus, Jains, Parsees and Christians. They stream in from miles away to the Christian hospital on the banks of the sacred Krishna river in the orthodox city of Wai. The hospital has a fine Nureses Training School for Indian girls where they can earn Government certificates.

In 1930 Dr. Hume was among those who organized the first Medical Society in Wai, India. Of the 20 members only three were Americans. He was a member of the Wai Municipal Council for five years and for a period was Chairman of the Municipal Medical Committee. He helped in the control of epidemics, of cholera, bubonic plague and typhoid.

The spirit of the hospital at Wai was summed up by a Mohammedan who said to Dr. Hume as he stood by his bedside, "Sahib, I have been to many Christian meetings and seen many Christians but I have never understood until I came here to this hospital what was meant by the love of God. Here I have seen it with my own eyes."

A LETTER FROM SOUTH INDIA.

(Continued from page 8.)

promised support, one of these newly-graduated midwives is assigned, to live with the villagers, do home deliveries, prenatal checking, health and sanitation education in the homes, etc., and carry out treatments through the week which were prescribed by the doctor on her weekly or bi-weekly visits. And each of these out-station midwives, all alone on her own except for these infrequent visits, is responsible not only for the village where she has her headquarters, but also for the surrounding villages and hamlets within walking distance of her center. Sometimes also she is the adult literacy, cottage industries, and nursery school expert in addition. And three short years ago she was perhaps a "cast-off wife" or a new widow, abondoned by village society and without hope!

I was also taken to see the new schools that had been started, new wells dug, and new roads built to connect these out-of-way villages with the highway. If the villagers show a lot of spirit and push to convince the Government, they can now get Government aid for these latter activities. All of the medical and health program and special social service they have to promise to gradually take over the support of, because Mrs. Gandhi's Fund is rapidly running out and is needed for starting this program in other areas. In fact Dr. Soundarrum has started forty-five centers like Gandhi Gram but as yet on a simpler scale, all over South India, to start training and demonstrating in their own area. And here comes the absolutely incredible part: this entire program, at Gandhi Gram and the villages and everywhere, is not yet four years old! Before independence there was not a trace of any of this—only the scores of untouched villages, in all their apathy and hopelessness under the shackles of their caste system. And except for the personal help of the Keithahns, it is all supported and carried on by Indians—a home missionary project at its best.

All this I saw in one day. Early the next morning Dick Keithahn took me in his jeep to a remote area near the northan border of the Diocese. It is an area which has always been neglected by the Government and the church in the past. It is opposite a break in the western mountains, so that the full force of the monsoon wind sweeps over it with all its fury for four months a year. The past four years these winds have been especially dry and have blown all the top-soil away; and the recent rains which have blessed most of the rest of the area did not touch that part, so the people are really desperate. As you drive over it, you see nothing but windswept desert for miles, but in remote clusters on the horizon are villages, scores of them, with people who will hang on.

Also four years ago one of the Indian church leaders, on special assignment to look over the Diocese for opportunities for evangelization, visited here and learned that in certain places, little groups of the despised leather-workers caste (because they dare touch a dead cow!) wanted to become Christians. At present there is only an unordained man as pastor of this area, a small team of catechists and Bible women; and this local council leader and one other pastor are helping out. And in these four years, 1,400 new Christians have been gathered in, fifty and eighty and a hundred being baptized at a time, in a dozen and a half villages in the area; and the movement is still going strong. They are all members of this leather-workers outcaste group; and it is an illustration of the phenomenon known as "mass conversions," because all the members of a particular outcaste community in a certain village will decide to come in together. They may be ostracized and even stoned by their neighbors in other castes, but they will have the support of their own community. A catechist will move into that village with his family and go to work instructing them in the doctrine, and teaching them Christian lyrics and prayers—and pretty soon will announce that the outcaste group in the neighboring village has also decided to come in, and he has to go there and start in on them too. The enthusiasm and shining eyes of these simple people with their new-found faith and *hope*, in contrast to the somewhat "dead" appearance of the other communities who have been Christians for fifty and a hundred years, was something I had heard about but had never seen before. We were there attending a "Lay Training Conference" for these new Christians, and that night sat out under the full moon and watched each village group put on a show of their local traditional music and dancing, set to new themes of stories from the life of Christ, etc., taught them by one of these catechists. Maybe you don't think these dancers were picturesque under the full moon, with their full-length skirts, and long hair gathered into a knot in the back in the old-fashioned way (these are young men I am referring to!) and dancing to the rhythm of drummers who are the world's best.

But it is impossible for whole communities like this to become Christias and stay that way and really have their lives changed, just by this quick initial enthusiasm that comes from the work of these home missionary evangelists. They are building themselves church buildings and starting to send their children away to our boarding schools. But they are still starving and thirsty. The Doicese has an Indian rural-work specialist who is supposed to be promoting rural welfare all over the Doicese but who is spending a good part of his time here, trying to organize cooperatives, promote weaving and basket-making classes a la Gandhi Gram, etc. The church Committee met while I was there to hear his report and examine his work. He had to account for every moment of his time, every cent spent, and produce the concrete results in cold statistics. I hesitate to think how most of us missionaries would show up under a similarly thorough cross-examination by a group of Indian church leaders. Yet this man, highly-trained and accustomed to an academic life, was only being paid a fraction of the salary we get, and had no provision made for comfortable living quarters out here in the Styx, or for transportation to get around to the villages where he was expected to work his miracles and remake the society.

Also there is no medical program here to correspond to the one at Gandhi Gram. In one cluster of villages there is terrifically high incidence of leprosy. The Government hospital, a day's journey away, for a healthy man, by foot, will give injections on an out-patient basis, but that is their only chance for help. (That is supposed to be where I come in!) The rural expert was building a couple of model latrines for them, and some church famine-relief funds were being used to deepen some wells to try to find water. In one village I helped inspect a dry well that was too shallow, and saw the looks of discouragement and hepelessness in the

(Continued on page 13.)

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

THE CHRISTIAN'S RESPECT FOR LAW.

Lesson VIII—August 19,1951.

Memory Selection: *Render unto Caesar the things that are Caesar's, and unto God the things that are God's.*—Luke 20:25.

Lesson Text: Luke 20:19-26; I Peter 2:13-17.

Devotional Reading: Romans 13:1-7.

This matter of a Christian's attitude toward the State, and respect for law came up in a round-about-way. Jesus had told a story, and as usual, he had told it well. When the scribes and priests who were among those who heard the story got to thinking about it, "they perceived that he had spoken this parable against them." (The indirect approach is a good one—Nathan used it in rebuking David for sin.) The more they thought about it, the madder they became. "They sought to lay hands on him in that very hour." But they could not do that openly for fear of the people. They therefore decided to lay a trap for Jesus. They would get him involved with the Roman authorities, they would make him say something that might be interpreted as treason against Rome, and his "goose would be cooked." For Rome brooked no threat to her power, and dealt sternly and quickly with those who gave any evidence of disloyalty or disobedience. So these crafty crooks sent spies to "take hold of his speech, so as to deliver him up to the rule and to the authority of the governor." It looked like a sure thing, a fool-proof plot.

A Question Loaded With Dynamite.

"Is it lawful to give tribute unto Caesar or not?" That question seems harmless enough to us, especially when translated into modern language. "Is it right to pay taxes to the government?" is what it means in plain language. Nothing particularly dangerous about that, is there? But the question really was loaded with dynamite when seen against the background of the situation in Palestine. The land seethed with unrest and bitterness and the spirit of rebellion because the Jewish people felt that they should not pay taxes to the Roman government. To many of them paying tribute to any other king than God was not only unlawful, it was blasphemous. The question put Jesus on the spot and a hot spot it was. Suppose he should say, "Yes!" He would arouse the ire and the enmity of the Jews. Suppose he should say, "No!" He would immediately be subject to the charge of treason against Rome and would feel her power to punish with an iron hand. His enemies knew this—they had framed their question with fiendish ingenuity.

An Answer Loaded With Timeless Meaning.

Jesus "perceived their craftiness." He saw plainly the implications of the question. But as always he had an answer. "One of you fellows who has a denarius on you, whose image and superscription does it have on it?" He asked. "Why Caesar's of course," replied one of the men, pulling a coin from his purse and showing it to Jesus and the crowd. "All right," said Jesus, "render unto Caesar the things that are Caesar's, and unto God the things that are God's." It was just as easy as that. Simple wasn't it? But how profound and far-reaching in its meaning and applications! Here is summed up in a way the whole matter of church and state in their relationship to each other. And of course this matter of church and state is one of the most vital questions before the world today, both in our own country, and around the world. The state or conscience, the state or the church, which should claim a man's first loyalty and obedience?

"Render unto Caesar the things that are Caesar's." "You live under the Roman government," says Jesus. "You enjoy certain privileges from that government. You owe certain things to that government. Common honesty and good citizenship demand that you render unto Caesar the things that are Caesar's."

"But there are other realms of life beside the state. Ultimate authority comes from God and ultimate obedience is due unto God. Render to God the things that are God's." Ordinarily there are no conflicts between the two. A man can be a good citizen of the state and a good citizen of the Kingdom at one and the same time. Indeed usually the citizen of the Kingdom makes the best citizen of the state. The Bible enjoins obedience to those who are in authority, as those to whom God has delgated authority. Regard is to be shown for the office even when the man does not deserve honor. The Christian is to respect the law, is to obey the law, is to live in such a way as to make for decency and order in government.

But a man's supreme loyalty is not to the state but to God. There is such a thing as the right of revolution. Men ought to obey God rather than men. When the claims of the state conflict with the claims of God, men are to submit to the claims of God. Thus it is that the state has no right to prescribe the form of a man's religious beliefs. Every man has a right to worship God according to the dictates of his own conscience. Every man has the right to refuse to bear arms in war. If men make a law that runs counter to the will of God, then it is man's duty to resist it. But where the law does not run counter to the conscience or to God, then for the sake of peace and progress in the community, men should and must obey it. For without respect for law, there is never peace or progress anywhere.

Public Office a Public Trust.

A former president of the United States once said that public office was a public trust. He was simply stating a truth already expressed in principle in the Bible. Those in authority, those who wield power, have no ultimate power of their own. It is derived power. They are God's representatives on earth. They are to use their power in behalf of their fellowmen. They are to use their power for the common good. And they must give an account of their stewardship of power.

Respect for Law.

There is a widespread disrespect for and disregard of law in America. People flaunt traffic laws, food laws, liquor control laws, income tax laws, all kinds of laws, and they do it boastingly. Little do they realize that they are undermining the foundations of democracy itself. "For the foundation of democracy is respect for law under government chosen by the people."

Based on "International Sunday School Lessons;" copyrighted 1951 by Division of Christian Education, National Council of the Churches in the U. S. A.

TEMPLE BUILDERS.

(Continued from page 5.)

but one so impressive that it will remain in memory as one of life's great experiences.

The church school work in its many phasis is an open field to put most new members to work.

The adult classes should constantly function to furnish leadership for the children and young people.

Indeed, if the church would challenge its members more definately and without apology, it might be surprised at the response. Why should Christians hesitate to insist that the church comes first, that it deserves a priority over a dozen other useful community organizations because it is dedicated to God's purposes, because it is trying to do for all ages, for the community and or the world, that which no other agency can do.

Can it be that we Christians have not believed in the church and its missions as folowers of Christ should? If we do not so believe, can we convince others that what we are doing matters more than things which occupy the time of able people? The church insists that God comes first.

Are we reaching the unreached? Church school attendance has been steadily declining. Half of the people of America receive no religious instruction. Do such facts disturb us? How is it in our community? Have we made any effort to see how many unchurched there are, or to examine the reasons for their failure to attend church? Are we happy with our own crowd in our church?

Does the increase in juvenile delinquency trouble us? Have we studied our rolls to see how many adult church members, young people and children are permanent absentees, though still living in the neighborhood? Have we tried to win them back? What do we do to interest people who have newly moved in?

Have we ever encouraged our children and young people in invite their friends to come? How systematically do we try to interest non-church going parents of children in the church school to become members of our fellowship? To what extent do we try to reach those who can not come to church because of distance or infirmity?

There is an urgency about the Christian religion. The church has a mission to humanity, which Christians dare not take lightly.

The quality of life in the community affects growing children more than we realize and the character of our community will never be what it ought to be unless all lives are touched by Christ.

Most churches and church schools and young peoples organizations can grow, if they want to.

In most communities there are people who need the church and whom the church needs. Many of them would respond to friendly invitations. Alone and in cooperation with other churches, each Christian Church should plan to reach every person of every age. People of every kind of background and of every race.

Are we stressing the Missionary Education in our church schools enough? Christian education is concerned with the aims and work of the church all over the world. Every local church is part of a larger fellowship and has responsibilities beyond the parish, as well as to its community.

Missions is a means by which the church carries on all over the world. Therefore, we can not over emphasise the missionary work in our program of Christian education.

A strong missionary program does more to promote the good will of man kind, than any other way we could expend our efforts and our means.

College.

Let us remember that the church supported college is one of the most important phases of our Religious Education Program.

The public schools, due to rivalry in the various sects, Catholics, Prostestants and Jews, as well as divisions among themselves have practically left out all Bible or Religious Education.

Elon College measures up to a very highest standard and deserves our full support.

I trust that all of our churches will make a more concerted effort to bring about a more adequate support of this worthy institution, the bulwark of our religious faith.

A LETTER FROM SOUTH INDIA.

(Continued from page 11.)

faces of the people. And then I happened to look up and saw, not fifteen feet away, another similar well, but deeper, and with plenty of water, which was being used to irrigate a rice field. I asked why there was any problem—why the people did not drink the water from that well. "Oh but they are not allowed to," I was told. "That well belongs to a 'caste' farmer and these people are outcastes."

Well, there is a picture of the need and the opportunity, in one remote corner of the diocese, and what Indian "home missionaries" are doing to meet it. But meanwhile we foreigners sit around in our comfortable bungalows in the big city, with its electricity and running water. Or, if we do move to the "country," as we are about to do when we go to Manamadura next month, we still move to a comfortable bungalow in a traditional Mission Station that has been going for nearly a hundred years and which has long since had what influence it is ever going to have in its own immediate area. It has been well said that the term "Mission Station" is an anachronism. "Mission" means something that is sent, and is therefore *moving.* But "Station" refers to something that is standing still and making no progress. We are all stuck here, in the localities and patterns laid down by our forbears a generation or two ago. Along comes a new challenge like the one in the area I just visited, and we are not set up to do anything about it. Of course, our job is to train Indian leaders to take over this job for us, because Indians can adapt themselves better and are used to the primitive living conditions, etc. Yet a shocking number of the Indian graduates of our schools in the big city settle down in the big city where all the comforts are which they have grown accustomed to; and they never get back to where the need and challenge is. That is why I thing Gandhi Gram is so significant because it proposes to answer this need from start to finish by being in and indentifying with the villages, so that their trainees never get a chance to lose their ties and become contaminated with the glittering lights.

As an anti-climax to the above, you are hereby notified that our address from now on will be: E. C. Riggs, Mission Compound, Manamadura, Ramnad District, So. India, instead of what you have used before!

P. S. July 25—Fran was just about to write her portion of this letter when she was interrupted by more urgent business. I will let her write separately later, and will send this on with the news that *Joy Louise Riggs,* weight 7 lbs 9 oz., arrived on the scene early this morning.

Best regards,

Fran & Ed Riggs.

The Orphanage

J. G. Truitt, *Superintendent*

Dear Friends:

We are looking forward to the visit of our Liberty (Vance) Church members on the 2nd Sunday in August. They are nearly 100 miles from the orphanage. They will meet for Sunday school at 9:00 o'clock and leave there at 10:00, and arrive here a little after 12:00 o'clock. They will bring a picnic lunch for themselves and for our children and staff, which will be 93, and wives or husbands will run the total up to over a hundred. We shall place the tables together long ways in our central diningroom and will file by on each side and fill our plates with delicious food. But the biggest fun will be the good fellowship, and the fact that so large a church and Sunday school will come so far to pay us a visit. We appreciate it more than I can tell you.

The sound of singing has been about three buildings throughout this week because our director of religious activities, Miss Melva Foster, has arranged a daily vacation Bible school for all the children here. Those having part in the school are: William Tolley, John Graves, Timothy Chang, and Martha Pierce—besides Miss Foster herself. Such prayers, songs, and Bible study are so good for our children. You should hear their singing, and see them enjoying every minute of the time.

This has been a busy week. Ann and Baxter Twiddy are getting married this coming Sunday night, and we have been moving into the new home for the superintendent. So when you add that to the work of looking out for vacations for the matrons, the children, and attending to countless other things there is not much time left for play. But isn't it wonderful to have lots to do? I like it.

The one thing that keeps me from being too happy is the number of bills that can accumulate when we are doing a work that averages around $1,000.00 per week expense, and during the summer receive much less than that. For instance I have just received a bill of over $500.00 for a milk cooler which had to be replace the twenty-one year old one which had given out. This is a part of our dairy equipment. If you know anything about dairying you know it was something that couldn't wait. You should see our children drink that good, cold milk.

On September 2nd we shall celebrate our 44th anniversary. It will be Home Coming for a good many of the more than 650 girls and boys who have lived here. We are not able to write every one as we do not have all their addresses. But they are all wanted for that good occasion, and as many visitors and friends as will come. It would help to break the long summer ''dry spell'' financially speaking if individuals, classes, churches, or other organizations would remember to send us congratulations on our 44th anniversary, and bid us God-speed with a small anniversary gift—44 cents, or $44.00, or $4,400. If God leads you to send either of those amounts please do so. It would be most interesting to have hundreds of people write us only a note of good wishes, if nothing more.

Remember we are planning for all our boys and girls of former days to pay us a visit September 2nd. Many of them will show their appreciation of their home by bringing a gift—although I hasten to add that is not necessary, for what we want is their visit back to the place they love. Just a little thought on everyone's part will make that a truly great occasion.

John G. Truitt,
Superintendent.

REPORT FOR AUGUST 2, 1951.

Sunday School Monthly Offerings.

Amount brough forward		$ 7,794.16
Eastern Va. Conference:		
Berea (Nans.)	$ 7.00	
Newport News S. S.	11.00	
		18.00
Eastern N. C. Conference:		
Wake Chapel S. S.		56.15
N. C. & Va. Conference:		
Bethel	$ 9.60	
Mebane	6.50	
Mt. Zion S. S.	15.00	
		31.10
Western N. C. Conference:		
Asheboro (B. S.)	$ 10.00	
Hank's Chapel	22.65	
		32.65
Valley Va. Conference:		
Newport		19.83
Total		$ 157.73
Grand Total		$ 7,951.89

Special Offerings.

Amount brought forward		$14,175.52
Woman's Fellowship, Bay View Church	$ 10.00	
Mrs. Minnie Berry, for telephone calls	3.25	
United Columbus S. S., Columbus, Ga.	31.81	
Special Gifts	366.00	
		411.06
Grand Total		$14,586.58
Totla for the Week		$ 568.79
Total for the Year		$22.537.84

THOSE DRINKING DRIVERS.

(Continued from page 6.)

killed, his body burned almost beyond recognition by the flaming oil. Rather, it was burned by the liquor the delivery truck driver had been drinking, for when police reached him he was too drunk to tell what had happened. The fire marshall estimated that $50,000 worth of damage had been done to the church.

Here is one accident concerning which the statisticians of the Travelers Insurance companies can have no doubts.—*The Christian Advocate.*

MEMORIAL GIFTS

"Instead of Flowers"

Dr. John G. Truitt
Christian Orphanage
Elon College, N. C.

Dear Dr. Truitt:

Please acknowledge the enclosed $.................... as a memorial gift sent to the Christian Orphanage in lieu of flowers in memory of:

....
(Name of Deceased) (City) (Date of Death)

....
(Survivor to be Written) (Address)

Name..

Address..

A TRIBUTE TO J. F. MORGAN.

(Continued from page 3.)

2. It naturally followed—that he kept his faith in Jesus Christ as the only begotten Son of God—the only Savior of power for a lost world.

3. Therefore he kept his *faith in the power of the Gospel of Jesus Christ.* Our dear brother - minister kept his faith in the blessed gospel of salvation by faith in Jesus Christ. That simple faith explains his evangelistic fervor. He preached the gospel to win souls for Christ and the church of Jesus Christ. And his deep-rooted faith in that function of the preacher made him a successful pastor-evangelist. Churches grew in numbers and in grace under his spiritual ministry of the word.

4. He kept his faith in the church and in the people of God. His face carried the smile of goodwill and good cheer. His love of people, his friendliness, won for him many personal friends during his ministry.

5. He kept his faith in prayer. We had many happy hours of fellowship in revival meetings and in Bible Conferences. His life was guided by a prayerful spirit and purpose.

He had many outstanding characteristics of a successful minister and a worthy Christian. He was a man of God. He was humble. He was *gentle — a gentleman.* He was sincere. He sought no high honors and was willing to serve his Lord anywhere. He was cheerful, hopeful and optimistic. He was friendly to all classes of people. He loved people, he loved his church, he loved the work of the ministry.

Like Paul, he could say: "Henceforth there is laid up for me a crown of righteousness." He kept his faith in the assurance of eternal salvation—some day to be present with the Lord because of that saving faith in Jesus Christ. He has entered into that rest that remains for the people of God. He has joined the heavenly choir. May be he has already learned the Song of Moses and the Lamb. When we are released from the mortal body, and go to be with our Lord, may be—who knows?—he will teach us some of the new songs he has learned. And it may be that our ministers' quartett will be reunited up there in the sweet bye and bye, and sometime we shall sing together the songs of the redeemed—and some of the songs we sang together here.

God honored him by calling him to be a minister. In return, he humbly and coscientiously, without reservation, gave himself fully to honor that high and holy calling. In private and in public, he set for himself the sacred duty of trying to live beyond any reproach and to maintain unquestioned high standards of character and service. By all the tests of a full life of forty years in the Christian ministry, it can be said, and it should be said, that he kept faith with himself, with his family, with the church, with humanity and with his Lord and Savior.

YOUTH AT WORK.

(Continued from page 7.)

special music at every church services.

Every fourth Sunday morning, our Young People's Sunday school class is in charge of the opening service for Sunday school.

During the early part of this year we sent a box of used clothing, and sewing materials to Georgia, to be distributed among the mirgants; and we also sent a box of used clothing to New York to be shipped to Europe for distribution to needy people.

On July 21st we sponsored a "Family Social" at the social room of the Valley Creamery in Harrisonburg. The members of the society presented a humorous program consisting of skits and readings, and special music on the violin, accordian, banjo, and guitar, after which a light lunch was served buffet style.

In the coming year we hope to increase our membership, and to do many things in the Mission Field.

* * *

NEW HOPE.

16 members.

Held 10 meetings.

Paid missionary dues to Mrs. Nelson—$10.00.

One box of clothing to Overseas Relief.

* * *

NEWPORT.

Have organized a new Pilgrim Fellowship.

* * *

WOODS CHAPEL.

11 members.

Meet weekly.

Conduct Worship services every Sunday.

Sent representatives to all rallies.

Paid part of expenses of 6 to the State rally in Richmond.

Paid $20.00 on expenses of 8 who attended camp.

Paid $5.00 apportionment dues.

Paid $13.50 on Philippino project.

Sent a box to a boy in service.

Gave a box of food to someone in need.

Bought 2 offering plates for the church.

Purchased new youth hymnals.

Sponsored a community sing.

Sponsored drive to get new church hymnals.

Held a picnic and invited the Junior Society.

* * *

ANTIOCH.

Antioch had monthy meetings with well planned programs.

Goal of $50.00 was raised for apportionment.

Paid $25.00 on camp expenses of young people.

Purchased a large picture for church sanctuary.

Sent a large box of used clothing to Brick's Rural Life School.

ANNIE MAY DOFFLEMYER,
Sup. of Young People.

* * * * *

RELAX WITH MAX.

Tommy Sutton is a good preacher, but he just will eat a lot of chicken. The other day he was visiting one of his parishioners, who invited him to stay for dinner.

"Which piece of chicken," she asked Tommy.

"Give me a leg please," Tommy answered.

"Would you like the drumstick, or the short leg?" asked his hostess.

But Tommy was ready with some verses of scripture: "What God has joined together, let no woman put asunder."

* * *

Like to remind the officers of the W. N. C. Youth Fellowship that they are to meet in Asheboro, Sunday August 19, at 2:30 p. m.

* * *

You can never know how much the smile that you give to someone else may be worth, nor can you know harmful effects of a frown. The fires of Hell are kindled with the warmth we fail to share with others.

* * *

When a little girl was asked what the preacher always preached about, she answered, "Sin." Wonder it it wouldn't be better if we talked a little more about God.

* * *

Noticed where Spring Garden St. in Greensboro caved in. Warren Matthews lives at 2915. Hope he hasn't gone underground. Let us hear from you, Warren.

From the "Books of Jade" and from the Book of Life

Shakespeare wrote about "sermons in stones"; the ancient Chinese actually carved some Here are four brief ones, translated from the "Books of Jade":

> First, the lowly FISH. The carp swims up-stream to spawn. Having triumphed over the surging rapids, she is changed into a dragon—a creature not to be feared but to be revered and loved.
>
> Then, there is PRUNUS, the wild plum that blooms in winter. It whispers of long life, and of valor, for it is not perturbed by the icy gales of adversity.
>
> CH-I LIN is a grotesque being with both real and imaginary features. He leaves no footprints; he never steps on any living thing.
>
> At one of BUDDHA'S festivals, all of the candles were snuffed out by the wind—all save one. A CRANE took the last flickering taper in its beak and soared to the middle of the river, where it put the little torch on the back of a TURTLE. So the light was held above the water as a beacon to guide the god safely home.

Chinese parents taught their children these and other lessons from the "Books of Jade." Likewise, with skill and pride and joy we teach others the truths of the Book of Life and of The Life.

May those who communicate the Gospel, in every NATION and DENOMINATION be able to triumph over adversity and thus "know the victory that overcometh the world." May they be moved ever to live in that gentleness "which is the fruit of the Spirit," May they be glad to be as candles of the Lord, "having put on the armour of light."

> (This was written after an all-too-short visit in the delightful Walker Art Center in Minneapolis. The sermons in the "Jade language," there explained in simple and vivid English, give sure evidence of the value of imaginative skill in the art of teaching.)

—Philip C. Jones, Associate Secretary,
World Council of
Christian Education.

HISTORICAL SOCIETY. 1956.
onvention of Congregational Christian Churches.
Sou
Elon College Library

1844 - Over a Century of Service to the Denomination - 1951

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME CIII | RICHMOND, VA., THURSDAY, AUGUST 16, 1951 | NUMBER 32

Elon College Library X

The Empty Life

(A Brief Devotional)

By DR. ROY C. HELFENSTEIN

"The last state of that man was worse than the first"—Matthew 12:45. Read verses 30-45.

Have you ever observed how a vacant house goes to wreck and ruin so much more quickly than does a house that is occupied? It does not take long for any building to show the signs of not being in use. Delapidation soon takes place.

An empty house is an invitation to marauders, trespassers and tramps. Its windows soon become targets for miscriant and rowdy youths—a nesting place for pigeons, bats and sparrows, and a menace to the health and well-being of the community.

Empty lives are like that. They also soon go to pieces unless they are occupied with noble purposes, worthy ideals and positive goodness. No life can long survive on negative goodness. It is not enough for a person merely to rid himself of wrong habits or even wrong thoughts. Any person who, deploring the rubbish of misdeeds and godlessness in his life, merely attempts to "clean house" so to speak, by giving up bad habits, his unworthy ideals, his evil associations, without occupying his life with something good to take the place of the denounced wrong, will find that his empty life is a constant invitation to everything that is bad. And "the last state of any such person will be far worse than the first."

The man in the story of our scripture lesson, given by our Lord, offers a graphic illustration of what always takes place in any life that wants to be done with wrong and evil, but fails to occupy his mind and heart with the good. Both nature and personalities abhor a vacuum.

An Empty Life, like "an idle mind, is the devil's work shop."

"Man was made for God," and only when his life sincerely invites God to come in and occupy his mind and heart and life can he be safe, happy and useful. To be out and out for God and for all that is good is the only way to win the wonderful game of life.

Let Us Pray: Our Heavenly Father, Thou God of our lives, keep us faithful and earnest in daily inviting some new good into our lives. Amen.

News Flashes

Reports from Salem Chapel and Belew Creek churches in North Carolina, Rev. Clyde O. Koon, pastor, indicate that good progress is being made.

Progress is being made on the new educational building of First Church, Burlington, N. C., now under construction. Rev. Henry E. Robinson is the pastor.

The new building of Norfolk, Second Church, is nearing completion according to Rev. J. Everette Neese, pastor, and plans are being made for the initial services in the new location of the church on Sunday, August 19th.

Rev. R. L. Jackson is to be with Rev. E. M. Carter at Fuller's Chapel August 19 for the morning and evening services. His subject for the morning service will be "What is Happening in China Today" and he will show the pictures of China at the evening service.

Rev. Guy H. Veazey, pastor of our church at High Point, N. C., has just returned from Louisiana, where he visited relatives and assisted in evangelistic services at the Congregational Christian Church in Linville, La. Two summers ago Mr. Veazey spent his vacation helping to erect the building of this church and in perfecting the organization of the congregation.

The churches of Ebenezer, Hayes Chapel, Auburn and Mt. Hermon went to a pond near the Raleigh-Durham Airport for their baptizing last Sunday afternoon. There were 19 baptized, Mr. Farrell, pastor of the first three churches did the baptizing. It was a very impressive service. Rev. E. M. Carter baptized two more at Mt. Hermon at night. The beautiful brick church building at Ebenezer is nearing completion. These people are to be commended.

The Rev. Richard Jackson will begin his ministry at the United Churhch, Chapel Hill on September 1st. He is anxious to contact all students, teachers and other residents of the community who come from our Southern Convention churches. If you know someone who plans to be in Chapel Hill this fall, his name (and address if you know it) on a post card will be appreciated. The address of the parsonage is 232 McCauley St.

Some of our older subscribers will remember the article on Rev. James O'Kelly reprinted in this issue as that prepared by the late Major MacClenny for the O'Kelly edition of The Christian Sun issued in October, 1929. It is substantially the same, though there are minor changes. Those of our readers who were too young to read it then may do so with profit at this time. Many older persons will doubtless be interested enough to re-read it.

LIBERTY SPRING CHURCH ADOPTS PILGRIM HYMNAL.

Mr. and Mrs. Zack Perry, faithful members of our Liberty Spring Christian Church, Nansemond County, Virginia have generously given to our church two hundred Pilgrim Hymnals, which will be dedicated at a special services on Sunday, August 19 at eleven o'clock a. m. This is a most magnanimous love gift and one which will provide rich materials for public and group worship. For years we have needed more hymnals and we are sure that making these available to all worshippers will add to the inspiration and effectiveness of our worship.

On the behalf of our church, its pastor, Dr. Jesse H. Dollar and its organizations, I wish to publicly express our grateful appreciation to Mr. and Mrs. Perry for the gift.

Mrs. William T. Harrell.

PICTURE OF THE MONTH.

"EXCUSE MY DUST."

In an age of fast transportation and supersonic speed, it is hard for most of us to realize that a little more than fifty years ago an automobile was not a common vehicle. We find in the story enacted in "Excuse My Dust" (MGM) a good reconstitution of that time and some of the possible situations attending the introduction of the "gas buggy."

At the close of the last century, a small town young man (Red Skelton) with a mechanical bent was always attempting to invent new types of machines. Only his mother and his girl friend (Sally Forrest) believe in him—and the latter has some doubts. After many misfortunes he succeeds in building a "gasmobile" which runs at the terrific speed of fifteen miles an hour, wins in a race against the greatest odds. With the prize money the winner plans to marry the girl and fulfil his dreams for a future in which horseless carriages will run swiftly and he will invent better and faster cars.

This gay comedy with music is most entertaining, possessing a lively plot and many humorous situations. There are excursions into "what might happen" (and we know that it has happened) when past and present meet in imaginative sequences. Several pleasing songs are introduced, and a picnic, a hayride, a bathing party, and the fireman's ball are part of the community's pleasures which all enjoy together.

The usual brand of Red Skelton slapstick is restrained to homely fun. The auto race is the grand climax, with some extraordinary vehicles compared to our 1951 streamlined and silent models) in the running, and with a mild effort at betting on the side by some of the town's citizens.

"Excuse My Dust" does not pretend to do anything but entertain—and it succeeds. It will provide hearty laughs for the whole family.

SECRETARY REPORTS TO THE WORLD COUNCIL.

Presenting his annual report to the Executive Committee of the World Council of Churches which met in Rolle, Switzerland, August 4-11, on the main developments in the life of the Council, Dr. Visser 't Hooft declared: "The task of the church today is in the first place to raise its voice in defence of men and women for whom Christ died. In their material or spiritual security they are the real victims of the great conflict of our time."

He said that the World Council attempts to remain fully independent of all secular powers and on the basis of brotherly conversation between the churches to give a genuine answer to the crucial questions of the present situation. The real issue, he emphasized, is not what happens to ideologies or to political or social systems, but what happens to *man*.

He reported that there had been a considerable advance in relation with the Orthodox Churches, noted especially in the fact that the Holy Synod of the Church of Greece has confirmed its decision to participatte in the World Council of Churches.

(Continued on page 15.)

Southern Convention Office

Wm. T. Scott, *Supt.*, Elon College, N. C.

VIRGINIA VALLEY CENTRAL CONFERENCE HOLDS THE 103RD ANNUAL SESSION.

The 103rd annual session of the Virginia Valley Central Conference of Congregational Christian Churches was held at Bethel Church, Elkton, Virginia, Wednesday and Thursday, August 8-9. The session was well attended, all churches being represented by delegates.

Rev. Robert A. Whitten, pastor of Winchester Church, presided over the session, and the program built around the theme, ''I am Debtor,'' was filled with challenge and stimulation. The host pastor and Conference Secretary, Rev. Silas E. Madren, conducted the opening worship service. Superintendent Scott addressed the session on the subject, ''We Need to Advance.'' He reported that all the churches of the Conference had indicated their desire to increase the salary of their pastors, and he urged the churches to gird themselves for an earnest emphasis upon Evangelism and Stewardship.

Dr. Ross W. Sanderson, of New York, Director of Field Research of the Board of Home Missions, addressed the session to the profit of all. He showed how and why churches ''confer,'' and spoke in encouraging words as to the potential of the Valley churches.

At the Wednesday afternoon session the Youth work of the Conference was presented under the leadership of Miss Pattie Lee Coghill and the Youth Caravan composed of John Graves, William Tolley, Timothy Chang, and a group of Valley Young People. This was followed by the annual session of the Christian Missionary Association which was presided over by Rev. Silas E. Madren.

The evening session was presided over by Rev. R. E. Newton, vice-president, and addresses were given by Dr. John G. Truitt, superintendent of the Christian Orphanage, and President Robert A. Whitten. Dr. Truitt appealed to the churches of the Conference to support the total work of the church, and very ably showed that support of every department of the Convention provides for the full expression of our constituency. He told of the work of the Christian Orphanage as a part of our total program and appealed for the liberal support of the this important arm of the church.

President Whitten appealed for a deeper devotion to our Lord and his church as one certain way of maturing as Christians and citizens. He called for a new concern for the unreached.

Thursday was given largely to reports of committees, auxiliaries and business.

The reports of the various committees brought encouraging reports of achievement during the past year and challenge for the coming year. Mr. R. O. Rothgeb, Chairman of the Home Mission Committee, challenged the churches to a deeper concern for the evangelistic work of the church and pointed out the need and opportunity of extending this spirit throughout our whole church and nation. The report from Mrs. J. E. Bryant, president of the Valley Woman's Missionary Conference, showed the continued good work of this strong arm of our Mission program.

The Thursday afternoon session heard the presentation of the Laymen's Fellowship by Mr. Roy A. Larrick, chairman. The election of Conference officers, following Mr. Larrick's report, shows the large part the Conference will be expecting the laymen to take next year. Conference officers elected are as follows: Mr. Kenzie B. Dofflemeyer, president; Rev. R. E. Newton, vice-president; Rev. E. J. Rohart, asst. secretary; Mr. Clarence A. Phillips, secretary; Mr. O. W. Andes, treasurer.

Mr. Dofflemeyer is a decendent of one of the pioneer pastors of the Valley Conference, the son of Mr. M.

(Continued on page 13.)

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

Editor..................Robert Lee House
Managing Editor.........John T. Kernodle

Departmental Editors—Convention, Wm. T. Scott; Missions, F. C. Lester; Women's Work, Mrs. F. C. Lester; Young People's Work, Miss Pattie Lee Coghill; Children, Mrs. R. L. House; Sunday School Lesson, H. S. Hardcastle.

Institutional Representatives—Elon College, L. E. Smith; The Christian Orphanage, John G. Truitt.

Area Reporters—M. W. Andes, W. J. Andes, J. Frank Apple, H. G. Councill, Jr., Clyde Fields, Stanley C. Harrell, I. W. Johnson, S. E. Madren, Will B. O'Neill, Fred Register, P. H. Ricketts, Guy H. Veazey, R. A. Whitten.

Board of Publications—Duane Vore, Chairman, S. T. Holland, Secretary; R. C. Helfenstein, S. E. Madren, P. H. Ricketts, G. D. Colclough, Treasurer, ex officio.

SUBSCRIPTION RATES

One Year...........................$3.00
Two Years.......................... 5.00

Published by the Board of Publications, agent for the Southern Convention of Congregational Christian Churches, and printed every Thursday except the last in June and December by the Central Publishing Co., Inc., Richmond, Va.

Entered as second-class matter at the Post Office at Richmond, Va., July 25, 1922, under Act of March 3, 1879.

Remittances for subscriptions and notices of change in address should be sent to the Convention Office, Elon College, N. C.

All other matters of business should be addressed to The Christian Sun, 1536 East Broad Street, Richmond 19, Va.

General contributions should be addressed to the editor at Southern Pines, N. C., and should reach him not later than Wednesday of the week preceding date of publication.

Departmental material should be sent to the proper departmental editor, at the address shown on their page, and as early as possible.

The Christian Sun Subscription Blank

Dr. Wm. T. Scott, Elon College, N. C.

Enclosed will be found $3.00 ($5.00) for which please send The Christian Sun for one (two) year(s) to:

Name ....

Address ....

[ ] New ....

[ ] Renewal Name of Church..

THE EDITOR'S MESSAGE

Is Denominationalism Superfluous?

Denominationalism is an inescapable part of our Christian culture. It is therefore impossible to understand our civilization without a knowledge of denominational origns.

Denominations grew out of great issues, great debates, great convictions. Those were great days, great movements. Men staked their reputations and their lives on great convictions. Religion absorbed the very thoughts and energies of men.

The ecumenical movement should not obscure or obliterate our denominational heritage. Ecclesiastical victories have been won that should never perish. Periodic reviews are in order and biographical study should by all means include denominational leaders.

James O'Kelly made a great contribution to American Protestantism. His influence has been more widely felt than we may realize. Young and old should study his life. He may have a word for us today. We are happy to publish the accompanying article by the late Major W. E. MacClenny of Suffolk.

Invitation to Worship

I was glad," said the Psalmist, "When they said unto me, 'Let us go into the house of the Lord.' "

The invitation to worship is an ancient and honored custom. Who invited the Psalmist to the house of the Lord? His spiritual benefactors are unknown. "They," whoever they were, had the forethought, the courtesy and the conviction to worship.

Suppose they had not! They might very properly have reasoned within themselves: "He wouldn't be interested. He had rather be some place else. After all, that is his business. In fact, he might be offended. This matter of meddling in religious affairs might jeopardize our friendship."

Nevertheless, they invited this fellow, and it made him glad. He appreciated it and went willingly. Evidently "They," in this instance, were a group of people who made a practice of inviting people to worship.

Now, as of old, people have the opportunity to invite others to the house of the Lord. Many are waiting to be invited. There is, to be sure, the ever-present temptation to postpone or sidetrack such an invitation. It is possible to rationalize its inadvisability. And yet the giving of such a simple invitation may make someone glad. It may change a life and strengthen the church.

A new acquaintance may be an evangelistic opportunity. The majority of people have new neighbors. We are living in a time of transition. Multiplied invitations to worship are in order. Fortunate is the pastor and church with a group of people who take advantage of these evangelistic ooportunities. The worship experience is multiplied. It has the human and divine touch. Worship has its widest application and highest consummation when there is the fullest cooperation between the pulpit and the pew.

You may help others to say with the Psalmist: "I was glad when they said unto me, 'Let us go into the house of the Lord!' "

Ring the Bell

(FOR PREACHERS ONLY)

Introductions can be ill-advised and heartless. One minister introduced another by saying: "My brother minister, Dr. Blank, always rings the bell when he speaks. He will now ring the bell." Think of having to speak after such an introduction!

And yet, speakers and preachers should do just that. They should "ring the bell." The minister has a great gospel which is capable of immediate and infinite application. If the redeeming gospel of Christ sets the bells ringing in his own soul, it will surely do likewise in the souls of the congregation.

Preaching is great business. God forgive us if we make it dull and uninteresting! Every sermon should set the bells of memory and hope ringing.

"Thirty minutes to 'raise the dead'," was the startling definition of preaching given by John Ruskin. He spoke and wrote at a time when the pulpit was a power in the land, and preaching was revered as one of man's supreme activities.

Preaching aims to awaken men to the realization of their need for and possibility of new life. It is designed to enliven the mind, stir the emotions and strengthen the will. It should be provocative and prophetic, not pedantic or prosaic.

"Thirty minutes" is a figurative rather than a literal expression. Real preaching can never be the slave of a time table. People forget the clock when the bells begin to ring. Nevertheless, a minister who has made diligent preparation can stay within the time-honored limits, revive life and fill it with music.

Rev. James O'Kelly

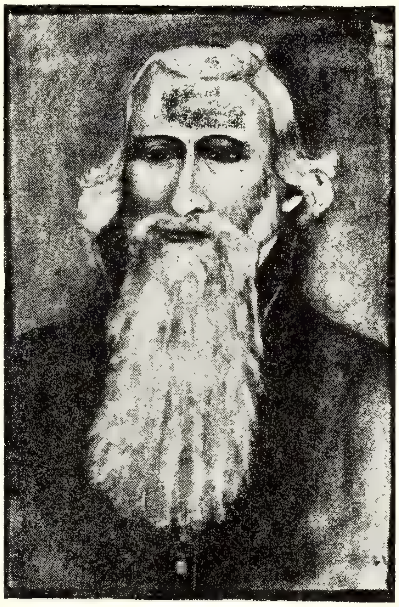
By The Late MAJOR W. E. MacCLENNY

Rev. James O'Kelly was born in Virginia very likely in Mecklenburg county about 1738. He fixes the place in his *Essay of Negro Slavery* and the date is from his Testament record in Elon College library. Of course we knew little. He says that he was born of poor parentage. Tradition says his father's name was William. About his brothers and sisters we know nothing with certainty. He says at one time he consulted his brother John who was a man of affairs and there is a tradition that he was a large tobacconist. He was of Irish descent. Cellach, chief of Hy Many and 14th in descent from Main Mor was the progenitor from whom the O'Kellys derive their surname. The family has been prominent in Ireland for ages, going back to the year 960 A. D. Many churchmen and statesmen have come from it. There are many works, some in Latin, in the Congressional library by members of the family. Today there are many of the name in "Who is Who" in Ireland.

About his youth we know little. One of his friends, Osborn Pope of Granville County, North Carolina, in a letter written to him before 1801, gives us a glimpse of his youth as follows: "Little did I think, when Samuel Yeargin, the preacher (perhaps Andrew Yeargin), my mother and myself persuaded you to join in society about 25 years ago, I should ever live to see you so stigmatized as you are, and the Scripture so depreciated by the Methodist Synod, and from all I hear in private and public you are thus treated because you hold by the New Testament or Scripture government which was the very term of union at first. I knew you for years before you joined the Methodists and I never heard you were called a lying man, a tattler, a mischief maker, or a busy body in other men's matters, but on the contrary, when unconverted, mirth and company you delighted in. Now if religion makes a man so much more like the devil than he was by nature he had better have none." This letter confirms the tradition that he was a great fiddler and prize fighter in his young days.

About his educational advantages we know nothing except what is learned from his writings. Schools were scarce in his day. There is evidence in some of his printed works that he had a fair knowledge of the Greek and Latin languages, and that he was fairly well versed in general history.

As to the date of his marriage to Miss Elizabeth Meeks, who was descended from some of the earliest colonists at Jamestown, and who through his long and checkered life shared his joys and divided his sorrows, we have no definite information. She was born about the year 1744 and her son William O'Kelly was born April 29, 1763. Therefore, we know that the couple were married young, the husband being about 24 years old and the wife about 18 years of age. In his will he mentions his son, John, first, then William's heirs. Very likely William was the older. William O'Kelly became a statesman and sat in both Houses of the North Carolina Legislature.



REV. JAMES O'KELLY

As to his occupation before entering the ministry nothing is known.

In the summer of 1774 James O'Kelly turned his attention to religious matters and was soon converted. We will let him tell of this. Says he: "My first mental alarm was not through the blessed means of preaching; but by the kind illuminations of the Invisible Holy Spirit. I saw by this divine light, that I was without God, and destitute of any reasonable hope in my present State. Now, being moved by faith through fear, I attempted to flee the wrath to come, and seek a place of refuge! But, O, what violent opposition did I meet with! After many sorrowful months I formed one resolution. With a low cadence of voice and fearful apprehension, I ventured, like Queen Esther who approached the King's presence at the risk of her life, so I ventured in a way of prayer, to speak to the Almighty. With the Bible in my hand, I besought the Lord to help me, and declaring that during life that sacred book should be my guide, and at the close, if I sunk to perdition, said I, Just, O God! yet dreadful! But if Thy clemency and divine goodness should at last rescue me from the jaws of a burning hell, this miracle of grace shall be gratefully remembered by me, a Monument of Mercy!

"The things followed, which were such things as belong to my peace, the inexpressible change, the instantaneous cure, I am incapable of speaking; but O, my soul was lodged in Immanuel's breast, the City of Refuge—the Ark of my Rest. And in those days God sent preachers into our dark regions, who were burning and shining lights."

Immediately after his conversion everything irreligious was abandoned, his iron will knowing no half way ground. He deliberately laid his fiddle on a huge fire and burned it and his other wordly amusements were laid aside.

His son William was converted before his father and felt called to preach, but his father dissuaded him owing to his age, and soon Mr. O'Kelly felt that the Lord laid the burden of preaching on him, therefore he at once became active in religious work, and on January 2nd, 1775 he was licensed a Methodist lay preacher and sent out as one of that immortal band of American lay preachers in the socities. He was not, however, ordained either deacon, or priest (elder), as no Episcopal minister would have done that. Thus from January 2nd, 1775 to the Christmas Conference of 1784 in Baltimore, Md., or for nearly ten years he was a layman, a member of the Protestant Episcopal Church, who belonged to the Methodist societies of Rev. John Wesley in America. His name first appears in the Methodist minutes at the Conference at Leesburg, Va. when he is reported

(Continued on page 11.)

News of Elon College

President L. E. Smith, Elon College, N. C.

ELON COLLEGE PLANS SUMMER COMMENCEMENT.

The following article announcing Elon College's second summer commencement appeared in the Greensboro *Daily News* and other daily papers of the state:

Hon. L. Y. Ballentine, of Raleigh, North Carolina's commissioner of Agriculture, will deliver the graduation address at Elon College's annual summer commencement, which is being held in Whitley Auditorium on Friday evening of this week. Thirty-eight seniors are expected to receive diplomas and degrees at that time.

The program for exercises has been announced, with Rev. Kenneth T. Register, of Burlington, to deliver the invocation; Dr. William T. Scott, of Elon College, to present the senior Bibles; and Dr. Leon E. Smith, president of Elon College, to present the diplomas.

A. L. Eubank, of Lynchburg, Va., is president of the summer graduating class. Other seniors expected to receive diplomas include Mabel Alcorn, Ruffin, N. C.; Irma F. Boland, Elon College; Joe Bateman, Greensboro, N. C.; Guy Boswick, Newport News, Va.; Marcus Cameron, Sanford, N. C.; James Cobb, Burlington; Philip Cothran, Durham, N. C.

James Eanes, Lexington; Joseph Erickson, Bay Shore, Long Island, N. Y.; Len Fesmire, Madeira, Ohio; Walter Graham, Schoolfield, Va.; Fred Hawkins, Placerville, Calif.; Virginia Trigg Hawkins, Elon College; Adeline Horner, Alamance, N. C.; Rachel F. Jones, Burlington, N. C.; Clarence Leonard, Louisburg; James Madren, Fancy Gap, Va.; Majorie M. Madren, Fancy Gap, Va.; Pete Marshburn, Greensboro, N. C.; Faye R. Moody and Jack Nall, Burlington.

Charles Norfleet, Norfolk, Va.; Raymond L. Parker, Suffolk, Va.; George Patterson, Burlington; Jeanne Pittman, Smithfield, Va.; Lacy Pressnell, Ramseur, N. C.; Evan Ray, Durham; Henry Richards, Leaksville, N. C.; James Snow, Wilmington, N. C.; Percy Thompson, Snow Camp, N. C.; Earl Todd, South Norfolk, Va.; Arnold Ward, Burlington, Pattie Wall, Burlington; Ray Wesson, Greensboro; William Whisenant, Boiling Springs, N. C.; and Robert Yates, Chadbourn, N. C.

L. N. B.

A NEW ELON COLLEGE ALUMNI UNIT IS ORGANIZED.

There are between twenty-five and thirty Elon College alumni living in Wilmington, N. C. Mrs. Smith and I are vacationing here for a few days at Wrightsville Beach. On Thursday evening of last week, a group of these alumni, by invitation, meet at the Friendly Caferteria for a dinner meeting. There were sixteen present. The Hon. Charles Cook Howell of the class of 1908 and at present General Counsel for the Atlantic Coast Line R. R. gave the principal address. He was introduced by the writer who also spoke briefly of the state of the college and the two million dollar campaign.

Mr. W. A. Fonvielle presided. Mrs. Fonvielle, the former Miss Pearl Fogleman, was the first Home Economics teacher of the college. It was certainly a pleasure to meet with this fine group of Elon Alumni and to find that they were anxious to form a permanent organization.

Atty. C. C. Howell was elected president and Mrs. Fred Willetts, Jr. was elected secretary-treasurer. Mrs. Willetts is the former Helen Margaret Messick. Rev. Leslie L. Parrish, pastor of Fifth Avenue Methodist Church, offered the invocation. A very fine meeting.

This association adjourned to meet October 9, 1951, for their first regular meeting.

GIVING.

Most of us have the wrong perspective on giving. We look at it from the wrong angle. We consider it a painful or disagreeable duty that must at times be done. We consider it a nuisance, and we do not want too many demands made upon us. The joy of doing without, so a needy sould may be clothed and fed, is a pleasure known to few.

Giving helps no one as much as the giver. The balance is by no means equal. Immediately we feel a sense of upliftment and the kind thoughts of the person helped hover about us as a halo of protection and love.

We should consider giving a privilege, and not a duty. We should be grateful to have the opportunity of rendering service, and not expect to be thanked when we have helped ourselves to a higher understanding of life and its duties. In the final analysis, there is no sacrifice; nothing is ever lost. The bread cast upon the waters does return many fold. When we leave this earth, all we take with us is what we have given away. The question asked will be, not how much money had you, but what did you do with it? So render service constantly. Give not only of your money, but your time, your labor, your knowledge and yourself. It is only through service, and more service, that you will be able to enter the kingdom.

Giving to those you love is a selfish pleasure; giving to those who belong to you is your duty. That is not enough. You must give to those outside the circle, and you will find needy souls not far off. Whether they are worthy or unworthy is not your concern. Passing judgment belongs to a much higher and wiser mind than yours. It is your business to help your brother in need, so that when your hour comes a helping hand will be extended to you.

The value of giving cannot be overestimated. It is priceless, bringing sunshine and happiness into your own and other lives. If you are unhappy and would be happy, give something away. It need not be money; sometimes only a smile, a kind word will help some discouraged brother along the path and sustain him.

Giving is good for the soul. Our souls are developed and fed on service to our fellow-men. It enables and makes us fit to enter the higher life. Do not worry about yourself, fearing that you will not have enough. You will never come to want by sharing. But you certainly are inviting poverty by selfishly hoarding your possessions. Earthly things do not belong to us; they are ours for only a short time. They are loaned to us for a brief earthly sojourn. So let us use them wisely and well. Spiritual growth and character are ours for eternity. So give constantly that your spiritual returns will be great.—*Selected.*

Where many things shine, I shall not be offended by a few spots.

—*Horace.*

Youth at Work in the Church

Max Vestal, Box 792, Elon College, N. C.
Miss Ann Truitt, *Associate*

EASTERN VIRGINIA JUNIOR HIGH CAMP.

Central YMCA Camp
Bayside, Virginia
Route No. 1
August 26-31, 1951

Rev. Lanson Granger, Dean

Daily Schedules.

6:45 Rising Bell and Morning Dip.
8:15 Clean Up.
7:30 Breakfast.
8:45 Morning Devotions—In charge of Rev. Lanson Granger.
9:15 Trails.
  "How to Use the Bible"—Rev. Earl Farrell.
  "I Believe"—Rev. Melvin Dollar.
  "Planning for Worship"—Mr. John Graves.
  "Young People's Programs"—Miss Ruth Dunn.
10:10 Assembly—Rev. R. L. Jackson.
10:45 Free Time.
11:15 Trails—(Choose another).
  "How to Use the Bible"—Rev. Earl Farrell.
  "I Believe"—Rev. Melvin Dollar.
  "Planning for Worship"—Mr. John Graves.
  "Young People's Programs"—Miss Ruth Dunn.
12:15 Lunch.
1:15 Rest Hour.
2:20 Interest Groups—(Crafts, Music, Dramatics, Newspaper).
3:30 Recreation.
4:30 Swimming.
6:00 Supper.
7:00 Vespers.
8:00 Evening Program.
9:15 Counselor Groups.
10:15 Taps.

Staff.

Dean—Rev. Lanson Granger.
Head Counselor for Girls—Mrs. Melvin Dollar.
Head Counselor for boys—Rev. Earl Farrell.
Morning Watch Leader—Rev Lanson Granger.
Assembly Leader—Rev. R. L. Jackson.
Vespers—Worship Class.
Song Leader—Timothy Chang.
Recreation Leaders—William Tolley, Paul Varga, and Worth Womble.
Registrar—Miss Pattie Lee Coghill.
Teachers and Counselors: Rev. Earl Farrell, Rev. Melvin Dollar, Mr. John Graves, Miss Ruth Dunn, Mrs. Melvin Dollar, Miss Rebecca Mann, Mrs. Ada Gladstone, Mr. Paul Varga, Mr. William Tolley, Mr. Timothy Chang.

General Information.

What to brings
Bible,
Notebook and pencils.
Bathing suits.
Sheets and pillow case (blankets and pillow are provided).
Towels.
Toilet articles.

How to drive to Camp:

Go out Princess Ann Road or U. S. Tighway 460 to State Highway 60 or Shore Drive, turn right and go one mile to *Camp sign.*

When to Arrive:
Registration—4:00-5:00.
First meal—Sunday night supper—6:00.
Last meal—Lunch on Friday.

Cost:
Room, Board and Insurance $15.00.
Registration Fee—$2.00

Registrations:

Registrations should be sent to Miss Pattie Lee Coghill, Box 336, Elon College, North Carolina.

* * * * *

SUMMER FOR CAROLINA YOUTH FELLOWSHIP.

The Youth Fellowship of Carolina Congregational Christian Church has been planning programs to keep the attendance from dropping so low during the summer months.

Instead of having the regular service at the church on July 8, the group met early and went to Moon-Elon for a vesper service. The theme of the program was nature, and the setting at the lake at dusk was perfect.

On July 22, the group visited the Greek Orthodox Church in Greensboro, N. C. The priest is unable to speak English very well, for he is from Greece and speaks Greek, so by means of an interpreter, he told the group about the church, its beliefs, the meaning of the symbols, etc. About two hours was spent in the church, and everyone was impressed by the cordiality of the priest and the beauty of the church. The trip was both educational and inspirational.

Another interesting program was the one of July 29. The group packed picnic suppers and went to Guildford Battleground, Greensboro, N. C. After the picnic, which was interrupted by a sudden outburst of rain, a vesper service was held in a large shelter near the lake. The service was very impressive as the group sang and talked of the beauties and wonders of God's works and looked out across the lake with the falling rain.

The young people have enjoyed these programs and feel that other groups would enjoy similar ones.

* * * * *

A CHALLENGE TO ADULTS.

Rev. James Hailey, pastor of Shallow Ford Church, reports a very fitting climax to their revival which was held two weeks ago. A baptizamal service was held at Shallow Ford on Sunday morning, August 5. At this time three children, Misses Lois Lowe, Judy Cable, and Nancy Cable, were baptized. They were also received into the membership of the church. Christ said "Suffer the little children and forbid them not to come unto me, for of such is the Kingdom of God." We think it is wonderful that these three young girls have chosen to dedicate their lives to God. This is a challenge to you.

* * * * *

MAKING MONEY FOR OUR FELLOWSHIP GROUPS.

There are many ways to make money for youth groups. We must be sure, however, that we choose Christian ways. One of the best ways of making money is tithing. Even for young people this is possible. Suppose you give a dime each week—you will have contributed $5.20 within a year.

We must be careful of selling things for many times their worth. Is it right to do wrong so long as we do it in the names of the church? The answer is no. We can bake cakes, pies, and pasteries, and sell them for their worth. We may sell plates with the pictures of our churches on them. We may give good plays and charge admission or take an offering. We may each one work a day each month and give our wages to the Fellowship.

There are many ways of making money which are on the border line. Some of these are hiring a hillbilly band, giving a ministerial show or

(Continued on page 15.)

Christian Missions
At Home and Abroad

THE GREAT COMMISSION.

Why did Jesus condescend to live upon earth, to fulfil a ministry of humiliation, to endure unequaled woes, to die a death of shame? Surely not that after his departure from earth all things might be as before. But rather, as the great foreseen result of his earthly advent and ministry, a new and heavenly power might be introduced into humanity, a new spiritual kingdom be set up in the world, and a new day might dawn upon the long, dark night of time. Hence the Gospel which he caused to be proclaimed, the commission which he entrusted to his disciples.

The last commandment given by Jesus after his resurrection and prior to his ascension, was given to the eleven disciples as they sat at meat. He said to them, "Go ye into all the world and preach the Gospel to every creature." Mark 16:15.

What is the source of this command? The first claim of missionary work does not come from the misery and need of the heathen; it does not come from the blessings of the Gospel, which it would be so well for all to enjoy, though here are two powerful motives. It springs from the direct command of Christ. Some turn a deaf ear to the misery and need of the heathen, but we dare not turn a deaf ear to such a direct command from Christ. It is not only a question whether or not the heathen will be saved if he never hears of Christ who has power to save, but a question whether we will be saved if we fail to heed his command. Christians are to be missionaries. We are not to wait for the world to come to Christ; we are to go out into the world to preach Christ.

When we fully understand that Jesus means that we should go, the next question that arises in our minds is, "Go where?" Christ is no respecter of persons. His blood was shed for India, Africa, and the isles of the sea, as well as for America. If we were living in those darkened continents it would not be a difficult question to settle where Jesus meant for his disciples to go. We in America should be thankful because the Gospel message has come to us. But with its enlightenment comes added responsibility. We must not, we dare not, pass this responsibility lightly.

Jesus said, "Go ye into all the world." Can we make these words more universal? Can we add another province to the sphere? Let us see: "Go ye into all the world." Can you add one island to that geography . . . a little one? Can you? "And preach the Gospel to every creature." Is there one left out . . . a little one, a black one? Is this like Jesus? Was he always so big in thought, in love, in care? What is the characteristic of Christ along this line of thinking? Is it not universality, inclusiveness, Godliness? Every creature needs the Gospel; otherwise Jesus would not have said preach it to every creature.

As Christians we accept the Bible as divinely inspired. We have no right to add to or to take from. Accepting the Bible as we do, man stands before his Maker lost . . . lost. It is not a question as to where he lives, whether it be in America or Africa. "For all have sinned, and come short of the glory of God." (Rom. 3:23.) Sin is universal. Can we, who have the Gospel, claim any excuse for not taking it to the millions who have never heard? "For the Son of Man is come to seek and to save that which was lost." (Luke 19:10.) He came not to save a few nor many, but all who are lost.

Who is to go? Were disciples of Darwin, who believe their ancestor was the anthropoid, commanded to go? Were higher critics, who do not believe that Jesus was the divine Son of God, commanded to go? The class of folk who do not believe that Jesus, the Divine Son of God, died as the world's Redeemer are not included in the command. At the time Jesus spoke the words, he addressed them to his disciples, but this message is applicable to Christ's disciples today. Not every one is expected to go in person, but those who are divinely called only. But every disciple of Christ can go in spirit and help carry the Gospel by praying and praying. The church that is not a missionary church is failing to measure up to the standard set for her.

What is it that is to be preached to every creature? A new theory, a very intricate and most ingenious hypothesis about nothing? Were the disciples instructed to tell men to leave off a few bad habits and consider themselves Christians? The Scripture teaches that the instruction of Jesus was "to preach the Gospel," glad tidings of salvation and eternal life through a Divine Redeemer, who died for the world's sins, and lives for the world's eternal life.

The promise is, "Lo, I am with you always, even unto the end of the world." (Matt. 28:20.) Christ does not send us out alone; he shares the peril; he inspires our courage; he is a present Captain, always in the thick of the fight, always so near that a whisper may reach him, or a glance of weariness and doubt bring from his radiant face a shining that shall be as the dawning of a new day. Missionaries of the past have tested this promise, and it has never failed. Christ is willing to go. Are we?—*Verna Jackson, in Exchange.*

WHEN TO TEACH ABSTINENCE.

Teach abstinence to the child before he enters the first grade of school.

Re-enforce that teaching continually and redouble the emphasis when the boy or girl goes to high school. It is then that the pressure to drink becomes heavy.

An abstinence program for teenagers must be closely related to the teen-age interests. But frequently we ask our own questions and answer them for the benefit of the teen-ager instead of allowing him or her to ask the questions. Some of the questions most frequently asked are:

Why does drinking affect physical condition and athletic ability?

Will drinking beer make me fat?

Will cocktails and other alcoholic drink harm my complexion?

What am I going to do when I am out with the boys and one of them says, "Let's go in and have a bottle of beer"?

Suppose the one who wants to go in and have a bottle of beer is very prominent in the school, and I am a "nobody"?

If I take my girl home and her mother says, "I have some sandwiches and beer for you two," what shall I say?

If drinking is wrong, why do so many respectable people do it?

Mr. Kenneth Weaver, the former director of public relations of Al-

(Continued on page 12.)

Church Women at Work

With Emphasis on Missions

Mrs. F. C. Lester, *Editor*

840 Sunset Avenue, Asheboro, N. C.

THE MINISTER'S WIFE.

What should be the relation of the minister's wife to the women's society in a church? The answer to this question would be varied, if each of you reading this page would answer it. I can only give you my answer, and hope that if you have a different one you will write and share your opinion with us.

Several years ago I attended a meeting of minister's wives from all parts of the country preceding our General Council meeting. This question was discussed there and the concensus was that the minister's wife should never be the president of the woman's society. Instead, she should help those who are the officers to do their jobs well. I have never forgotten the way one minister's wife expressed it: ''If we think of our women's society as a garden, the minister's wife should be the gardener who furnishes seeds and helps to make it possible for the seeds to develop by providing the proper tools with which to work.''

In other words, the minister's wife should be able to furnish ideas for the woman's society—not all the ideas, not by being ''bossy,'' but through simple suggestions, often to the officers, sometimes to the whole society, she will help the society to progress.

To the minister come many tools for working in the women's society as well as in other phases of church work—in his mail come suggestions for ways of raising money, missionary materials, magazines which have helpful articles for women's socities. If the minister's wife is ''on her toes'' she wil see that these tools of especial help in the women's work of the church do not get lost in the shuffle on her husband's desk or deposited in his wastebasket, but are transferred to the women's officers who can use them.

If the minister's wife is the program chairman—and this seems to me one way in which she can effectively share her knowledge of materials and projects—she should not make it a ''one man show'' but should present the materials available to the remainder of her committee (representatives from each circle, if you have circles) and leave the final choice up to the others.

One of her most important duties is the capacity of ''adviser.'' She should be asked to meet with the nominating committee, for her knowledge of all the women in the church should be greater than that of any other one person. She should not limit her activities to one circle, but should try to visit all of them—not being a member of any one, unless she wants to belong to all of them! She would always be ready to help an individual member on the program with her part, giving suggestions as to what to do and how to do it. In this way she helps the members to develop confidence in themselves and does a much more constructive job than by constantly appearing on the programs herself.

HELPS FROM "ADVANCE."

"Beg, borrow, or steal" the August 6 issue of denominational magazine "Advance." (Better yet, subscribe to the magazine, asking that your subscription begin with that issue!)

Three things will be of particular interest to your women's society: "The New Venture of An Old People" tells of Russell Henry Stafford's recent visit to Palestine. Clear-cut and intelligently written, it will give you a picture you cannot afford to miss in this year of study of the Near East. (You will note with interest his references to Carl Hermann Voss, one-time minister of our church in Raleigh.)

"My First Look at Foreign Missions" by Rev. Howard Conn tells of a trip to the eleven centers of the Near East Mission of our American Board of Commissioners for Foreign Missions. Familiar names, like Dr. Dewey and Dr. Nute, will make this brief article especially interesting to our women.

And then there are two pages of pictures (with some reading matter, of course) of migrants—those people who so desperately need our help, and to whom we are to give friendly service packages and gifts of money. You will want to help after seeing these pictures and reading the material given with them.

Yes, "Advance" is of interest to our women—as well as our men. Let's read it!

* * * * *

I NEED HELP.

I am desperately in need of help! You who read this page are the ones to help me.

As I indicated in my report to the last Woman's Convention, there are certain types of materials I should furnish—matters of denominational and interdenominational interest to women. Two other groups of people should furnish the remainder.

The officers of the Conferences and the Convention should send in information, appeals, inspirational articles concerning the particular phases of work for which they are responsible. The members of local socities should write the work of their society, preferably short, write-ups of interesting activities when they happen.

The mailman has been bringing very few letters containing material for use on this page since I was elected last May. I need help if I am to continue.

* * * * *

SHELTON SOCIETIES HAVE GOOD YEAR.

The Shelton Memorial Guild and Missionary Society (Portsmouth, Virginia) have held regular monthly meetings during the year with planned programs from the Packet which have proved most interesting.

We have had three outstanding book reviews. Two of them were given in our local group—''Assignment: Near East'' by Mrs. Frank Morgan and ''Mary'' by Sholem Asch given by Mrs. R. M. Howard.

We also attended a joint book review, preceded by a covered dish supper, when the Young Women's Guild had Mrs. Clyde Rawls review, ''Once There Were Two Churches.''

Our women have sent boxes of clothing and gifts to Dolly Hutchins at Christmas, Easter and on her birthday. This summer we sent money for her to attend camp.

We have sent boxes of clothing to the Christian Orphanage and to New Windsor to be sent abroad.

Our members participated in ''World Community Day,'' ''World Day of Prayer'' and ''May Fellowship Day'' sponsored by our United Council of Church Women.

Instead of a Cradle Roll Party this year the young women had a most enjoyable family picnic with their children and husbands at City Park.

In the spring Rev. Richard Jackson came to our church and showed beautiful colored pictures of China and gave a most interesting talk. The lecture was well attended by members of the church as well as by a great many visitors.

(Continued on page 13.)

FOR THE CHILDREN

Mrs. R. L. House, *Editor, Southern Pines, N. C.*

We are enjoying vacation days and on our journeying several people have given me stories for this page. Let me tell you two.

One day a lady went upstairs to clean a bedroom in a country home. The room was seldom used and when she went into the room she thought she heard a bird. Before she could look for him she was called downstiars and she did not get back to the room that day. The next day she went up very early and indeed she saw evidences of birds for there were fluffy feathers scattered about. But look as she would she could not find the bird.

Then one day she went to the room and opened a desk in the room, and, to her amazement, there was a bird with head tucked under wing in a cubby hole of the desk. When she touched the bird she found that it was dead, and when she lifted it she found that it was a mother bird who had been on a nest of eggs. Carefully removing the mother bird and the nest to the yard, she decided to break one of the eggs and see if the mother had sat on them very long, and when she did break the egg—there was a perfectly formed little bird. No one knows what happened to this little family of birds. This story came from Mrs. W. H. Baker of Newport News.

Mrs. L. L. Bond of Richmond was telling about a family of cats. There were two mother cats, sisters they were, and one had four and the other had five kittens. The mother of five lost three of her babies and she didn't like it a bit. Each family was kept in a seperate box and the mother cat who lost the babies would go to her sister's box and "borrow" a kitten or two and then their mother would be miserable. The two families did not get along well and there was much unrest. Then Mrs. Bond decided to put them all in one big box and when she did—peace came. They have lived together in harmony since.

A happy sequel to this story was a trip the two mother cats and kittens made to school for several classes of children to see them and have a chance to rub their backs. They made the trip successfully but became frightened on the way home and jumped out of their basket and hid under shrubs on the school grounds. Finally they were all coaxed back and went home for a pleasant nap.

Are bird and cat mothers any different from human parents? Do they have "naughty" children? Have you watched them? What do you think? When the baby birds are able to fly, the mother bird sends them out of the nest and they are on their own. Cats seem to know when to leave their mothers too. We can learn lessons from the animal kingdom.

SUMMER EVENINGS.

By Lyndia Lion Roberts.

Issued by the National Kindergarten Association.

"Where are the children?" inquired Mrs. West as she joined some friends on Mrs. Holmes' piazza.

"They are sailing boats in the bathtub," replied the hostess. "Very often on warm evenings, before they go to bed, I let them prepare the bathtub half-full of water, put on their bathing suits and play they are at the beach. They keep cool and comfortable in that way, do not disturb the rest of the family, and go to sleep quickly and happily afterwards. It is so much better for them than vigorous exercise out of doors near bedtime, in the warm weather."

"I wish the neighbors around us would keep their children quiet these warm evenings," sighed another woman. "The boys and girls race about the streets after dinner, running and shouting until they are too warm and tired to go to sleep at bedtime. When they finally are called into the house, we often hear wails and protests here and there for another hour before peace descends upon the neighborhood."

"The family next door to us have a clever idea," said Mrs. West. "The mother calls it a Bedtime Party. Everyone helps with the dishes, except the father; he reads the paper. Then they all, including Father, go out onto the back piazza. An old blanket is spread out on the floor for the children to sit on. They take turns in choosing games and play for an hour. The mother watches the newspapers and magazines for new games that are interesting but not noisy. Sometimes other children join the party. At the bedtime hour everyone has a glass of lemonade or some light cool drink, and then the children trot of happily to bed. It is pleasant to hear their voices and laughter and know they are being so intelligently cared for."

"That plan, too, gives the children an opportunity to get better acquainted with their father without annoying him at the end of a busy day," observed Mrs. Holmes.

"One of the lovelist memories of my childhood," said another woman, "is of summer evenings spent on the front piazza with my father. I did not realize until long afterward how much he taught me in that companionship. We listened to the hum of summer's many little voices and tried to distinguish them. We watched the changes in the evening sky and made up stories about the clouds. Often we played quiet games, such as 'Twenty Questions' and Alphabet Store,' or exchanged conundrums. Of course, I went off to bed, contentedly, ready for a refreshing sleep."

A FATHER'S VISION AND A GRATEFUL SON.

It was one bleak morning, when Daniel Webster was helping his father to build a fence on the rocky New Hampshire farm, that he learned that his great ambition was to be fulfilled—he was to go to college. "We intend to wear our old clothes another year. We have put a second mortgage on the farm. Denied an education myself, I am determined that one of my children, anyhow, shall have a chance to be a scholar."

That night the boy did not go to bed at all, so excited with joy was he. But neither did his father, in the room below, sleep—that old and failing father who was turning his back upon an old age of ease and taking up with a prayer of thankfulness that his boy was to have a chance in the world.

It is no wonder that, when that son became the most famous man in America, he said: "The finest gentleman I have ever known and the most heroic soul was my father."

—*Selected.*

Every reader, if he has a strong mind, reads himself into the book, and amalgamates his thoughts with those of the author.—*Goethe.*

REV. JAMES O'KELLY.

(Continued from page 5.)

as remaining on trial. His first official station was on the New Hope circuit, in North Carolina.

The first mention that we have of his preaching in Methodist history was in an old colonial church, in Southern Virginia, about 1777. The location of this church is not known with certainty. One writer noticing this early work of Mr. O'Kelly says: "The people flocked to hear him and great was the work of God under his powerful exhortations, and earnest prayers. The parish minister was greatly enraged that an upstart Methodist preacher should have the temerity to preach in his chapel, and what was worse that he should attract more people than the regular successor to the apostled. In spite of the curate's violent opposition he continued to preach for more than a year with increasing success." The next year he joined "Asbury's Ironsides."

He was a man of outstanding natural ability, and soon took a high stand in the ranks of Methodism. Rev. Devereaux Jarratt, the noted Episcopalian, speaks of him as a man of ability and a brilliant speaker.

In order to understand Rev. James O'Kelly's early work, we will have to take a bird's eye view of the conditions in Virginia in 1778. The Methodists had been in the State six years. English laws, manners and customs prevailed. Virginia was in truth a little England. The Episcopal Church was the state church, and in many instances it had become very corrupt, and many of its ministers were very poor examples of morality, yet they opposed other sects. The Methodist socities, seeking a closer walk with God, regarded themselves as a part of the Episcopal Church up to the year 1784. The Revolutionary War was on, and was soon transferred to the South, and a large majority of the people of Virginia and North Carolina were down on everything having the English stamp upon it. Rev. John Wesley had sent over to America Rev. Francis Asbury as a missionary. Mr. Asbury was ambitious to leave his name at the head of American Methodism, while republican ideas were shooting in the popular mind, and the people were demanding the greatest possible freedom in church government. The subject discussed most frequently was regarding the administration of the ordinances of the church, baptism, the Lord's supper, marriage, and the burial of the dead. No Methodist preacher could administer these rites. Episcopal ministers were few, many having returned to England at the beginning of the war, and those left paid little attention to the Methodists, so that in some places the Lord's Supper had not been administered for years, and thousands were unbaptized. The Methodist minister and laity felt the thrill of free American air, and demanded that the ordinances be administered by Methodist preachers. The Baptists of Virginia were demanding the same thing for their members, from the Virginia Legislature and won it. Mr. Asbury and a few other Methodist opposed this movement. These were the issues that first started the movement that eventually led to the organization of the Methodist Church of America and later the organization of the Christian Church in the South.

Of the Methodist preachers south of the Potamic river, a large majority were opposed to Mr. Asbury's plan of letting things drift in this way, therefore in the minutes of the Methodist conference held at Brokenback Church, Fluvanna County, Virginia in 1779, we find in spite of Mr. Asbury's opposition the following question and answers: "What are the reasons for taking up the ordinances among us? Because of Episcopal Establishment is now dissolved, and therefore in almost all of the circuits the members are without the ordinances, we believe it to be our duty. What preachers do approve of this step? Answer: Isham Ttaum, Nelson Reed, Phillip Gatch, James Morris, John Major, Henry Willis, John Sagman, Carter Coles, William Moore, Charles Hopkins, Reuben Ellis, Thomas Morris, James Foster, Andrew Yeargin, Francis Poythress, Leroy Coles, James O'Kelly, Samuel Roe." A presbytery was appointed consisting of Gatch, Foster, and Ellis, first to administer the ordinances themselves, second to authorize any other preacher or preachers approved by them, by the laying on of hands to administer the ordinances. Out of this event grew the Methodist Church of America as a separate organization, Rev. James O'Kelly being one of the leaders in the movement. Rev. Francis Asbury set in motion the influences that led by his opposition to this movement to the organization of the Christian Church in the South in 1794.

We will now look at another side of his life which developed at this time, his service in the Revolutionary War. He and his family had been living in Virginia long enough to feel the spirit of freedom which was then abroad in the land, and this was blown into a flame by the speeches of Patrick Henry and others regarding the Acts of the English Parliament. When the storm did break, the members of his family did not go into hiding, nor try to shun the issue as the lists of the Revolutionary Soldiers in Virginia and North Carolina will show. (Note. The Virginia lists published in 1911 give the names of William D. and Thomas D. O'Kelly while the North Carolina list shows the name of Patrick O'Kelly). We will let James O'Kelly tell his own story as follows: "As to my conduct it may be traced through the American Revolution. After the itinerant preachers fled from the South, for fear of danger, I labored and traveled from circuit to circuit, in North Carolina, to feed and comfort those poor distressed sheep, left in the wilderness. Phillip, whose surname was Bruce, helped me — through great perils. We judged it best, for men in our business, to move as quietly as possible. I was taken prisoner by the Tories, and robbers; I was retaken before day, by Captain Peter Robertson, the great and noted Whig. I was afterwards taken prisoner by the British. The chief officer urged me to subject myself to my King, and although I was in his hand I would not yield. He offered to release me if I would solemnly promise not to let any one know, asked or not asked where the British lay. I refused to do that. Then I was despised, and very near famished for bread. At which time I resolved through grace, to hold my integrity till death. My honor, my oath, my soul were at stake; till at last, Providence offered me an opportunity, which I gladly embraced, and narrowly escaped their hands. After these things, I went (not as a prisoner) into General Rutherford's camps, and there by the testimony of two worthy gentlemen, viz; Colonel Robertson and Colonel Owens, of Bladen, did I establish my political and civil character. I stood my draft as other men. Once my substitute faithfully served a tour. Once I marched on foot as far as I was able. Which of my accusers have done more?" "Let us proceed to show our recipts —which of the itinerant men have pair more to support government, than I have done?" This is in striking contrast to the experiences of some of Rev. James O'Kelly's brethren, for Dr. Bennett in his "Memor-

(Continued on page 13.)

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

THE CHRISTIAN'S RESPONSIBILITY IN PUBLIC LIFE.

Lesson IX—August 26, 1951.

Memory Selection: *We must obey God rather than men.*—Acts 5:29.

Lesson: Matthew 5:13-16; 13:33; Acts 5:25-29; I Peter 3:13-16.

Devotional Reading: Amos 5:14-25.

One reason why the "common people," that is ordinary people, liked to hear Jesus was because he talked in language that they could understand. He put great spiritual truths in homely language. For instance in what we call the Sermon on the Mount, Jesus was talking about the function or mission of the citizens of the Kingdom. Instead of entering into a long harangue about the matter he simply said, "Ye are the salt of the earth." And instantly and instinctively every one of his hearers knew what he meant. "Salt, salt—why we use salt to season things, we use salt to preserve things, we put a little salt in the oil in our lamps to make them burn brighter. So that's our function in life, eh? We are to give the common life a new tang flavor, we are to preserve it from corruption and decay, we are to give it on extra glow, lighting the way of good and exposing the things that are evil." And Jesus meant just that for the people of his day and of our day. Christians are to give flavor to life, they are to preserve society from decay and corruption, they are to give life a new glow and glory.

Again Jesus said that his followers were to be the light of the world. Light reveals, heals, cleanses, guides, gives life. The white light of a Christian life throws into sharp relief the evil of the world. Like loathsome crawling things under a stone that scurry for their hiding places when the stone is turned over and the light strikes them, so do the forces of evil take to cover when the light of Christian ideals are focused upon them. Let the citizenry of a community become aroused and let them expose the forces of evil and they scurry to cover. "He that doeth evil hateth the light, and cometh not to the light for his deeds are evil," said the Master.

Jesus put the truth in still another simple and significant form. He said that "the kingdom of heaven is like unto leaven, which a woman took and hid in three measures of meal, till it all was leavened." A homely picture of a woman making bread, putting in the yeast or leaven and then leaving it to do its silent, sure work. Even a little yeast will leaven a big batch of bread. Well the spirit of the Kingdom is like that. Let the Spirit of Christ get into the human heart and it begins its silent, transforming, steady and sure work. Establish a mission station in a foreign land and it begins to work, slowly to be sure, but silently and surely until the whole life of the community is transformed. The history of the past twenty centuries is the story of the leavening influence of Christian ideals and the Christian spirit at work in human hearts and in society as a whole.

"We must obey God rather than men." Thus spoke Peter to the high priest when asked to give an account of his action is teaching and preaching Christ to the people. It was a ringing, defiant challenge. It might well have meant death itself. But it was the pronouncement of an eternal principle. A man's highest allegiance as a Christian citizen is to God and not to the State or even to a religious institution. When it comes to the place where a man must choose between obeying the State or obeying God, for the Christian there is no choice—he must obey God. This is a bold statement and it is packed with dynamite. But it seems to be the New Testament standard.

And one must be willing to pay the price of his loyalty to his Christian conscience. For instance a conscientious objector must be willing to go to jail for his unwillingness to register or to bear arms. Thousands of men and women went to concentration camps in Germany because they refused to compromise their Christian conscience. Peter was writing to people who faced this dilemma. He told them that ordinarily a man could not have to suffer if he were zealous in that which is good. But if a man had to suffer, let him suffer for righteousness sake rather than as an evil doer. Furthermore, let him have a good conscience, that "wherein ye are spoken against, they might be put to shame who revile your good manner of life in Christ." In one place Paul states that "the saints shall judge the world." In many an instance during the late World War II the person on trial was not the prisoner, but the judge or the court. Live a good life under all conditions. Ordinarily it will not involve you in trouble with the authorities. But if it does, live it just the same—it will put to shame those who revile your good manner of life in Christ. Hard-hearted men and women have more than once been troubled by the godly life and the gracious spirit of those whom they were trying or punishing.

The Christian does not live in a vacuum. He has a responsibility in public life. One reason why we have so much corruption in politics is that many high-minded men and women refuse to take upon themselves the responsibilities of public office and thus leave the way open to petty politicians and scalawags. Many citizens do not even take the trouble to vote. Citizenship brings privileges and it also involves responsibilities.

Based on "International Sunday School Lessons;" copyrighted 1951 by Division of Christian Education, National Council of the Churches in the U. S. A.

WHEN TO TEACH ABSTINENCE.

(Continued from page 8.)

lied Youth, Inc., says that surveys among hundreds of high-school students over the country indicate they began to drink for two major reasons:

1. Because they were bored and had nothing else to do; they lacked adequate recreational and social facilities.

2. They think drinking is smart and are afraid they will be unpopular if they do not "go along."

He suggest that in our temperance education, we avoid the feeling of fear and conflict in the minds of young people and make our education, so far as possible, postive in character, offering the young people ideals, not taboos. "Ideals are positive and broad; taboos are negative and narrow."

This does not mean that we do not have a great social, political and economic evil to fight. Two oars are best in a boat.

I am a great friend of analysis. "Why" and "How" are such useful questions that they cannot be uttered too often —*Napoleon.*

VIRGINIA VALLEY CONFERENCE MEETS.

(Continued from page 3.)

A. Dofflemeyer of our Bethel Church schools.

Mr. Phillips, the new secretary, is a business man and a member of the Bethlehem Church. Formerly a public school teacher he shows a keen interest in the total work of the church and conference. He is an enthusiastic supporter of Elon College and the Orphanage, as well as the other agencies of the Convention.

Mr. O. W. Andes, who continues as treasurer, is from the Antioch Church, and is one of our most faithful and devoted members.

For several years the annual session of the Conference has been held in August. They have found it increasingly difficult to obtain speakers for their session, and the Conference voted to change the meeting date to Wednesday and Thursday after the second Sunday in October. This will bring the meeting date in line with the other four conferences of the Convention—meeting in October and November.

The Conference voted favorably on the proposed Group Insurance Plan for the pastors, now being undertaken by the Southern Convention.

The Leaksville Church will be host to the 1952 annual session, to be held October 15th and 16th.

The churches of the Valley Conference are among our most faithful. They have demonstrated that the way for churches not able to have full time pastors is the way of cooperation as parishes or groups. The Valley pastorate groups have worked well for several years. We have faithful pastors in the Valley Conference, though there is now serious need for two more full time pastors to take care of the situation. Church extension is a high aim of the Conference, and it is hoped tha a new church in Harrisonburg may be launched during the coming year.

Bethel Church was a generous host. They had their church building and property "spick and span," and a large number of busy lay-members of the church were on hand to welcome the delegates and to do everything possible for the comfort of all.

The Valley Conference of 1951 was a great success. Hearty congratulations to this fine group of churches on past achievement, and we look with confidence to steady progress of the work there.

W. T. S.

REV. JAMES O'KELLY.

(Continued from page 11.)

rials of Methodism in Virginia" says: "When the war was brought into Virginia many Methodist were whipped for refusing to bear arms." The spirit of liberty in James O'Kelly was too strong for him to refuse the call of patriotism, and no such ignominious punishment as the whipping post could ever have been his portion for refusing to bear arms in behalf of freedom.

Governor Swain of North Carolina in communicating to Rev. Dr. Caruthers an account of the Slingsby affair and published in Caruther's "Old North State," in 1776 relates the following:

"The Anecdote of the Methodist preacher, which you wished me to relate, I had from the old gentleman's own lips. Mr. O'Kelly, then a young Methodist preacher, when travelling over the country and preaching, was taken at the house of a friend or acquaintance, by a small party of Tories. His horse, saddle and saddle-bags were taken from him, and he was tied to a peach tree. A party of Whigs coming up just at that time, a skirmish ensued; and although, he was between the two fires, he was not hurt. Before this skirmish was ended, Colonel Slingsby came up with a larger party of men, and the Whigs were dispersed. Recognizing O'Kelly, the Colonel asked him to preach for them, which he did, and drawing up his men in good order, he stood with his head uncovered, during the whole of the service. Mr. O'Kelly said, when relating this anecdote to me, 'Ah! Child! your grandfather was a gentleman!' An old lady who was well acquainted with Mr. O'Kelly, tells me, that the man at whose house he was taken was also taken and bound to the same tree, and killed in the skirmish. She had heard him relate the anecdote frequently—I. only once."

Rev. John Wesley called the Christmas Conference for the American Methodists to set up a form of government for the socities. They were directed to follow the Scriptures and the primitive church, and to stand fast in the liberty wherewith God had so strangely made them free. This was Mr. O'Kelly's idea exactly, and had that idea been carried out no separation would have ever taken place.

This Conference met in Baltimore, December 24, 1784. The representative Methodists of America were there. The time-honored plan of Wesley could no longer be carried out in America with no Established church. The Conference was held with closed doors, and nothing was put to the vote. The societies were organized into the Methodist Episcopal Church of America, though Mr. O'Kelly and many others wanted the word Episcopal left out. He did his uttermost to prevent its being used, but could not prevent it.

On Sunday, January 2, 1785, Rev. James Okelly with twelve others were ordained elders, by Dr. Thomas Coke, Revs. Francis Asbury, Richard Whatcoat, Thomas Vasey, and P. W. Otterbein. Then and there Rev. James O'Kelly ceased to be a member of the Episcopal Church, ceased to be a lay Methodist preacher, and became an elder in the Methodist Episcopal Church of America.

When the organization was completed it was a church of ministers, by ministers and for ministers, with Rev. Francis Asbury at its head in truth, if not in form. Mr. O'Kelly with others did not like this form of government, but could only express their disapproval, and hope that the time would come when it could be changed to a free and untrammeled church, and the subordinate preachers get their rights and still be Methodists.

In organizing, they departed from the New Testament principles—the equality of the brethren—the parity of the ministry—and a hierarchy was inevitable. Virtually every official from the highest to the lowest was an appointee of the bishop.

Mr. O'Kelly's influence in his district was great, and when he returned home he set about to instruct people, and show them the weaknesses of the plan of government adopted and to try to have it remedied. Rev. Francis Asbury did not like this, for he thought a layman should only pay, pray, and obey.

(Continued next issue.)

CHURCH WOMEN AT WORK.

(Continued from page 9.)

Last Christmas the Junior and Senior Guild sponsored a food sale and bazaar which was quite successful.

We still combine our missionary and guild meetings each month, enjoying a nice fellowship and social hour at luncheon.

We hope to accomplish great things "In His Name" during the coming year.

Mrs. H. W. Shafer, *President,*
Shelton Mem. Missionary Society.

The Orphanage

J. G. Truitt, *Superintendent*

Dear Friends:

I am just back from the Valley of Virginia Conference. As usual it was an inspiring meeting. The attendance was large. The speeches and reports indicated a growing interest in all our Valley churches. The host church, Bethel, near Elkton, Va., is a beautiful church with lovely carpet, pews, and a most worshipful sanctuary. Their pastor the Rev. S. E. Madren and his people were generous and hospitible hosts. Many friends of the Orphanage expressed interest in our work here.

Two or three people are considering giving us a heifer calf with which to start building a beef herd. Our first contribution has been made by Dr. Charles W. McPherson, of Burlington. One other friend has indicated that he would give us a calf. Up to the present we have had only milk cows. We have the pastures and the need for a small herd of good beef cattle. I wish to solicit your help in seeing that we have five or six beef cows, or calves.

During June and July I have visited and spoken in the following churches: Haw River, Pleasant Hill, Long's Chapel, Mt. Bethel, Mr. Gilead, Pope's Chapel, Good Hope, Youngsville, Happy Home, Concord, Henderson, Elon Community Church, and this coming Sunday (August 12) I am scheduled to preach in First Burlington. I have done a radio program over WFNS (12:45) each Sunday, often by transcription. So you can see I have been on the job seven days a week.

Now we are planning our Home Coming and 44th Anniversary for Sunday, September 2. We are urging every boy and girl—every man and woman and their families—to return here for that occasion. Many other friends near and far pay us a visit at that time. Others write us notes of congratulations. Many thoughtful friends send us a donation appropriately emphasizing the 44 years in which the Orphanage has served little boys and girls. It has been suggested that these donations might range from 44 cents to 44 thousand dollars. The suggestion brought us real rejoicing on our 43rd anniversary a year ago. We are praying and with faith that our friends will not fail us this year. It helps to stay off part of the growing accumulation of bills during the summer months. That is such a help because there are yet nearly three months before November.

Within the past ten days there have come to my desk seven urgent pleas for the entrance of helpless boys and girls to our home.

In less than a month 80 boys and girls will want fall shoes, and clothes. School is soon to open. Other equipment for school will be needed.

Wouldn't you like to be here when the Liberty (Vance) congregation comes with picnic dinner for all our children and their matrons? That is going to be a good time. They will see the children and their matrons at their happiest! They will see the inside and the outside of the Orphanage. They will be happy, too. What a fine idea it is! When will your Sunday school and church visit us. Matt. 25:36 ". . . and ye come unto Me . . . When? . . . Inasmuch as ye have done it unto one of the least of these my brethren ye have done it unto Me." We'll be so glad to see you. Thank you for everything.

John G. Truitt,
Superintendent.

Donated Commodities for the Week.

Mr. Jesse Kingsland, Burlington, N. C.: Clothing.

Mrs. James Chesley Beal, Franklin, Va.: Clothing.

* * * * *

REPORT FOR AUGUST 9, 1951.

Sunday School Monthly Offerings.

Amount brought forward		$ 7,951.89
Eastern Va. Conference:		
Bethlehem (Nans) S. S.	$ 20.82	
Damascus	10.00	
Windsor S. S.	10.00	
		40.82
N. C. & Va. Conference:		
Greensboro, First	$ 42.62	
Happy Home S. S.	33.32	
		75.94
Western N. C. Conference:		
Ether		20.00
Valley Va. Conference:		
Bethel S. S.	$ 13.53	
Bethlehem S. S.	4.25	
Mt. Olivet (G) S. S.	23.42	
		41.20
Total		$ 177.96
Grand Total		$ 8,129.85

Special Offerings.

Amount brought forward		$14,586.58
Philathea Class, Reidsville Church (for Clarence Williams)	$ 5.00	
Mr. W. P. Robinson, Chicargo, Ill.	1.00	
Johnson Grove Missionary Society, for Betty Leigh	5.00	
Miss Olive A. Gould, Albion, Maine	5.00	
Roy A. Larrick	5.00	
H. V. Longley	5.00	
Rev. W. B. Fuller	5.00	
Hank's Chapel Daily Vacation Bible School	32.00	
Isle of Wight Christian Church, in memory of Rev. J. F. Morgan	5.00	
Special Gifts	51.60	
		119.60
Grand Total		$14,706.18
Total for the Week		$ 297.56
Total for the Year		$22,835.40

BUILD UPON A ROCK.

When we build, let us think that we build forever. Let it not be for present delight, nor for present use alone; let it be such work as our descendants will thank us for, and let us think, as we lay stone on stone, that a time is to come when those stones have touched them, and that men will say as they look upon the labor and wrought substance of them: "See this our fathers did for us."—*John Ruskin.*

MEMORIAL GIFTS

"Instead of Flowers"

Dr. John G. Truitt
Christian Orphanage
Elon College, N. C.

Dear Dr. Truitt:

Please acknowledge the enclosed $.................... as a memorial gift sent to the Christian Orphanage in lieu of flowers in memory of:

....
(Name of Deceased) (City) (Date of Death)

....
(Survivor to be Written) (Address)

Name..

Address...

In Memoriam

BYRD.

Hurcy Ovid Byrd departed this life on November 29, 1950.

We the members of Bethlehem Christian Church (Nansemond County) desire to pay tribute to his memory.

Therefore, be it resolved:

1. That he be remembered for his quiet unassuming manner of living, and in his community as a generous and kind neighbor and friend.
2. That we extend our love and sympathy to his family.

Mrs. CALVIN BENTON,
Mrs. P. B. PILAND,
Mrs. MERRITT JOHNSON,
Committee.

WRIGHT.

We the members of Bethlehem Christian Church (Nansemond County) wish to pay tribute to the memory of George Lemuel Wright who departed this life May 24, 1950.

Therefore, be it resolved:

1. That he be remembered in the community as a good neighbor and to his family as a kind husband and devoted father.
2. That we extend to his bereaved family our sincere sympathy and commend them to the all wise God.

Mrs. CALVIN BENTON,
Mrs. P. B. PILAND,
Mrs. MERRITT JOHNSON,
Committee.

WILLIAMS.

We the members of Bethlehem Christian Church wish to pay tribute to the memory of our member, Mrs. Lester Joyner Williams, who departed this life September 9, 1950.

Therefore, be it resolved:

1. That we cherish the memory of her unselfish patient cheerful service to her family when she served as a devoted wife and mother.
2. That we extend our love and sympathy to her family and pray God's blessings may comfort them.

Mrs. CALVIN BENTON,
Mrs. P. B. PILAND,
Mrs. MERRITT JOHNSON,
Committee.

BRACEY.

We the members of Bethlehem Christian Church (Nansemond County) wish to pay loving tribute to the memory of our beloved member, Mrs. Maggie Parker Bracey, who died April 8, 1951.

Therefore, be it resolved:

1. That we bow in humble submission to the will of our Heavenly Father who doeth all things well.
2. That we are gratful for what her life has meant to us and for the peaceful, kind and happy life that seemed to be hers.
3. That we extend to her family our sincere sympathy and commend them to a God of love and mercy.

Mrs. CALVIN BENTON,
Mrs. P. B. PILAND,
Mrs. MERRITT JOHNSON,
Committee.

HARNELL.

We the members of Bethlehem Christian Church wish to pay loving tribute to Joyce Ann Harnell, daughter of Mr. and Mrs. Harvey Harnell, who died on February 24, 1951, at the age of 15. In recognition of her continuous faith in God during a long illness we offer the following resolutions to her memory.

1. That God's way is always best.
2. That we shall cherish the memory of her unfailing cheerfulness though her body bore the burden of intense pain and suffering for many months.
3. That her sweetness of spirit will always be an inspiration to all who knew her.
4. That we express our sincere sympathy to her bereaved parents, and commend them to the God of love and mercy.

Mrs. CALVIN BENTON,
Mrs. P. B. PILAND,
Mrs. MERRITT JOHNSON,
Committee.

YOUTH AT WORK.

(Continued from page 7.)

selling soft drinks at 15c. Before doing these things think whether or not they will be representing your church as a church of Christ. Money made in a non-Christian way cannot help to build the kingdom of God.

From a workshop led by Rev. Clyde Fields at the W. N. C. Rally.

* * * * *

WHAT CAN WE DO?

Here are some answers that resulted from a workshop conducted by Miss Ruth Dunn at the W. N. C. Rally:

1. Picnics and hikes.
2. Games.
3. Talent night.
4. Singing.
5. Bicycle, and horseback riding, hayrides, skating parties.
6. Sports.
7. Folk games.
8. Fellowship Hour.
9. Attend concerts, movies, galeries.
10. Seasonal parties.
11. Visiting exhibits—farm shows, etc.
12. Dramatic clubs.
13. Shadow plays.
15. Reading good books.
14. Crafts.
16. Hobbies.
17. Nature study.
18. Forums.
19. Contribute to
    - Lord's Acre project.
    - Community projects.
    - Service to D P's.
    - Summer camps and conferences.
    - Work camps.
    - Home gardens.
    - 4 H, Grange, etc.
    - Youth Hostels.

RELAX WITH MAX.

The best eraser in the world is a good night's sleep.

A couple of years ago a lady gave up her job as science teacher in our town for a more glamorous and higher paying position. Recently, however, a friend found her back teaching school again.

"Why?" the friend asked.

"Not enough pay," she shrugged.

"But you were getting half again as much as you've ever gotten teaching," the friend said in amazement.

"I know," she said. "But you see, when you're doing something you love, then your 'joy in life' is assured, without extra cost. But in that other job my salary had to buy not only my food and clothes but my 'joy in life' too. It wasn't nearly big enough."

* * *

You junior high folk in Virginia are mighty lucky to have such a fine camp with a director like Rev. A. Lanson Granger. Wish I could come too.

EXECUTIVE COMMITTEE OF WORLD COUNCIL MEETS.

(Continued from page 2.)

The World Council has accepted a large share of the responsibility for the life of the Orthodox Churches in exile in Western Europe with no fewer than 500,000 adherents.

Dr. Visser 't Hooft further reported that contacts between the World Council and the International Missionary Council on the one hand and the Churches of Asia on the other and also co-operation among the churches of those countries had been further strengthened by the work of Dr. Rajah Manikam, begun in April, as East Asia Secretary of both these international bodies.

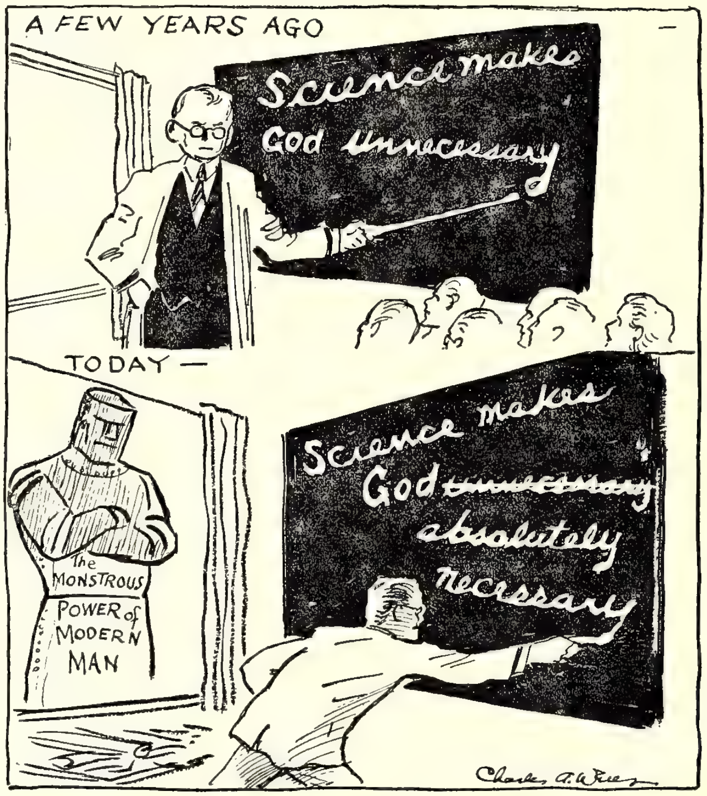
Regarding religious liberty, he emphasized: "World Council statements about religious liberty are meant as statements of general validity and by no means as weapons to strengthen the position of certain churches over against other churches."

Main themes of the sessions were: "The Missionary and Ecumenical Calling of the Church," and "The Responsibility of the Churches and the World Council in Time of Tension."

The Executive Committee meets twice a year. The last meeting was in Paris, last February. The next World Assembly of the World Council of Churches is scheduled for Evanston, Ill., August 14-31, 1954.

Man Without God

By CHARLES A. WELLS


A FEW YEARS AGO —
Science makes God unnecessary
TODAY —
Science makes God ~~unnecessary~~ absolutely necessary
The MONSTROUS POWER of MODERN MAN

A generation ago it was customary for scientists to speak as if religion had served its historic and psychological purpose; the great revelations of science were telling us so much about man and the universe that there was not much need for God nor place for Him. But man began to apply what he had learned of the universe to the creation of forces that could either serve or destroy mankind. Then came the trenmendous rediscovery of the place of spiritual and moral low without which all the great power becomes a monstrous threat to man's very existence. The unlimited physical attributes of the universe became matched by the immeasurable spiritual and moral attributes that bind the universe into one comprehensive whole. We can't leave God out and survive! The verdict of science has changed as catastrophe watches us through the window.

HISTORICAL SOCIETY. 1956.
nvention of Congregational Christian Churches.
Elon College Library

1844 - Over a Century of Service to the Denomination - 1951

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME CIII RICHMOND, VA., THURSDAY, AUGUST 23, 1951 NUMBER 33

Elon College Library X

Church Membership and Human Value

There are many fields in which human values are tested; but many of them are limited to the field in which they operate. A man may be a good business man, but that does not mean that he will be of value in other fields. He may be a good politician and a poor husband. He may be a good farmer and an indifferent neighbor. He may be a good scholar and almost useless as a citizen. A woman may be a star in society, and her home may be topsy-turvy. A woman may be a great singer and be lacking in common sense for practical purposes. In other words, there may be people for all human positions that have little value outside of the particular sphere in which they operate.

Church membership differs from other positions in this respect, that one cannot be a good church member without being good in other things. A person cannot be a good church member and not good for anything else. It is a more inclusive position than membership in other things. This position includes the whole man and all of his relations. A good church member will be a good son, daughter, husband, wife, father, mother, neighbor, citizen, debtor, creditor; in fact, good in every relation of life. One cannot be a good church member without being good in all other human relations.

There is no other organization that tests all human values as the church does. It is the only organization in which human values are put to the severest test, and that is the reason why church members are watched and criticised so much by outsiders. They unconsciously recognize the importance of church members being good members.

There are three relations in which a good church member must be loyal—to God, to self, and to others. This loyalty is inward rather than outward. The relation between man and God is absolutely between them alone. Here is no chance for deception and no reason for hypocrisy. The relation between a man and himself is just as secret and sacred. Loyalty in both cases means honesty. Relation to others is a great field for temptation to deceive, to use for self, to keep back the real self. Here is the great battlefield in which to win the victory by a loyalty that is unselfish, generous, sincere and victorious. A good church member in this field is one of God's chosen vessels and will one day receive a crown of righteousness.

—An Editorial by the late Dr. W. W. Staley.

News Flashes

Dr. F. C. Lester of Asheboro exchanged pulpits recently with Rev. Max Vestal, assistant pastor of the Elon Community Church.

The Convention Youth Caravan, composed of John Graves, Timothy Chang and Bill Tolley are visiting Berea and Oakland Churches this week.

Dr. W. E. Wisseman went by plane to Texas to attend the 60th wedding anniversary of his parents and returned on Monday of this week. Congratulations, although belated, Mr. and Mrs. Wisseman of Texas!

Lt. Leauy D. Poythress, U. S. A., eldest son of Rev. and Mrs. O. D. Poythress of South Norfolk is very very ill in Ft. Campbell Ky. Hospital. Mr. and Mrs. Poythress have gone to be with their son and daughter-in-law and granddaughter.

Among those graduating from Elon College at the summer commencement on August 17th were Rev. and Mrs. James W. Madren, our pastor and wife of the Carroll County, Virginia, Mission.

Funeral services for Mrs. Mary Lee Harrell were conducted at Liberty Spring Church on Friday afternoon of last week. Dr. J. H. Dollar officated and Dr. I. W. Johnson and Rev. R. E. Brittle participated in the service.

Mrs. W. P. Minton, wife of Dr. W. P. Minton, Superintendent of the Pennsylvania Congregational Christian Conference and formerly Foreign Mission Secretary of the General Christian Convention, died August 12, in Milroy, Penna. Funeral services were conducted in Milroy on August 15. Dr. Minton's many friends in the Southern Convention will mourn his loss with him.

CORRECTION.

The meeting dates of the Woman's Missionary Conferences instead of the dates reported in The Sun recently, should be:

North Carolina Woman's Missionary Conference—Ingram Christian Church, Tuesday, October 2nd.

Eastern Virginia Woman's Missionary Conference—Bethlehem (Nansemond) Thursday, October 4th.

PALM STREET, GREENSBORO.

On Sunday evening, August 12th the Palm Street Church had the commencement program for their Daily Vacation Bible School.

The pastor, Rev. M. V. Welch, was the director of the school, assisted by an excellent staff of workers. There was an average attendance of 86.2 with 100 enrolled. Certificates were given to all who had perfect attendance.

Each day refreshments were enjoyed by both pupils and workers.

The new church, having been erected since last year, was the greatest asset to the success of the school.

BEVERLY HILLS, BURLINGTON.

Rev. Richard Jackson spoke at the morning services of Beverly Hills Community Church on Sunday, August 12th. The parish house, now used as the sanctuary is now painted inside and out, with light green walls and ivory trim and ceiling inside, and white with woodland brown trim and gables outside. This painting was all done with the help of members and friends at several "Painting Parties," with a good time being had by all. The members are now planning completion of the chancel with an altar table and rails and curtains at either side for the choir and organ.

FIRST CHURCH, BURLINGTON.

Rev. and Mrs. Henry E. Robinson and family of four children have recently returned from a motor trip to Texas to participate in a family reunion of the Robinsons. Mother Robinson at age eighty-seven welcomed all seven of her sons. They came from Illinois, Florida, New Mexico, Louisiana, and Texas for the occasion. It was the first time all had been together since 1919. A picture was made duplicating one of forty-two years ago. Stature, lines, and a few gray hairs were altered and added, but all are living and in good health.

Work is progressing satisfactorily on the new educational building of the Burlington Church. Window frames of the ground floor are being set in place and brick-work is giving form to what promises to be a fine addition to the church plant.

On August 5th the Rev. J. H. Lightbourne, Jr., of Holland, Virginia, occupied the pulpit in Burlington. James was raised in this community as his father was pastor of this church for about nine of his "growing" years. He was welcomed by many former acquaintances.

The Burlington Church and J. O. Bayliff as co-sponsors have received the family of Derric Huseenovic, displaced persons, formerly of Yugoslavia. The husband, wife, and three children are settled on the Bayliff farm about ten miles from the city, and are exceedingly grateful for their new situation. Ladies of the church collected furniture and other household supplies. The Bayliffs have aided with milk, vegetable, chickens, and regular work on the farm, plus the dwelling.

SON OF MISSIONARY DIES IN KOREA.

A military funeral at the National Cemetery, Fort Bliss, Texas, Sunday, August 12, for Alan Chandler Taylor, U. S. Marine killed in action in Korea in September 1950.

Mr. Taylor, who was 20 years old, was the son of Dr. and Mrs. Alan Boardman Taylor, Congregational Christian medical missionaries of the American Board of Foreign Missions in Durban, South Africa, where he was born.

During the furloughs of his parents, Mr. Taylor made his home at Auburndale, Massachusetts, and enlisted in the United States Marines in Boston, Mass., after completing his first year at the University of Vermont. He trained at Parris Island and Camp LeJeune, sailing for Korea in May 1950, being killed in action during the landing on the beaches near Seoul.

Young Taylor was a Private First-Class, H Company, Third Battalion, 7th U. S. Marine Regiment, First Marine Division.

Interment is in Texas because that state is the home of his sister, Mrs. James Elliott, 4115 Broaddus Street, El Paso. Both Private Taylor's father and mother are on duty at McCord Zulu Hospital, Durban, South Africa. One brother, Richard Boardman Taylor, Ex-Pilot in the South Africa Air Force during World War II, is studying medicine at the Witwatersrand University in South Africa. A second sister, Miss Eileen Taylor, is a nurse at the Massachusetts General Hospital, and was a Lieutenant in the Nursing Corps in World War II serving on the Lido Road campaign.

You can always get advice for nothing, and it'll probably ge worth it, too. This is a joke; much advice is invaluable.—*Picket.*

TWO YOUNG PEOPLE BEGIN MISSIONARY CAREERS.

Miss Dorothy Grace Nilson, Wheaton College, Wheaton, Illinois, Class of 1951, is sailing from New York on August 25, on the *Conte Biancamaon* en route to the Near East mission of the American Board where she has volunteered for service for two years.

Miss Nilson, who was born in Talas, Turkey, is the daughter of distinguished American Board Turkey missionaries Dr. and Mrs. Paul Nilson of Talas, Turkey, and Rockford and Wheaton Illinois.

Already Miss Nilson's sister, Miss Sylvia Elaine Nilson, is serving at the American School for Girls in Aleppo, Syria, and a second sister Miss May Emily Nilson, was in Beirut but is now back in the United States and will begin special study at Wellesley College this fall.

During her junior year at college Miss Nilson served in South Dakota with the Child Evangelism Fellowship, teaching in vacation Bible schools.

Miss Marion A. Schoenheit, daughter of Mr. and Mrs. William A. Schoenheit, 106 Norman Road, Rochester, New York has been appointed by the American Board for a three year term as a teacher of Physical Education in Turkey. Miss Schoenheit will sail for her new work on the *Conte Blancamano,* August 25 from New York.

Miss Schoenheit was born in Rochester, New York and is a graduate of Rochester Institute of Theology and the State Teachers College (B. S 1951).

She has been active in the field of physical education, working with the Girl Scouts, city playgrounds and as president of the Social and Folk Dance Club. Miss Schoenheit is vice-chairman of the Student Section of the New York State Association of Health Physical Education and Recreation, and has done teaching in health and physical education.

In Turkey Miss Schoenheit will be assigned to one of two American Board Schools, either at Izmir or Scutari. Her definite assignment will be made by the mission after her arrival on the field.

Miss Schoenheit is the sister of Mrs. Ruth Montgomery of Meigs St., Rochester, New York; Mrs. Helen Pepper, North Main Street, Penn Yan, New York and Lt. Clifford Schoenheit of the United States Army.

MISSIONARY RESUMES WORK IN JAPAN.

Miss Alice E. Gwinn of Garfield, Washington, Congregational Christian educator under the American Board of Foreign Missions in Japan, sailed back to Japan, Wednesday, August 15, on the *S S China Mail,* the American Mail Line, from Portland, Oregon. Miss Gwinn will resume her work on the faculty of Doshisha University, Kyoto, Japan, a Christian college founded in 1875.

During her recent furlough, Miss Gwinn took a special course at Union Theological Seminary on Communism and its relation to Christianity in order to help meet this problem in Japan, where she feels that Christianity must present a satisfying alternative.

"I believe that if ever there was a time when we need to be able to give a reason for the faith that is in us and to put that faith into action, now is the time," says Miss Gwinn. "Part of the answer is to strengthen misions and another part is to be able to point to economic justice and democracy working out under our type of political democracy."

LOST YEARS!

Lost Years! When service to a loved one
Calls us from tasks we would have done
While fields are white with harvest all around
And willing workers hardly to be found.
And in the heart an urge to right life's wrongs,
And still God points another way.

Lost Years! Who calls them lost in vain,
Even tho' they lead not to the halls of fame.
The souls grows big and strong within,
And Faith and Hope more than they've ever been.

Doors are revealed we never knew were there,
And friendships grow, and love seems everywhere.
God fits the pieces, large or very fine,
And, Lo! A Tapestry! both human and Divine.

Mrs. J. F. MORGAN.

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

Editor....................Robert Lee House
Managing Editor..........John T. Kernodle

Departmental Editors—Convention, Wm. T. Scott; Missions, F. C. Lester; Women's Work, Mrs. F. C. Lester; Young People's Work, Miss Pattie Lee Coghill; Children, Mrs. R. L. House; Sunday School Lesson, H. S. Hardcastle.

Institutional Representatives—Elon College, L. E. Smith; The Christian Orphanage, John G. Truitt.

Area Reporters—M. W. Andes, W. J. Andes, J. Frank Apple, H. G. Councill, Jr., Clyde Fields, Stanley C. Harrell, I. W. Johnson, S. E. Madren, Will B. O'Neill, Fred Register, P. H. Ricketts, Guy H. Veazey, R. A. Whitten.

Board of Publications—Duane Vore, Chairman, S. T. Holland, Secretary; R. C. Helfenstein, S. E. Madren, P. H. Ricketts, G. D. Colclough, Treasurer, ex officio.

SUBSCRIPTION RATES

One Year..............................$3.00
Two Years............................. 5.00

Published by the Board of Publications, agent for the Southern Convention of Congregational Christian Churches, and printed every Thursday except the last in June and December by the Central Publishing Co., Inc., Richmond, Va.

Entered as second-class matter at the Post Office at Richmond, Va., July 25, 1922, under Act of March 3, 1879.

Remittances for subscriptions and notices of change in address should be sent to the Convention Office, Elon College, N. C.

All other matters of business should be addressed to The Christian Sun, 1536 East Broad Street, Richmond 19, Va.

General contributions should be addressed to the editor at Southern Pines, N. C., and should reach him not later than Wednesday of the week preceding date of publication.

Departmental material should be sent to the proper departmental editor, at the address shown on their page, and as early as possible.

The Christian Sun Subscription Blank

Dr. Wm. T. Scott, Elon College, N. C.

Enclosed will be found $3.00 ($5.00) for which please send The Christian Sun for one (two) year(s) to:

Name ....

Address ....

[ ] New ....

[ ] Renewal Name of Church..

THE EDITOR'S MESSAGE

Are You "Prayed-Up?"

Perhaps you read the story of the man who was overboard in a shark-infested ocean for 30 hours, how he reviewed his life and probably prayed more during those 30 hours than he had during his entire lifetime. He prayed what he thought was his last time. As he prayed the Lord's Prayer, he changed "trespasses" to "my life's trespasses."

It is natural, almost inevitable for one to pray during an emergency. The biography of a lifetime is reviewed in rapid sequence. Life is seen against the sharp focus of eternity. Life's trivialities and triumphs stand out in bold relief. A spiritual catharsis takes place.

Of course, we realize, it is not necessary to encounter a shark or a whale in order to pray. Far too many people indulge only in emergency praying. They do not know the joy and peace which comes from the prayer of tranquility.

Happy is the person who, as Dwight L. Moody used to say, stays "caught up" with his praying. This is a great time for prayer. We live in a time of national and international emergency, and yet all of us have time for study, meditation and prayer. The summer is an appropriate time to say with the Psalmist: "My voice shalt thou hear in the morning, O Lord; in the morning will I direct my prayer unto thee, and will look up."

Are you "prayed-up" against the possible day of personal emergency or tragedy? What seems to be the score of your "life's trespasses"? Have you explored to your own joy and satisfaction the prayers of confession, praise and thanksgiving, as well as petition and intercession?

"My house," said Jesus, "shall be called a house of prayer for all nations." We may repair to the Lord's house on each Lord's Day, there to engage in prevailing prayer for our own lives and for the nations of the world.

"Evening, and morning, and at noon, will I pray; and he shall hear my voice."

Divorce Laws Scrutinized

Ministers and lawyers have to deal frequently with divorce problems. Each has a service and a duty to perform. There is little that the minister can do once a case has been placed in the hands of a lawyer. The minister, the spiritual advisor, should be consulted first when divorce is contemplated. Many of the problems which wreck homes could be resolved. For some unknown and regrettable reason, many individuals and couples are more timid or self-conscious in bringing their problems to the minister than to the lawyer. Many people fail to realize that the chief function of a minister is not to reprimand but to counsel and advise in times of difficulty. His word to the couple as well as the individual may be: "Go, and sin no more."

The Virginia State Bar Association, meeting this month at White Sulphur Springs, was confronted with the problems of divorce laws. Paul W. Alexander, Common Pleas Court judge in Toledo, Ohio, had some things to say on this score. According to newspaper reports, this judge has come to the conclusion that the laws should be revised to discard guilt as a basis for divorce and substitute the ideal of doing what is best for the family and hence for society.

What is the reason for this, you may ask in surprise. The Ohio judge said that under existing divorce laws, you cannot get legal separation until your spouse has been proven guilty of some specified sin. Basing a divorce on such a contention hinders the court's efforts to reunite the pair and send them home happily together. This is because, he said, the law places them in a position of antagonistically opposing each other.

Furthermore, he said, the existing law penalizes agreement. As long as spouses are at each other's throats, the law is satisfied, but when the pair reaches agreement, the law dismisses the case. And if both spouses have sinned, the law holds that neither has grounds because both do. Then the pair is left "bound together like two squalling cats tied together by their tails."

Under a law based on the principle of doing what is best for the family, there would be no name calling, he said. The matter would be handled in a sensible way through court investigation into causes of the conflict. The ultimate objective would be to air the causes to the conflict in the hope they would be eliminated and then send the pair harmoniously off to their home together.

Obviously, here is a field for necessary study and investigation and prayer. Lives and homes are at stake. We need wisdom and guidance. Ministers and judges should pool their experience and wisdom in this crucial problem.

Help Proposed for Flood Stricken Churches

Dr. Wynn C. Fairfield, of the National Council of the Churches has gone to make a survey of the continuing need of the churches in flood-stricken area of Kansas and Missouri.

Dr. Fairfield, executive director of the Council's relief agency, Church World Service, said that a preliminary survey by the Council indicated that at least 50 congregations are now without places of worship and many others are severely damaged. Estimates of the damage to church property, already reported to the National Council, exceeds $1,500,000 and may surpass $2,000,000, he added.

Dr. Fairfield said that an inquiry of denominational headquarters indicated that those with churches, either destroyed or damaged by the flood were making plans to assist in their restoration. He emphasized that he will prepare recommendations only as to what united action may be needed for consideration by the General Board of the National Council.

This is the first occasion in which Church World Service, which has been engaged in overseas relief since 1938, has been called on to investigate a domestic emergency situation. This is a new function assigned to the department when it became a unit of the National Council of Churches.

A telegram to Rev. J. Allan Watson, general secretary of the Kansas City (Mo.) Council of Churches, informing him of Dr. Fairfield's survey trip, said:

''National Council of Churches heartened and relived by your reports to our public relations department of the splendid team work of the churches of Kansas City through your council in meeting the tragic flood emergency. Your council has demonstrated that when the churches of a community are organized in active cooperation and are working together from day to day they are better prepared to meet any emergency.''

A similar telegram was sent to Rev. Harold C. Bradshaw, executive secretary of the Topeka (Kan.) Council of Churches. The two organizations were the only local councils of churches in cities of the flooded area. Each served as coordinating agencies of its member churches, providing liaison between churches, flood refugees, the Red Cross and other social agencies.

A spot check by the National Council's department of public relations showed that 20 flooded churches and missions in Kansas City, Kan., suffered damages totaling $1,000,000. Thirteen churches of Topeka, Kan., sustained losses amounting to at least $200,000. Churches of other cities, such as Manhattan, Lawrence and Ottawa, suffered comparable damage.

About half of the flooded Kansas City churches need to be rebuilt, according to Mr. Watson. Most of the churches in the flooded area lost all their interior furnishings and equipment, such as pews, chairs, tables, pianos, hymn books, Bible, carpets, chancel furnishings, plus major damage to organs.

These churches are estimated to average about 300 members each, according to Mr. Watson. Probably 80 per cent of the members—most of them industrial workers—lost all or part of their homes and household goods, plus susttaining loss of income and damage to business properties.

Pastors of 15 of the Kansas City churches live in flooded dwellings, many losing all of their clothing and home furnishings.

The flood was the greatest catastrophe of the nation in 1951. In the two states of Kansas and Missouri, 41 persons died and half a million were forced to flee their homes. The total property damage was estimated to be one and one-half billion dollars.

The greatest destruction was in metropolitan Kansas City, especially in the low-lying section where the Kaw and Missouri rivers meet. Added to the flood, the Missouri city suffered the worst fire in its history. Seven city blocks of oil tanks and factories were destroyed. The fire raged for days on top of flood waters, up to 30 feet deep. Firemen were further handicapped by the breakdown of the city water system.

Few residents in the Missouri city were washed out; most of the homeless were from the Armourdale and Argentine districts of Kansas City, Kan. Other cities along the Kaw River and its tributaries—especially Topeka, Lawrence, Manhattan and Ottawa — suffered comparable damage and loss.

Reports to the National Council of Churches showed that more than 400 churches of the Kansas City area worked together through the local council of churches to provide emergency relief—food, shelter, and clothing—to some 40,000 persons made homeless in the July flood disaster, one of the worst in the Nation's history. Most of their efforts were tied in closely with the Red Cross.

When the emergency was over, the churches, denominational agencies and interchurch councils got behind the million-dollar rehabilitation program.

Summarizing the ministry of the Topeka churches in serving the community during the emergency, Mr. Bradshaw said: ''More practical Christianity has been in evidence in this community than I have ever seen. During the days when we were fighting to strengthen the dikes and later when the struggle to protect the city's water supply was at its height, many of our ministers worked side by side with hundreds of others, lugging sand-bags and sloshing through the muddy mess on errands of mercy. After the water went down they joined in once more helping families to shovel the mud out of their home (some of it) more than two feet deep.''

The Topeka council summoned all non-flooded churches to a three-fold program:

1. That each church and denomination insofar as possible assist the Red Cross to rehabilitate their own church families.

2. That each denomination with a church in the flood area mobilize its own resources and undertake to restore its own church.

3. That churches belonging to a denomination not having a church in the flood area raise money to be sent to the council for a ''Church Restoration Fund.''

In his appeal, Mr. Bradshaw stated that ''these churches cannot be restored without outside help. In fact they will need help for the next year or two in order to pay their pastors' salaries.''

Commented Mr. Bradshaw in commending similar efforts in Topeka: ''The response of the local churches to our insistence that 'they are their brother's keeper' and that they have a moral and religious responsibility to go to the relief of their sister churches is meeting with a good response. At least two denominations have underwritten the budgets for their affected churches.''

Mr. Watson reported that those ''churches with buildings not damaged beyond repair will be permitted

(Continued on page 15.)

News of Elon College

PRESIDENT L. E. SMITH, Elon College, N. C.

ELON COMMENCEMENT.

A summer session of Elon College 1951 commencement was held Friday evening, August 17 in Whitley Auditorium at Elon College. The Honorable L. Y. Ballentine who served as Lieutenant Governor with Governor Cherry and at present is Commissioner of Agriculture for the State, delivered the address. Mr. Ballentine is of the Ballentine family of Wake Chapel Church and community. He is a graduate of Wake Forest College, an influential churchman, and a successful politician. He has and is rendering a good service to his state and nation. Mr. Ballentine gave an excellent address emphasizing, in particular, the contributions which the church, the college, families, and friends have made to those who were candidates for the Bachelor of Arts degree. He reminded these graduates that the time has come now for them to begin to pay dividends to society through positions, organizations, and business enterprises that are worthwhile. This is a cooperative undertaking. Contributions are made to students in college and after these students are out of college, they must make contributions to the interests that are worthy and worthwhile in compensation for the benefits received.

Mr. Ray C. Euliss was organist and Mr. B. M. Currin, Jr. was soloist. Both of these young men are students in Elon College. Rev. Kenneth R. Register, pastor of Union Ridge Christian Church offered the invocation; Rev. William T. Scott, Superintendent for the Southern Convention, presented the Bibles; and President Smith presided, introduced the speaker, conferred the degrees, delivered the charge to the graduate, and pronounced the benediction. It was a very good occasion and appreciated by the graduates, their families, and friends.

* * *

The following is the charge to the summer graduating class of Elon College delivered by President Smith on the occasion of the college's summer commencement:

For four years you have enjoyed the sheltered protection of the campus of Elon College. You have walked her paths of peace, sat in her classrooms for instruction and absorbed her atmosphere of culture and refinement.

Tonight you have graduated into a disturbed and distorted world, a world whose peace is disturbed by the conflicting ideologies of ambitious nations, whose industrial life is broken up by striking labor organizations and whose moral and religious standards have suffered at the hands of unscrupulous leaders. These and other conflicting interests threaten the peace of the world and the permanency of our civilization.

Undoubtedly there are strong currents of dissatisfaction surging through the souls of the ill-favored classes of people of all nations. They have grown weary beneath their burdens; tired of hunger, disease and oppression. They, too, want comfort, education, and opportunity for their children. We might as well realize that half the world can not revel in plenty while the other half grovels in poverty. Existing conditions must be changed and will be changed somewhere, somehow, sooner or later.

It may be that providence has given you these years of preparation with the hope and for the purpose of enabling you to become ambassadors of good will to a disturbed world, emissaries of peace to warring people and evangels of a saving gosepl to the bewildered, sinful, and lost of the nations of the earth.

As you launch forth on life's mission may God be your counselor and companion and give to you a glorious experience.

APPORTIONMENT GIVING.

We have a very unusual report for the summer weeks. A number of churches in each conference constituting the convention has sent remittances on apportionments for the college. These remittances total $746.73. This report is for two weeks, but even so, it is the largest amount that the college has received in years on apportionments during the summer months. I should like to say "thank you" to every church and Sunday school which has had a part in these contributions. They certainly come in a most opportune time. We need money very badly for salaries and other expenses. If our Sunday schools and churches could realize the needs of the college, they would certainly be generous and prompt in their support. We are getting along excellently and with the support of the church the college will make the grade.

Previously reported		$6,077.64
Eastern N. C. Conference:		
Mt. Auburn	$ 11.91	
Pope's Chapel S. S.	5.00	
Wake Chapel S. S.	25.75	
Eastern Va. Conference:		
Liberty Spring S. S.	$ 21.00	
Newport News S. S.	20.30	
Norfolk, Rosemont	100.00	
Portsmouth, First S. S.	16.21	
South Norfolk	230.00	
N. C. & Va. Conference:		
Burlington S. S.	$ 57.09	
Durham S. S.	24.04	
Long's Chapel	9.75	
Ingram S. S.	28.28	
Shallow Ford	20.00	
Union (Va)	17.67	
Western N. C. Conference:		
Albemarle	$ 18.75	
Flint Hill (R)	10.00	
Valley Va. Conference:		
Joppa	$ 9.00	
Linville	19.98	
Mayland	3.00	
New Hope	12.00	
Timber Ridge	66.00	
Wissler's Chapel	21.00	
		746.73
Grand Total		$6,824.37

A DAILY RESOLUTION.

Make this resolution every morning:

I will play the game of life today as I have never played it before.

I will play it with more energy, more determination. I will play it with firmer decision, with better judgment.

But, while I will try not to make so many mistakes, I will not be so cautious as not to act at all, for I know that he who hesitates in irresolution, or wavers, is lost.

I am going to make myself felt today as never before. I am going to fling my life into my work with all the energy, resolution, determination I can muster. I am resolved not to grope along in this picayune way any more.

I am going to put some dare into my efforts. I am going to take more chances, because I know that people with vigorous initiative can afford to make more mistakes than the hesitators, the waverers, the balancers.

I am going to make this day count as never before.—*The Craftsman.*

"Our having all of the time there is doesn't deprive anyone else of any time at all. It's a nice thought."

Youth at Work in the Church

MAX VESTAL, Box 792, Elon College, N. C.
MISS ANN TRUITT, *Associate*

NORTH CAROLINA-VIRGINIA CONFERENCE YOUTH FELLOWSHIP.

Dear Young People:

To me this is a sad occasion in that this will be my last official contact with you as your conference president. In being sad I am also glad—glad that the president's chair is being filled by so capable a person as Curtis Young.

Curtis, as you know, was the conference vice-president until he took over as president. He is from our Durham Church. He has been most effective as a leader of young people there. Drop him a letter or card and let him know that you are behind him 100 per cent. His address is:

Curtis Young
211 West Trinity Avenue
Durham, North Carolina.

I know he will appreciate the fact that you are pulling *with* him.

Our fall rally is to be held October 14, 1951 at Apple's Chapel, approximately 15 miles from Burlington. Details concerning this rally will follow. Mark this date on your calendar now *please*. The program has been changed considerably and I know you will enjoy it: so plan now to attend.

I have enjoyed serving you; and may we all meet again soon.

Sincerely,
BILL TOLLEY
Retiring President.

* * * * *

BETTER WAY TO YMCA CAMP.

Follow highways U. S. 58 and 460 from Suffolk (U. S. 58 coming in from Franklin and U. S. 460 from Richmond) until you contact U. S. 13, then follow 13 until you reach U. S. 60, which join at Little Creek Ferry. Then turn right, and it is only four miles to the YMCA Camp. This way you will miss all the traffic of Norfolk and Ocean View.

People from Norfolk-Portsmouth area can come down 460 to 13 and follow it to 60, and follow the same directions as above the rest of the way.

* * * * *

Eastern Virginia has said we could allow some of our North Carolina young people to attend the camp. It is expensive but the camp is one of the finest ever imagined and located in one of the best areas for bathing in the Norfolk area. Would any of your young people be interested in attending? I took my niece and nephew last year because it was such a wonderful camp. We would be willing to pick up any young people in Portsmouth or Norfolk.

PATTIE LEE COGHILL.

* * * * *

WINCHESTER.

The young people's missionary society of the Congregational Christian Church of Winchester reorganized October 1950 with the following officers being duly elected:

Eugene Russell, Jr., president; Connie Spaid, vice-president; Betty Koon, secretary; Freda Seldon, assistant secretary; Robert Koon, treasurer; Fay Nelson assistant treasurer; Eileen Dick and Rene Hauptman, chairmen of devotionals; Mrs. O. L. Hoover, counselor.

Our group meets the first Tuesday of every month at various members' homes. The young people had charge of the Christmas program—"The Christ Story in Song and Verse." It was enjoyed by the congregation and friends.

This group united with the Ladies Missionary Society at the February meeting for a covered dish supper. Our guest speaker was Mrs. Randolph Shields, a returned missionary from China.

We obtained our goal for this year in mission dues.

Several of our young men have now entered the armed forces. Eugene Russell and Ronnie Carper joined the U. S. Navy and are stationed at the same training base.

We hope to interest other young people to join our society. I know I speak for the group to say we have thoroughly enjoyed the Christian fellowship.

BETTY KOON, *Secretary.*

* * * * *

RELAX WITH MAX.

Few things are more dangerous to a person's character than having nothing to do and plenty of money to do it with.

* * *

I'm very glad to hear that so many of you young people are working hard. After your work don't forget to "Relax with Max."

* * *

People who aren't afraid to roll up their sleeves seldom lose their shirts.

If you want to test your memory, try to remember the things that worried you yesterday.

* * *

A large truck, attempting to go through a railroad underpass near a small Western town, found itself wedged between the roadway and the girders overhead. An emergency crew tried without success to extracate it, and in a short time traffic was stalled for almost a mile on both sides of the underpass.

Finally a small boy who had watched the proceedings with interest walked over to the emegency crew's foreman and asked: "Want to know how to get it loose?"

The foreman looked at him dispiritedly. "I supose you've got it all figured out."

"Sure," came the youngster's prompt reply. "I'd let some of the air out of the tires."

* * *

Guess this looks like a philosophy corner so far. I was just thinking that there are so many of our problems that have very simple answers. All we gotta do is take a little time to think and pray.

A SOLDIER'S EXPERIENCE.

A major in the army wrote recently to *The Christian Science Monitor*:

"When I entered the military service, I believed that social drinking was an inherent part of army social life. Further, I felt that refusing liquor often placed one's host in an embarrassing position, and that graciousness demanded in dulgence in social drinking. For several years I was an army drinker.

"About two years ago, I gave up drinking and serving liquor. Based on my own experience as both a drinker and a nondrinker in the army, I say, with conviction you do not have to drink. Refusing to have a drink has not affected my relationships with others, either personally or officially. Not serving liquor has caused no more stir than not drinking it. Our home is no less hospitable and gracious now than it was when drinks were served regularly."

It is as hard for the good to suspect evil as it is for the bad to suspect good.—*Cicero.*

Christian Missions

At Home and Abroad

MEDITATIONS ON THE MEDITERRANEAN.

By Paul E. Nielson.

Goodbye, New York! On July 27, loaded at last, the Norweigan freighter *S. S. Ferfjord* slowly moved out to sea.

The rush and hurry was over. For days boxes and crates and barrels, autos in boxes and autos unboxed had gone down into the hold. Our own boxes and trunks and Carryall had gone down too.

Goodbye, Statue of Liberty! Some 42 years ago, father and I climbed up to the head as we were on our way to visit Sweden. Still Liberty stands there with a welcome Light in her hand. Will America *always* be free? When will the rest of the world be blest with the Liberty, Prosperity and Peace that we have?

There are only 10 assorted travellers on the ship. We soon get acquainted. Real estaters on a comfortable "Mediterranean cruise," honeymooners returning to Norway, students returning to Beyrut and Istanbul, Chicago friends on a tour of inspection to see the orphanage work carried on by the House of "Onesiphorus" in Syria and Lebanon.

Eat and sleep and play and read—such is the daily routine—28 days of it! that's the longest vacation we have had in many, many, years. And all for $325, the cost of the ticket from New York to Istanbul.

We had a happy send-off from New York. Rev. and Mrs. Orville Hepler, of Cary Indiana, and Rev. R. W. McBride of Brooklyn (formerly from Wheaton College) came down to the boat to see us off. Good friends, to take time to say farewell and wish the travellers Good-speed!

Ten days on the Atlantic and then *land!* On the south side are the low mountains of the International Zone in Africa. There's Tangier—a cluster of white houses with a green background. Says the mate, "It's a dirty place, biggest smuggling center in de vorld!"

And on the North side are the hills of Spain with Gibraltar standing strong and grim controlling the narrow passage between Europe and Africa. Mirror flashes signal from the Rock, our ship answers with mirrow signals.

"What ship?" "*S. S. Fernfjord.* New York to Genoa." "Shall we report you?" "No, thank you." We sail steady on past the Balearic Islands towards Genoa.

What a luxury to stretch out on a steamer chair hour after hour and read. No telephones, nothing to disturb one, except meals.

From the little country of Lebanon (pop. 1,000,000) came a delegate to the UN in New York—Prof. Charles Malik. Here's his pamphlet on Peace and War, the statement he delivered before the Political Com. of the General Assembly in 1949.

He reveals the "eight basic errors of Communism," pictures the complexity of the Russian soul, shows how "communism is foreign to the deepest and highest in Russian literature."

To the peoples of the West he says, "You must step forth and lead. . . . It is not sufficient in this cruel century to be happy and self-sufficient . . . you can not really lead if our only export is a distant reputation for wealth and prosperity and order. . . . Whatever the weakness of the West, it still has one saving glory—the university is free, the church is free!"

Then we read The Brothers Karamazov by Dostoyevsky. He wrote 70-80 years ago about his Russian people, their poverty, superstition, oppressions, their religious longings. Underneath is a great longing for God, for brotherhood, for spiritual truth. Says Charles Malik, 'Dostoyevsky is perhaps the greatest Russian thinker."

In June at Beloit College I had dinner with the inventor of radio, Lee de Forest, whose father was a Congregational pastor and president of Talladega College till his death. At the age of 77 Lee de Forest is still inventing, seeking from the unknown that which will help man.

He sent me his autobiography and I've just finished the story of an inventor's life. In the past 50 years he has lived through every phase of the development of the wireless telegraph, the wireless telephone, the radio, the talking picture and has invented important parts of all,

Busy with material things he could yet write, "Oh, who shall teach this sick and stupid world that subtle art of living, the most abstract of all sciences?"

In Beloit College we met Prof. D. W. Soper and we have just read his new book, These Found the Way. It's a compilation of 13 stories of men and women who came out from atheism, communism, alcoholism, hopelessness to a saving belief in the living Christ. It's "Twice Born Men" again.

Men and women have always sought the desires of their own hearts and have wandered through dark and devious ways. This book tells how 13 wanderers in the extremity of their hopelessness, sought and found God and found the power of the living Christ.

And so we'll read and rest for two weeks more as we sail from Genoa to Naples to Alexandria to Beyrut to Piraeus and finally to Istanbul. Then begins seven years of work!

Greetings from the balmy Mediterranean on August 8th, 1951.

MRS. MOULTON RETURNS TO INDIA.

Mrs. Joseph L. Moulton of Gorham, Maine, Congregational Christian missionary under the American Board of Foreign Missions of Boston, Mass., in India, sailed on Friday, August 17, from New York on the *S S Parthia* en route to rejoin her husband in Ahmendnagar, India.

For the five years prior to coming home on this furlough, which is now ending, Mrs. Moulton headed up the first Sisal Fibre Industry in India, established by an American Board missionary in 1936 to help the poverty stricken Indians of the area. This institute also trains Indians as teachers of sisal fibre work in Government Schools and as heads of similar branches elsewhere in the Bombay Presidency.

Mr. Moulton returned to his post a year ahead of Mrs. Moulton and took with him a Suburban Carry-all, the gift of Congregational Churches and individual friends in the State of Maine which bore on its sides the name Maine Pilgrim and has been doing a tremendous piece of Christian service ever since it reached India. The Moultons have spoken extensively in the Southern Convention.

En route to India Mrs. Moulton will stop off in Great Britian to visit her daughter, Mrs. Rae C. Bedington, Leeds, England. She will fly from England to India.

Church Women at Work

With Emphasis on Missions

Mrs. F. C. Lester, *Editor*
840 Sunset Avenue, Asheboro, N. C.

FRIENDLY SERVICE.

Mrs. Garland Spratley of Dendron, Virginia, asks me to remind the Eastern Virginia women that the time is shortly at hand when all Friendly Service projects must be completed for the year.

Mrs. Spartley, the superintendent for this department in Eastern Virginia, is sending a letter to each presindent in that area, requesting them to send her a list of all Friendly Service projects completed this year.

This should remind all of us that September 15 is the date when reports to our district superintendents and our conference treasurer should be in. Many of us have work to complete and final reports to make before that time. Let us not be late with them.

* * * * *

THE MINISTER AND THE WOMEN'S SOCIETY.

The relationship of a minister to the women's society in his church or churches will vary according to the size of the church, the leadership available, and the ability and willingness of his wife.

There are two attitudes which are sometimes found which I do not care for—one where the minister gushes about his "good women" who can be depended on to do everything for the church, a group which he dominates and runs. The other is the one where the minister regards the women's group as a "necessary evil" which must be tolerated, even though he feels it of no more good to the church than any gossipy club might be. In other words, it seems that the women's society should be neither bossed or ignored by the minister.

There is a happy middle ground where the minister may retreat in safety! He should consider the women's society as a valuable part of the church, contributing to the church's welfare and adding to its activities. The president of the women's society should be on a par with other officers of the church and have a share in the officers' meetings. The minister may take special projects or problems to the women's society, preferably to the executive committee who will present the matter to the whole society. The minister will be interested in the problems of the women's society, too, but will not attempt to dictate as to the method of solving them.

Should he attend all the meetings of the women's society? In most situations, it seems to me, the answer is "No." The meetings for the year should be so planned as to include the minister on the program from time to time, especially for the type of service which he can do better than any of the women. He should be asked in advance, so that he can be sure to be able to attend, and so that this program can have as careful planning as any church service.

In Asheboro when we first came the matter was discussed and the women themselves said they felt it was not necessary for the minister to attend their monthly meetings. In fact, a great many times they would have better fellowship and feel free to talk if he were not "among those present!"

In many cases, it is a choice between having the minister or his wife present at the meetings. Because they have small children, both cannot attend. Then I would hope that the women would tactfully infer that the minister's wife was desired at their meetings rather than her husband! This is one place where the wife should have the opportunity to "shine." The same carries for district and state women's meetings. If it is a choice between the minister or his wife being able to attend, I think the wife should have the chance. (After writing a letter to North Carolina ministers to this effect—when I was Conference president—I had one minister's wife express her gratitude at the Conference session. It had never before occurred to her husband that he could stay home with the children and let her go to such a meeting!)

It is my feeling that ministers should recognize the importance of the women's group in their church, should act as an advisor to the group, and should cooperate by participating in its program whenever invited to do so.

And now, what do *you* think? I am still hoping that some article I write for this page will get a "come back," so I will at least know that someone reads it!

* * * * *

EVER READ A BOOK?

Some denominations give individual reading certificates, or give the society a higher rating if its members have read certain books. The Evangelical and Reformed Church is one of those. Home demonstration clubs have made much in recent years of the habit of reading good boks. Do our women read as they should in order to keep up with the church, economic and political life of our times? I doubt it!

When August is here, with its heat, its inactivity, then it is a good time to read a book. What could be nicer than a chair in the shade, a glass of cold lemonade and a good book?

The last book I have read is "Hungry Hollow' (wonder if Miss Pattie Lee Coghill has sold those nine copies yet?), the Junior home mission study book for the coming year. It is excellent for Juniors—and even interesting and exciting for adults. Since the setting is laid in the southern mountains many of the expressions and ideas will be familiar to you—not with the "familiarity that breeds contempt" but that makes you feel on friendly terms with the characters.

At our house we also enjoy the "Family Bookshelf" books published each month by *The Christian Herald*. They are novels of a good, clean type which you can leave lying around to be picked up by your young people.

And then, of course, there is heavier reading. Perhaps we do not want too much of that in the hot summertime, but it will not really hurt us! "Letters to Young Churches" by the English writer, J. B. Phillips, will fill the New Testament letters full of new meaning and life. Another fine book published in 1951 is "Strengthening the Spiritual Life" by our own college professor, Dr. Nels Ferre. Published by Harper and Brothers for $1.00 it is a helpful book on prayer, including personal and family devotions. Both of these books may be purchased from Pilgrim Press.

If you have a good book to share with the other women who read this page, let us hear about it.

Prosperity has this property: It puffs up narrow souls, makes them imagine themselves high and mighty, and leads them to look down upon the world with contempt; but a truly noble spirit appears greatest in distress, and then becomes more bright and conspicuous.—*Plutarch*.

FOR THE CHILDREN

MRS. R. L. HOUSE, *Editor, Southern Pines, N. C.*

The current issue of *Woman's Home Companion* has a picture story of a little boy who was born under very unhappy circumstances but whose days changed from sadness to gladness.

Borrow your mother's copy or a friend's copy and see for yourself the little boy who was born with twisted legs and who was unwanted by his mother and all who knew him. He must have felt a big, black ball of hurt in the middle of his throat, even if he was a baby boy. Then a mother, a mother full of understanding and love, came looking for a companion for her son. Which of the children would she pick? Not the tallest, not the fairest, nor even the strongest, but this little crippled boy, because his eyes danced and sparkled and because she wanted to help a boy no one else wanted.

She wasn't content to have him lie around, drag himself about or crawl. She took him to doctors to see about giving him legs and that is what happened to him. He is one of the youngest and smallest children to use the new type of artificial leg that is held in place by suction. How wonderful to live in a world where there are mothers who love "nobodies" and cripples, how wonderful to live in a world that has doctors who know how to create the whole from the unwhole! It is a wonderful story!

The majority of orphan children who pass three or four stay orphans. Mothers want to adopt "little" children, babies or toddlers and older children go begging. Girls are prefered to boys! What a shame that is. I have often wished and I hope that some day this dream will come true, that our own Orphanage at Elon will permit the adoption of children. From time to time there are people in our churches, members of means and ability, who would like to adopt children and their thoughts go at once to our Orphanage, but we do not have the means for arranging this. But we should! Children are happiest in a small family unit and we deprive both children and adults. I know that many of the children have one or both parents who are supporting or partly supporting a child at the Orphanage but surely there are some full fledged orphans who could be placed. Our money would go farther because we could handle more children that way. When one left, room would be made for another. In the meantime, don't forget the boys and girls there. Visit them, write them and give them our prayers. Not all children are as lucky as the little boy in the picture story.

CHILDREN AND GARDENS.

By AGNES COGGINS.

Issued by the National Kindergarten Association.

"Wasn't this afternoon's discussion stimulating?" Mrs. Johnson said, as she drove her friend and next-door neighbor, Mrs. Brown, home from the Thursday meeting of the Garden Club. "I want to begin work this spring on that colonial arrangement of old-fashioned flowers."

"Honestly, Grace," Mrs. Brown sighed, "I don't see how you manage so well with your garden—and two little children. I seem to have to have to sacrifice one or the other. Don and Bob run in the garden—cut through the flower beds when they'rs playing; use them for hiding places during games."

"Well, why don't you—"

"Oh, I know what you're going to say, but fences are no good either. We tried that one year. Don swung on the wire until the whole thing was torn down. I don't believe they mean to be naughty, but I'm afraid they're hopeless. I've done everything. I've scolded, coaxed, punished, and tried in every way to keep them away from the flowers; it's no use.

"Oh, Jane, you shouldn't have tried to keep them away from the flowers. You enjoy beauty; let them enjoy it, too. Why not encourage their working in the garden? I really mean working! Joan and Dick, even though they're only five, have their own plot of ground. Their daddy loosens the dirt for them first, but they dig, also, with the shovels they asked us to give them for birthday presents last year."

"They *asked* for shovels?"

"Of course. They do all the planting, and arrange the beds to suit themselves. Sometimes, I admit, results wouldn't be in harmony with the artistic conception of a landscape gardener, but we hope that the mistakes, apparent even to them, will be corrected as time goes on. Anyhow, the work is their own, and if it's wrong they know they made it that way. And if it turns out well and they have a real 'bumper' crop of beans, lettuce or nasturitiums, they know they are responsible for that, too, and they are as proud and glad as you are when your dinner party's a success."

"Well, it sounds too good to be true, but I'm willing to try. I suppose I should get them some seeds first."

"Oh no, my dear Jane, don't begin that way. You see, they are the ones to begin. It's not to their advantage if you start doing things for them."

"That's so. Do you think we could work it out together? I mean, will you help me?"

"Certanily. I should enjoy it."

The following afternoon both mothers with their children went to buy packages of seeds. Also, they bought a few plants in different stages of development. Don and Bob Brown were somewhat disconcerted at first, for they had never been taught to "shop," but soon the general liveliness of the Johnson twins aroused their enthusiasm, and, by the time they were safely in bed that night, Mr. and Mrs. Brown decided that according to the evidence, thought they admitted it was a bit one-sided, there never had been such a garden as the one now planned.

The best thing about a child's own garden is that the initial challenge never wears away. The plants appear, they grow, they change. Each day presents new and, if carefully observed, exciting problems. The solving of these leads the child into new field of exploration and endeavor.

Upon the first goblet he read this inscription: Monkey wine; upon the second: Lion wine; upon the third: Sheep wine; upon the fourth: Swine wine. These four inscriptions expressed the four descending degrees of drunkenness: the first, that which enlivens; the second, that which irritates; the third, that which stupefies; finally the last, that which brutalizes.—*Victor Hugo in "Les Miserables."*

When father, mother and children learn the nature of their relation to each other, a family is born.—*Pickett.*

Rev. James O'Kelly

By The Late MAJOR W. E. MacCLENNY

(Continued from last issue.)

Mr. O'Kelly is put down in Methodist history as one of the strong men in the great revival in Virginia, in 1788. This lasted for about a year. It is added that he was a man of great powers of endurance, mighty in prayer, full of the Holy Ghost. He was accustomed to arise at midnight and pour out his soul to God in prayer. In 1789 and several years before he was living in Mecklenburg Co., on a tract of 40 acres given him and his wife by his friend and admirer Tegnal Jones.

He attended the Council in Baltimore, in 1789. This meeting was to try to remedy some of the things adopted in 1784. He saw that the measures applied did not suit the case and would have nothing to do with its working when he went home. Mr. O'Kelly was working for religious liberty and Rev. Francis Asbury was riveting an autocratic, or aristocratic, form of church government on the Methodist Church. One instance of this we give. In 1790, Bishop Asbury turned out nineteen God-fearing, pius and devoted ministers, because they would not adopt his plans, and only two voted for the adoption.

About this time Mr. O'Kelly began to correspond with the leading Methodists, both in America and England, and made a powerful impression on them for a more liberal policy for the church. He won over Dr. Coke and had a General Conference called November 1, 1792, and today some say the Methodists owe this most important part of their policy to Rev. James O'Kelly. The purpose of this conference was to revise the plan of government for the church. After discussing other things, on the second day, Mr. O'Kelly offered the following resolution:

> "After the Bishop appoints the preachers at conference to their several circuits, if anyone think himself injured by the appointment he shall have the liberty to appeal to the Conference and state his objections and if the Conference approves his objections, the Bishop shall appoint him to another circuit. This is known as the 'Right of Appeal.'"

A long and stormy debate followed, lasting nearly a week. The ablest men of Methodism were arrayed against each other,. At first it seemed that the resolution would pass without much opposition. The resolution was at length divided and the discussion begun anew. Sunday intervened and Mr. O'Kelly preached in the city. Monday the discussion was continued until bedtime, when the vote was taken and the resolution lost.

When the motion was lost. Revs. James O'Kelly, Rice Haggard, William McKendree and others, left the conference, and Mr. O'Kelly wrote a farewell letter to the conference. English Methodists had passed a similar resolution a few months before, but Mr. O'Kelly did not know of it.

Bishop Asbury and Dr. Coke at once set about to try to reconcile Mr. O'Kelly and his associates. They were asked on what terms they would return. The answer was: "Only let an injured man have an appeal." This would not be granted. Mr. O'Kelly and his friends then went home. Bishop Asbury sent messengers to him beseeching him to return, and telling him now he valued him. The Methodist pulpits were left open to him, if he would keep quiet, and he was to receive his usual pay. This, however, was never paid. When he was leaving Baltimore the false report started that he denied the doctrine of the Trinity. Did space permit it, we would give evidence to show how he was slandered, his account of his conversion, and the form of ordination of his ministers, shows where he stood.

Mr. O'Kelly and his brethren met at Reese Chapel, in Charlotte County, Virginia, in 1792, to look over the situation. Another meeting was soon held at the same place. At these meetings the seceders strove hard for union with the Methodists, and sent messengers with their petitions for union to Bishop Asbury. They only asked for some amendments. These were not granted. Mr. O'Kelly then drew up a humble petition out a few of the evils he saw in the government of the Methodist Episcopal Church, and prayed for union. The Methodists were not allowed to sign these petitions under pain of expulsion. The seceders next met at Piney Grove in Chesterfield County, Virginia, on August 2, 1793. They now asked permission to meet the Bishop in conference that the Methodist Episcopal Church government might be examined by the Scriptures, and amended according to the Holy Word. Bishop Asbury's reply to this request was:

> "I have no power to call such a meeting as you wish; therefore, if five hundred preachers would come on their knees before me, I would not grant it."

This was the answer received at a conference of the seceders held at the Manakin Town in Powhatan, Va., December 24, 1793.

Only two courses were now left, to separate, or to slavishly submit. They chose the former. Here is where Rev. James O'Kelly ceased to be a Methodist Presiding Elder, and became the first Christian minister. Here the plans were laid for a free untrammeled Church, with the Bible as a creed. A constitution was adopted at this conference, but was discarded at the next conference. The ministers were to be on an equality, the laymen were to have votes, and the executive business was left with the church collectively. Another conference was called before inagurating the new plan. They called themselves "Republican Methodists." Missionaries were sent out and did wonderful work.

The next General Meeting was held August 4, 1794, in Surry County, Virginia. It was held with open doors that all might see and learn. A committee of seven was appointed to devise a permanent plan of church government. Finally they determined to pay aside every manuscript and follow the Bible as their guide, and have no government besides the Scriptures as written by the apostles. The question of a name then came up again. Rev. Rice Haggard arose, holding a copy of the New Testament in his hand, and said:

> "Brethren, this is a sufficient rule of faith and practice. By it we are told that the disciples were called Christians and I move that henceforth and forever the followers of Christ be known as Christians simply."

The motion was carried.

Mr. O'Kelly says:

> "At this conference the blessed Jesus was proclaimed King and Head of the people without one dissenting voice. The holy qualifications of an elder as laid down by St. Paul were read and explained. Then after prayer we proceeded in the following manner to ordain ministers: In the name of our Lord Jesus Christ, by the authority of the Holy Scriptures, with the approba-

(Continued on page 13.)

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

CHRISTIAN RELATIONS AMONG RACES.

Lesson X—September 2, 1951.

Memory Selection: *God is no respecter of persons; but in every nation, he that feareth him and worketh righteousness, is accepable to him.*—Acts 10: 34-5.

Lesson: John 4: 4-1; Acts 10: 25-28; Colossians 3: 11.

Devotional Reading: Isaiah 11: 1-10.

This matter of race relations is one of the *most dangerous, most discouraging, and most difficult* problems in our modern world. It is *dangerous* because so many of the world's people are "colored people"—the white race is hopelessly in the minority in the total world population—and these "colored people" are fast developing a sensitiveness on this matter, and are developing a self-consciousness concerning their inherent dignity and their rights as human beings. In many places they are becoming militant and are demanding their rights. The issue is fraught with tremendous consequences, and is packed with dynamite. Eventually there will be a showdown. Unless the people of mankind can solve their relations to each other by Christian means, they will be resolved by war.

The problem is *discouraging*, because after all these centuries of Christian teaching and influence there is so much race prejudice in the world, and God have mercy, in the hearts of Christians themselves. It is appalling and discouraging to discover how in the hearts of many good people, and many professing Christians there is racial pride and prejudice. To be sure, these people would say that they have nothing against a "nigger" so long as "he keeps his place." But where is his place? Then there is prejudice against the Jew or the "Jap" or the "Wop" or the "Chink" or what have you? The heart of the Lord Jesus Christ must be most-nigh broken when he sees the almost universal prevalence of racial pride and prejudice in the hearts of his followers after all these centuries of Christian teaching and influence.

And the problem is *difficult*, extremely difficult. There is no easy solution to it. Even those who have the mind and spirit of Christ do not have all the answers so far as the practical application of his ideals are related to the common life of mankind. They would say, for instance, that God is no respecter of persons, and that all men stand on an equal footing before him, and yet they would hardly know what to do or say if a group of negroes came into their church to worship on a Sunday morning. And they would hesitate to entertain a negro in their homes, especially in the South. How many white ministers would feel comfortable if they invited a negro minister to be the guest preacher at a morning service of worship? How many members of a local church would stay away from the service if they knew a negro was to be the guest preacher that morning? (The issue is put in terms of white-negro relationships in these *notes* because that is the area of racial conflicts in the section of our fellowship where these *notes* will be read. Our Christian ideals in racial relationships with those with whom we do not live in close contact finds its acid test in our attitude toward the races with whom we do have to live in close contact.) It is a difficult problem, and there is no easy answer. But of one thing we may be sure—the attitude of many of us is not the right answer. There is an answer, and Christ has the answer. One thing is sure—he would not say that the deciding factor in whether a man or woman rode in the front or the back of the bus was the color of his or her skin, or whether the eyes were straight or slanted.

The three Scripture passages which are the background of today's lesson give three revelations of the mind of Christ on this dangerous and discouraging and difficult problem. One of them comes from personal experience of the Master, while the other two reflect his mind as embodied and expressed through two of his followers, Peter and Paul.

Jesus and the Samaritan Woman at the Well.

The story of Jesus and the Samaritan woman at Jacob's well is a literary and spiritual gem. It is full of teaching truths, but it is used in today's lesson because it is pertinent to the topic of today's lesson. Christian Relations Among Races." When the disciples returned from the city with their lunch, John says that they "marveled that he talked with the woman." And well they might, for they never saw it on this fashion before. A Jew having fellowship with a Samaritan! A Rabbi talking with a woman! A Jewish Rabbi talking to a Samaritan woman who had a most unsavory reputation! That was something. That was too much. And yet it was so sincere and simple and natural when the Master did it. He simply ignored the artificial barriers of race and religion that men had erected. He saw her as a human being, as a potential child of God as one entitled to all the privileges of God's grace. He and she were children of a common Father. He would have us learn that men can overcome their racial conflicts by coming together on common spiritual ground—by way of the grace he offered, by way of the unity which we have in the common Father of us al.

Peter and Cornelius.

Here was a felow who had been intimately with Jesus for at least two and a half years. He had heard Jesus talk about brotherhood and he had seen him practice it. But even yet Peter had not learned his lesson, he still had racial and religious pride. Before he opened the door to the Gentiles God had to give him a vision as to the essential unity of the human race and as to the dignity of every soul. Readers of these *notes* are familiar with the story of how, while he took a little nap before dinner, Peter had a vision of a sheet full of all kinds of things which as a Jew he would not eat because he thought they were unclean, and yet he was commanded to "rise, kill, and eat," and was told that "what God had cleansed" he was not call common or unclean. The meaning of the vision became clear when soon thereafter he received the servants of Cornelius who, although a good many, was a Gentile, and hence in the thinking of Peter, was outside the scope of the gospel which Peter thought was for Jews. And lo and behold when he began to preach to Cornelius and his household a little later, the Holy Spirit fell upon them, even though they were Gentiles! Thus did Peter learn that God was no respecter of persons, and that there is no difference between the Jew and the Greek. We might well pray God that he would give us a vision that

(Continued on page 15.)

REV. JAMES O'KELLY.

(Continued from page 11.)

> tion of the church, and with the laying on of the hands of the presbytery, we set apart this our brother to the holy office of Elder in the church of God: In the name of the Father, and of the Son and of the Holy Ghost.''

There were about thirty ministers with Mr. O'Kelly at the organization; prominent among these were Rev. Richard Haggard, Burwell Barrett and others. The organization completed, aggresive work was begun. O'Kelly's Chapel, in North Carolina, was organized the same year, and he began his preaching tours afresh, and planted churches in the destitute places. For something like thirty-three years he labored faithfully to establish the Christian Church in the South, and before his death he saw it well established in the minds and hearts of the people. Prior to his death he asserted that he believed the cause of full religious liberty would finally triumph.

He often held open discussions with the enemies of the new church, for they were many. One of these was held in the old Methodist Church in Portsmouth, Va.

He was a firm believer in Baptism by sprinkling or pouring.

At the General meeting of 1807, at Raleigh, N. C. he baptised Rev. Joseph Thomas, the ''white Pilgrim'' by pouring.

In Mr. O'Kelly's day the territorial limits of the Christian Church in Virginia and North Carolina were as large, if not larger, than they are today. Commencing at his home in central North Carolina, it extended from there to Norfolk, Virginia, then up the Chesapeake Bay shore to the neighborhood of Mt. Vernon, from there to Winchester, Virginia, and then it seems that there were some churches in southwest Virginia. From this we get an idea of the size of his circuit, for he visited all the churches, and while riding in his gig he wrote most of his books.

It is said that he was an intimate friend of Patrick Henry and Thomas Jefferson, and perhaps visited these distinguished persons on his preaching tours.

While visiting in Washington, D. C. tradidion says Mr. Jefferson secured the Hall of Representatives and invited Mr. O'Kelly to preach.

He did preach twice, and on the second occasion Mr. Jefferson was the most delighted man in the audience.

Bishop Asbury has this to say in regard to the last meeting with Mr. O'Kelly who was sick near Winchester, Virginia, on August 23, 1803;

> ''We met in peace and asked of each other's welfare, talked of persons and things indifferently, prayed and parted in peace. Not a word was said of the troubles of former times.''

James O'Kelly is said to have preached five sermons at different places in one day and none of these bore any sameness. The strongest preachers followed in his tracks to win back those who had joined the Christian Church.

He was the author of several books and pamplets. We mention the following:

(1) An Essay on negro slavery published in 1789. The Author's Apology for Protesting against the Methodist Episcopal Government. A Vindication of an Apology, Divine Oracles Consulted, Church Governters from Heaven Consulted, A Tract ment, the Christian Church, Annotation on His Book of Disciples, Leton Baptism, Commentaries on the Books of the New Testament, Hymns and Spiritual Songs Designed for the Use of the Christians, and the Prospect Before Us by the way of an address.

Hope did not desert him in age and feebleness extreme. He gave testimony to those around him at the close of his life that he went down to the grave satisfied with the past, and peaceful and trusting with respect to the future. He had a long, white flowing beard, and continued to preach after he was unable to stand, sometimes sitting while he preached.

He passed away at his home in Chatham County, North Carolina, on the 16th of October 1826, in the triumphs of a living faith, after a painful and lingering illness which he bore with Christian fortitute and a perfect resignation of the Will of Heaven. He was in the 88th year of his age and had been a minister of the gospel over fifty years. He was buried in the family cemetery on his farm where his remains now rest.

For twenty-eight years it seems that no shaft was erected to his memory, but in 1854 the Christians, South, erected to his memory a monument bearing this inscription: ''Erected by his Christian friends to the memory of James O'Kelly of N. C. the Southern Champion of Christian Freedom.'' This short sentence sums up the life work of the organizer of the first free and untrammeled church in America. He lived far in advance of his time, and he will be admired more and more as the years go by, until his creed shall become that of the Protestant World. He served his day and generation well.

Now we come to the point where we make an evaluation of the character of Rev. James O'Kelly. He was a man of exceptionally strong mind, although he may not have had the best advantages in youth. He so improved himself that he was perfectly at home in any company where he found himself. He had a great personality, and the people flocked to him to hear his word. Tengal Jones and wife gave him and his wife a life interest in a tract of 40 acres of land in Mecklenburg County, Va., owing to the respect that they had for him, and the fact they wanted him to make his home in that section. It was one of the first parsonages that we have located in Virginia outside of the Established Church.

All say that he was a brilliant speaker, a student of the Bible, and a powerful revivalist. Men and women of all classes hung on his words.

A man is judged by the company in which he is found, and after 40 years of the study of his life and work in all sections, we have found him everywhere able to meet and converse with the most intelligent, and the wealthy people, and to hold their respect. From accounts he was a close acquaintance of Thomas Jefferson, the best posted man in America in his day; also Governor Patrick Henry and others of that class. Yet he was humble and could talk with the illiterate slave and show him the way of life. He was of a strong will, and like the Irish believed in striving by all fair means to carry his point.

He believed in beginning at home and laying his first base of operations there, and the result was that in 1794, the same year of the Surry County, Virginia meeting where the Christian Church in the South was organized, he organized this(?) church where we are today. He had so lived in his home community that the people were willing to follow him, thus refuting the old adage that ''a prophet is not without honor save in his own country.''

He lived in a new day, and was far ahead of his time as a reformer. Perhaps his human side was as good as that of any other man of his day. He was true to himself, true to his family true to his Church, true to his country, and true to his God.

The Orphanage

J. G. Truitt, *Superintendent*

Dear Friends:

That visit which the Liberty (Vance) Church paid us the second Sunday in August was a big success. They brought enough and to spare. Another whole meal was served with the overflow on Monday. Monday night we had the August Birthday supper, and everyone had a good time. These children will look back on the visit of neighboring churches and their lovely dinners as something to be prized. Our visitors were so generous, interested and kind. They not only visited the Orphanage and the superintendent's home, but they also visited our college. They had a good time and so did we. What church will be next?

Yesterday marked a red letter day in the history of the Orphanage. I have been hoping, working, and praying that we might get started with a small herd of beef cattle. Dr. Charles W. McPherson, of Burlington, delivered to us our first calf—a registered Hereford, five months old. We need a few more. They do not have to be registered or thorough breeds. We have the pasture and the fences, but are not able to buy the calves. We are so grateful to Dr. McPherson for this good start.

I wish you could see the 32 little folks going to supper some evening from the Baby Home. Now there is a sight that thrills everyone that sees it. Their matron, Mrs. Nancy Whitt, has seen to it that their faces and hands are clean, their hair neatly combed, and that they are tidily dressed. How happy and sweet they look! Some of them are holding Mrs. Whitt's hands, some holding on to one another, some laughing and talking, all happy, hungry, and ready for supper. Follow them up to the big porch. Watch them climb the steps. See them wait until Mrs. Branch taps a bell for them to enter first and take their places about their allotted tables. How mannerly and quietly they do it. They remain standing until the boys from Johnston Hall, and the girls from the Main Building, and the matrons are all in place. At the tap of another bell all are seated, there is a pause for thanksgiving and worship. Who does best? Well, it wouldn't do for the superintendent to say, but you should see how quietly and mannerly these little folks eat. A matron or a big girl attends at the head of each table. People who sometimes look on say: "Aren't they darling?", "Aren't they precious?", or "Aren't they the cutest things you ever saw?"

They are indeed worth seeing. There is little Garland Mecimore—wide as he is thick! Three glasses of almost ice cold sweet milk at a meal—no wonder he is so chubby. And there is his dainty little sister, older, but not much heavier — hardly as heavy I guess, but she is so dainty and quiet and with the sweetest little smile, and she makes good grades in school, too. There is not space to tell you about the 30 others from the Baby Home, but they are worth knowing. They are worth your interest and your prayers and help.

When supper is over the little folks go first, then the girls and last the boys. And they have all had a good supper, too. Their dining room is crowded, to be sure, and needs very much to be larger; but it is clean as a whistle, the tables are neatly set, and the food is bounteous and good. No wonder they are happy. But after all there is not a mother for each child and there are often lonely ones—of if not exactly lonely, something the child is missing. A child needs love — real love like an hones-to-goodness mother gives. So, however happy they may be, I know and you know, they suffer a loss in not having their own parents. Let us try to make it up to them as nearly as we can. Thank you for helping.

John G. Truitt,
Superintendent.

Donated Commodities for the Week.

Mrs. Bert Haskett, Ocean View, Va.: Box of towels and wash cloths.

Mrs. Henry Dixon, Burlington, N. C.: Clothing.

Mrs. R. C. Luke, Sr., Hampton, Va.: Clothing.

* * * * *

REPORT FOR AUGUST 16, 1951.

Special Offerings.

Amount brought forward		$14,706.18
Rev. R. L. Hendrickson, Lincoln, Kansas	$ 15.00	
Mr. B. M. Newman, Henderson, N. C.	10.00	
Vanceville S. S., Tifton, Ga.	2.00	
Mrs. H. M. Gilbert, for Clementine Bridges	7.00	
H. I. Jaffe, Suffolk, Va.	10.00	
Gasoline Refund	60.25	
Mrs. A. L. Lockwood, in memory of Mr. J. H. Massey	100.00	
Mrs. Wm. J. Bracey, in memory of Fred C. Holland	5.00	
Mr. and Mrs. John M. Holt, in memory of Mrs. John H. Alley	10.00	
Mr. & Mrs. M. M. Vipond, in memory of Rev. J. F. Morgan	10.00	
Special Gifts	358.80	
		588.05
Grand Total		$15,294.23
Total for the Week		$ 588.05
Total for the Year		$23,423.45

"Every state has money in its treasury; only Washington is in the hole. . . . Isn't there somewhere in the United States a governor, or a legislature, or perhaps the citzens themselves, who will make a deathless place in history by saying firmly their state wants no more federal help and no more matching funds, but intends to spend its own money, so far as it will go, for the demands of the greatest urgency; for protecting its people, for its children, for its schools?"

—*Rep. Phillips of Calif.*

MEMORIAL GIFTS

"Instead of Flowers"

Dr. John G. Truitt
Christian Orphanage
Elon College, N. C.

Dear Dr. Truitt:

Please acknowledge the enclosed $.................... as a memorial gift sent to the Christian Orphanage in lieu of flowers in memory of:

....
(Name of Deceased) (City) (Date of Death)

....
(Survivor to be Written) (Address)

Name..

Address..

NEUROSIS AND NARCOTICS.

Of all the noxious habits that have threatened to paralyze the youth of the Nation the latest is dope addiction.

In every large city, and many smaller communities, there are organized bands of fiendish pushers who have enslaved multiplied thousands of teen-agers in the nefarious practice of using and selling narcotics. A city judge has just assessed the maximum allowable punishment against a convicted vendor, saying that if he had the power he would consign this devilish dispenser of dope to the electric chair.

Some think that this is a subtle invasion by communists. Whether this be true or not, there is ample evidence of a tie-in with other forms of criminality that have been allowed to flourish within our own Democracy. It is, in part, the result of a general neurosis which induces some to find escape in beverage alcohol, and other to seek satisfaction in nicotine. The disposition to drug ourselves into "rosy situations" is largely psychological. It often comes in direct response to the advertising genius of those pushful peddlers who want us to be "men of distinction," or to "relax with this perfect product," or to "find happiness through this brand which belongs to conviviality and good cheer." The natural turn of many youth toward stronger stimulants is inspired by irresponsible parents whose "beer at home" sends the children out with a compulsive appetite and curiosity for the "reefer" or the needle.

There is no doubt that the neurotic quest for thrills by immature adults also influences countless numbers of adolescents to experiment in the forbidden. Then, the psychopathic urge for profits by unscrupulous traffickers in alcoholic drugs is a "polite" pattern for the less pretentious little peddlers who make direct delivery of their product to their depraved victims. It is not to be forgotten that both narcotics and alcoholic beverages have powerful habit-forming effects upon all who begin to use them. Strong penalities will discourage the traffic, but our business is to destroy the demand.

A BLIND MAN WHO SAW CLEARLY.

On one of the prominent corners of the city of Indianapolis a blind man sold newspapers for a number of years. On Sundays he and his wife, whose sight was also defective, were unfailing in their attendance at the church and Sunday school, of which they were members.

In one of the church's annual every-member canvass the wealthiest member of the congregation and another man had on their list the name, W. S. Nelson. The address took them to a tenement building of an indifferent sort and to an upper floor of the building. When the door was opened, the spokesman of the pair of canvassers recognized the blind newsseller whom he had helped to get a favorable location for his daily work, and began at once to apologize for calling on him. "We ought to be bringing something from the church to you instead of asking you to contribute something to the support of the church." Mr. Nelson would hear no more of this, but insisted that they sit down, and then said, "There is no money which my wife and I pay out that gives us more satisfaction than the fifty cents a week which we contribute to the church and the twenty-five cents to the Sunday school. If the time ever comes when we cannot do this and have three meals a day, we will live on two meals a day and continue our contributions."

After Mr. Nelson's death, his church envelopes were found filled out and ready for the remaining Sundays of the month. Some one suggested to Mrs. Nelson that she would need this to apply on the funeral expenses, but she insisted that it had already been consecrated and could not be taken back. Thus did the blind man see more clearly than most of those who are blessed with what they consider perfect vision.

—*World Call.*

PUT AN END TO MOONSHINE.

Spokesmen for the licensed beverage industries say that bootleg stills are getting larger all the time and are concentrating their activities more and more in the proximity to great cities.

It is the stills in and near great cities which produce most heavily. The average swamp or mountain still usually has small capacity and is operated very few days a year. In fact, it is usually kicked to pieces by a Revenue Officer soon after it is set up.

Moonshine liquor is consumed by the lower 10 per cent of the population. It is very seldom indeed that a respectable man deigns to taste it.

It is certainly high time that all moonshine in the country were suppressed. Reducing taxes will have no effect whatever. Increasing the number of Revenue men, with a vigorous policy of enforcement, will have a conclusive effect.

HELP PROPOSED FOR FLOOD STRICKEN CHURCHES.

(Continued from page 5.)

to rehabilitate such buildings on present sites or locations that do not conflict with the general plans for the housing area.

"Churches with buildings that must be completely rebuilt will have opportunity to select sites in the area."

As to the service of the council of churches, Mr. Watson summarized: "The significance of the council of churches was demonstrated in this emergency. It is the effective medium through which the Protestant and Evangelical churches can work together, not only in times of crisis but also week in and week out to meet the needs of the community because the council is in regular contact with leaders of the churches.

"It has also been shown that the churches are a very effective agency in times of crisis, because all of them are well organized into groups which are accustomed to acting together week by week."

SUNDAY SCHOOL LESSON.

(Continued from page 12.)

would break down our prejudices and also pride in race and religion.

Paul and the Mind of Christ on Race Relations.

"Where there is neither Greek nor Jew, circumcision nor nucircumcision, Barbarian, Scythian, bond or free, but Christ is all and in all." Race, religion, sex, status means nothing before God. In Christ Jesus there are no walls of partition. Men are members of one great family, with one common God and Father of them all. Every person is priceless in his sight. God is color-blind.

Here is the solution to the problem of race relations—the mind of Christ. We must practice the law of life. of God at least in potentially. We must see every person as a brother or sister and the human race as a brotherhood. We must apply the Golden Rule to all the relationships of life. We must practice the law of life. We must bear one another's burdens and so fulfill Christ's law of love. And of life. For he who does not love does not live.

Based on "International Sunday School Lessons;" copyrighted 1951 by Division of Christian Education, National Council of the Churches in the U. S. A.

The Day's Work

A Morning Devotion by REV. J. FRANK APPLE, *Henderson, N. C.*

> *"Go, and tell that fox, Behold I cast out devils, and I do cures today and tomorrow, and the third day I shall be perfected. Nevertheless, I must walk today, and tomorrow, and the day following; for it cannot be that a prophet perish out of Jerusalem."*—Luke 13: 32-33.

These words occur in the passage in Luke which tells of the warning of the Pharisees to the effect that Herod was planning to kill Jesus. We are interested in the reply which Jesus made, and what this reply reveals of his own unfaltering faith and his conceptions of the way in which life may be most successfully lived. The great Teacher sent back his answer to the king and at the same time gave his answer to the Pharisees. They are the words of a fearless man. Jesus did not seem to care what happened to him personally, but he was concerned with what happened in carrying on and carrying out his work. They would be bold words in any day, more so in that day. Jesus was calm and undisturbed in his outlook upon his work and had a confidence and fearlessness with which he followed his Cross, sure that nothing could interfere with the work he came into the world to do.

We have a work to do, and that work must be done today and the day that follows. As our work goes on it changes and enlarges and finally is completed. There is one supreme thing for each of us to do; that of making as perfect and as useful a character as possible. I once came across this sentence: "There is an everlasting difference between making a living and making a life." While there is this everlasting difference, there is not even a temporary separation. These two things go together. In this great undertaking of making a life we do well to plan, to choose a life's work, but we may well remember that we cannot see the end from the beginning. There will be changes and new meanings as we go on. The final work will only appear when we have done today's, tomorrow's and that of all other days.

Very often the question is asked, "What would you do if you had your life to live over?" One can see places along the way where mistakes were made which might have been avoided, where small results were attained when great achievements were really possible. We all feel that we could do better if we had another chance. No one ever lived his life over, and no one ever will, but there are years yet ahead of us.

We may hopefully, bravely and successfully go on if we hold fast to two simple, but great things. The first of these is "now," the importance of the day's task. There are things which must be done now. Nothing else is of so great importance as the immediate responsibilities and opportunities. The second thing that we must hold fast is the fact that the "ultimate control" is the wisdom and the will of God. We can manage one day if we take it as one day, and we can manage it better when we are sure that God has planned for us that day.

Finally, let us remember that at each new dawn God gives us a new day to live, and at evening he receives it back from our hand with its story written for good or for ill. . . . It is then we can see our failures—there are victories also. In some places we have missed the mark, in others we have measured up. Then may we say, "O Lord, may the good we have achieved be acceptable in thy sight. Forgive us of the wrongs we have done. Let our failures be our teachers in a better day. And do thou now renew a right spirit within us."

TORICAL SOCIETY. 1956.
n of Congregational Christian Churches.
Elon College Library
Elon College Library X

1844 - Over a Century of Service to the Denomination - 1951

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME CIII RICHMOND, VA., THURSDAY, AUGUST 30, 1951 NUMBER 34

Your Invitation to . . .

The Forty-Fourth Anniversary

Above is a section of the Central Diningroom where 80 children eat three meals daily. More than 650 boys and girls have been given homes by our Orphanage. The generosity of our churches and Sunday schools and the general public has made this possible. The Forty-fourth Anniversary will be Home-Coming Day, with luncheon served to all who attend. Many friends will give encouragement to the faithful workers at the Orphanage by sending a note of appreciation and an anniversary gift to help replenish the much needed funds.

THE CHRISTIAN ORPHANAGE
ELON COLLEGE, NORTH CAROLINA
September 2, 1951

News Flashes

Dr. H. S. Hardcastle announces that Rev. Duane Vore will be the ices next week at Oakland Church. guest preacher during revival serv-

Funeral services for Harry Edward Bruce were conducted Monday afternoon at the Suffolk Christian Church by the pastor, Rev. Duane N. Vore.

Rev. D. Van T. Crawford, pastor of Shelton Memorial Church, Portsmouth, Virginia, has spoken three times recently at the Men's Luncheon Bible Class at Portsmouth Y. M. C. A. which meets on Thursday at 1:00 p. m.

Rev. Roy D. Coulter assisted Rev. R. E. Newton in a meeting last week at Joppa. He is conducting a revival at Wissler's Chapel, Mt. Jackson, Va., this week. And in September he will assist Rev. Bland Leebrick in a meeting at Carolina Church, near Burlington, N. C.

The many friends of Dr. and Mrs. R. C. Helfenstein will learn with regret of the sudden and serious illness of Mrs. Helfenstein, who was stricken while at their summer camp in Delaware and rushed to the hospital at Lewes Delaware. Dr. Helfenstein's pulpit in Richmond will be supplied on the first Sunday by Rev. Eugene Curtis Ensley of Wilmington, N. C. We wish for Mrs. Helfenstein an early recovery.

Paul Wilson, Sunday School Superintendent, writes: "We the people of Union Grove Congregational Christian Church were proud to have the young people of the Albemarle Church, to present a play 'Simon the Leper.' This is an excellent play and was enjoyed by a full house. Our good friend Bill Simmons was one of the main characters. Bill is studying at Elon for the ministry. More power to you Bill, I wish we had more like you."

EAST MEETS WEST.

In north Louisiana there is a Congregational Christian parish of two churches. Pleasant Hill, near West Monroe, and Linvile, near Marion. The Rev. A. O. Wright is the efficient pastor, and is making great progress, especially at Linville.

Pleasant Hill has roots in the former Congregational group, of the west and Linville, the baby church is rooted in the former Christian group of east Alabama. This churh is located in the midst of a fine farming section on a main highway adjoining the Linville high school. The building was started two years ago when they had no organization at all. Progress has been slow, but sure. The people of the community, not members of this church (and some are members of no church), are very active in the construction of the building and also the services. They now have a small organization, and a live Sunday school.

While visiting my sister July 30-August 5, I was privileged to preach each night to a very enthusiastic congregation, fully twice as large as I had expected. The revival closed August 5. The pastor received and baptized two members. He can justly expect others to join in the near future.

This parish is worthy of our interest and prayers. It is about 400 miles west of the nearest Congregational Christian Church in the east, and about 350 miles east of other Congregational Christian Churches in the west.

If any readers of The Christian Sun are interested to know more about this work, write the pastor, Rev. A. O. Wright, Route 2, West Monroe, La. Brother minister, can you imagine yourself so far separated from other ministers and churches of our own denomination?

Guy H. Veazey.

PROTESTANT SEMINARIES EXPECT RECORD ENROLLMENT.

According to the National Council of Churches, there will be more students in Protestant theological seminaries next fall than ever before. While enrollments in colleges are dropping so ripidly, thanks to the draft, that many of them are in serious trouble, the theological schools are so jammed that some are forced to limit the number they taken in. Eighty-nine denominational and 11 undenominational seminaries reported to the Natianl Council. Their total enrollment last year reached 21,455. That was a record. Next fall it will go up to 21,876, a new record. The N. C. C. reports these figures as showing that Protestantism is steadily progressing toward furnishing educated pastors for the estimated 15,000 unfilled Protestant and Orthodox pulpits in the United States. In this respect, the report is encouraging, although it should be noted that only 69 per cent of this year's graduates went into the pastoral ministry. Moreover, a lot of those 15,000 churches could not support a well trained minister with family responsibilities. But a reader of the N. C. C. release can hardly help being struck by the fact that not a word is said in five long mimeographed pages about a possible connection between this increase in seminary enrollments and the fact that seminary students don't have to worry about the draft. It is hard, of course, for the seminaries to discover the motives which bring students to their doors. We do not doubt that the vast majority come for the noblest of reasons—a sincere desire to serve their fellow men through Christian ministry. But under today's circumstances the seminaries owe it to the future of the churches to do as much as they can to insure against becoming a haven for young men seeking the easiest way.—*The Christian Century.*

$100,000 FOUNDATION FOR GRADUATE STUDY IN RELIGION IS ESTABLISHED AT DUKE UNIVERSITY.

A $100,000 foundation for graduate study in religion has just been established at Duke University, President Hollis Edens announced last week.

"The Gurney Harriss Kearns Foundation for Graduate Study in Religion" has been established by Gurney Harriss Kearns, High Point, N. C. industrialist and alumnus of Trinity College, (now Duke University) of the Class of 1897.

Aim of the foundation will be "to prepare outstanding teachers of religion for colleges, universities and theological seminaries," Dr. Edens said.

It will be non-sectarian in scope, will accord opportunities to qualified students of all religious denominations, he added.

As funds increase the foundation "will seek to improve graduate study in religion at Duke by special lectures, graduate symposia and grants-in-aid for research and publication," President Edens said.

The new foundation stems from a trust fund which Kearns began in 1935. Subsequently he enlarged the original investment. Today some 20 outstanding students from six different denominations have held one

(Continued on page 15.)

LABOR SUNDAY MESSAGE--1951

Requested to be read in the Churches on Labor Sunday, September 2, 1951

Men serve God when their strive for brotherhood, freedom, and justice. It is our Christian conviction that useful work is also a means of serving God. Therefore, it is the Christian's responsibility to understand the conditions under which men work, to see that work is made meaningful, and that it brings a just reward.

In this spirt the National Council of the Churches of Christ in the United States of America issues this Labor Sunday Mesage in honor of all workers both within and outside the churches.

Christian responsibility calls us to action

—wherever, in the midst of the plenty which multitudes today enjoy, there are families who still taste the bitterness of daily poverty;

—wherever those who labor in the fields as migrants, whether from within or without our borders, work without respect accorded to their human dignity, without a bisis for security, or without a place in the community;

—wherever the aged or disabled who depend on savings or pensions, or others who depend on small, fixed incomes suffer increasing hardships due to the rising cost of living;

—wherever men are denied fair employment opportunities.

Record of Achievement.

Through the years labor unions have fought for justice often against enormous odds and often with little except devotion and courage. Theirs has been a record of achievement in the cause of humanity in which the churches are proud to have had a share. Today our industrial life is much improved through united effort, and much of the bitterness of the past has been forgotten. Relations between employee and employer are widely based upon acceptance of organized labor and are carried on with sincere negotiation and mutual respect.

It is encouraging that progress is being made toward bridging the divisions within the ranks of labor. Labor's recognition of those moral values which provide national as well as personal security is demonstrated by its share in the struggle against racketeers and against those who would destroy democratic principles and institutions. We trust that unions continue the effort to keep themselves free from control by any external group which seeks to exploit them for its own ends.

But another kind of vigilance is also called for in these days of great organizational accomplishment. The vital spirit that gives life and meaning to trade unionism must not be lost. In a unique way the labor movement gathers up the aspirations of multitudes of people. It is not enough that millions of workers are union members and that their dues are paid regularly. It is not enough that wages are fairer, working conditions improved, and security against the hazards of sickness or old age more certain. It is not enough even that the labor movement has grown to large stature as an influence in community and national life. Although these are welcome achievements for which trade unions deserve great credit, they are not enough. For man does not live by bread alone.

Responsibility for Brotherhood.

We are all challenged today in the name of God to reject complacency. Power in itself is no measure of enduring greatness. Because of its significance to millions of workers and its place in the community the labor movement cannot escape responsibility for the social consequence of the use of its power. For that power offers enormous continuing opportunity for good—for taking dynamic leadership in working toward that brotherhood to which the Christian gospel calls us, for breaking down the walls between races, classes, and nations, and for creating a world in which all men can live as brothers. Such brotherhood is nurtured in those unions where the rights of members to speak freely and fully are protected and encouraged. It grows stronger with every victory

(Continued on page 15.)

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

Editor..................Robert Lee House
Managing Editor.........John T. Kernodle

Departmental Editors—Convention, Wm. T. Scott; Missions, F. C. Lester; Women's Work, Mrs. F. C. Lester; Young People's Work, Miss Pattie Lee Coghill; Children, Mrs. R. L. House; Sunday School Lesson, H. S. Hardcastle.

Institutional Representatives—Elon College, L. E. Smith; The Christian Orphanage, John G. Truitt.

Area Reporters—M. W. Andes, W. J. Andes, J. Frank Apple, H. G. Councill, Jr., Clyde Fields, Stanley C. Harrell, I. W. Johnson, S. E. Madren, Will B. O'Neill, Fred Register, P. H. Ricketts, Guy H. Veazey, R. A. Whitten.

Board of Publications—Duane Vore, Chairman, S. T. Holland, Secretary; R. C. Helfenstein, S. E. Madren, P. H. Ricketts, G. D. Colclough, Treasurer, ex officio.

SUBSCRIPTION RATES

One Year	$3.00
Two Years	5.00

Published by the Board of Publications, agent for the Southern Convention of Congregational Christian Churches, and printed every Thursday except the last in June and December by the Central Publishing Co., Inc., Richmond, Va.

Entered as second-class matter at the Post Office at Richmond, Va., July 25, 1922, under Act of March 3, 1879.

Remittances for subscriptions and notices of change in address should be sent to the Convention Office, Elon College, N. C.

All other matters of business should be addressed to The Christian Sun, 1536 East Broad Street, Richmond 19, Va.

General contributions should be addressed to the editor at Southern Pines, N. C., and should reach him not later than Wednesday of the week preceding date of publication.

Departmental material should be sent to the proper departmental editor, at the address shown on their page, and as early as possible.

The Christian Sun Subscription Blank

Dr. Wm. T. Scott, Elon College, N. C.

Enclosed will be found $3.00 ($5.00) for which please send The Christian Sun for one (two) year(s) to:

Name ....

Address ....

☐ New ....

☐ Renewal Name of Church..

From the EDITOR'S *Desk*

Christian Orphanage Anniversary

The Christian Orphanage is one of the major enterprises and institutions of The Southern Convention. The Orphanage, together with Elon College, the Mission Board, The Christian Sun, the Board of Christian Education and the staff of the Convention Office comprise the major units of Convention activity. The Convention has undertaken tasks of considerable magnitude. While it may appear at times that the combined responsibility is too heavy, the fact that we have come this far indicates that we can continue with confidence. The added resources which God has given us should enable us to assume even greater responsibilities.

Our Orphanage has made commendable progress during the past 44 years. Lessons have been learned, no doubt, by the method of trial and error. There have been times when the going was rough, but difficulties have been overcome. New lessons will be learned in the future and new victories won.

Many people have a genuine experience of magmanimity in contributing to the Orphanage, and this type of giving may become the norm of Convention stewardship.

Congratulations to Superintendent Truitt and the Orphanage family on this important anniversary.

Part-Time Church Votes Full-Time

The pace is slow, but one by one our part-time churches are switching to full-time pastoral service.

Cypress Chapel, in Eastern Virginia, has voted to begin a full-time church program the first of next year. Rev. Earl T. Farrell has offered his resignation at Damascus and Oak Grove in order to give his undivided service at Cypress Chapel. He stated in his resignation: "It is never easy to leave a community where friends have been through deep experiences, but changing circumstances demand new decisions."

Cypress Chapel is located in a prosperous farming area where the people have been blessed with good crops. The community reaches out over an area rather thickly populated and with no other churches to divide the immediate vicinity. A parsonage committee has been named. This rural church, organized in 1795, now has a membership numbering over 400. It is numerically and financially adequate for an expanding program.

Congratulations, Cypress Chapel!

Men for the Ministry

One reason why more of our churches have not become fulltime preaching and pastoral units is the fact that we do not have a full compliment of ministers. Some churches have parsonages and others are prepared to build them, but have no assurance that a minister is available for them.

This is a lamentable situation, for it means that some ministers must dissipate rather than concentrate their energies and that many of the yoked churches are not reaching their full potential in the realm of stewardship or service.

We need help, it would appear, now. What can be done? We have received some excellent pastors from other state conferences and some from other denominations. These possibilities remain fruitful sources of immediate recruitment.

When the Druid Hills Baptist Church in Atlanta found itself without a minister, it called upon a prominent layman of the church to supply the pulpit. He did. They liked him so well they called him to be the pastor of the church, ordained him, and he remains there today as one of the prominent ministers of his denomination. Perhaps there are laymen in our midst with fine background, evcellent training and spiritual perception who might easily make the transition to the ministry. Such a happy eventuality would give immediate help where help is needed.

Ultimately, of course, we must depend on long-range objectives. We look to Christian homes, to be sure. We look to our summer conferences for youthful decisions to enter full-time Christian service. We look to the institutions of the church, Elon College and the Christian Orphanage, for powerful and fruitful stimuli in this direction. And withal, we "pray the Lord of the harvest that he will send forth laborers into the harvest."

An Overall View of World Christianity

Excerpts from a Letter from

HENRY SMITH LEIPER

This is being written on the plane over the Atlantic — the last of 70 "hops" which during the past three months have taken me 39,000 miles, to visit 20 countries.

The major part of my time was spent in Australia (where I was an official guest of the Commonwealth of Australia for their Jubilee Celebrations, as well as of the Australian Council of Churches) and in New Zealand. In both of these countries I spent a great share of the time "off the beaten track." I flew 11,500 miles inside Australia and travelled 3,000 inside New Zealand, making 189 speeches and 28 radio broadcasts, besides the innumerable official receptions and conferences which are always an important part of such a journey.

Hospitality was unlimited The Australian and New Zealanders feel increasingly close to the United States, and except for the Canadians are probably more like us than any people in the world. They are anxious for yet closer contacts. In one Theological Training School where I spoke, they told me that their last American visitor had been Walter Horton—thirteen years ago! They would, I think, be most interested in some sort of an exchange of personnel program, if it could be arranged, or in a weekly news-roundup via radio from the United States.

Needless to say, the earlier visits to these same areas of the Archbishop of Canterbury; of our Central Committee chairman, the Bishop of Chichester; of Martin Niemoeller and James Hutcheson Cockburn had already done much to make the work of the World Council known. And of course there has been the steady work of our colleagues in the member churches and constituent councils of the two lands led by Allan Brash and John Garrett. Therefore it was by no means virgin territory.

It was interesting to me to realize that Australia, which is larger than the United States (Queensland alone is twice the size of Texas) has a population about equal to that of New York City. It has one federal and six state governments.

Signs of interest in the ecumenical movement are everywhere visible—in the responsiveness of students, friendliness of newspaper men and radio stations, in the questions asked by business men and officials concerning the World Council of Churches.

There is, however, a certain lack of information in most areas, concerning the extent of inter-church cooperation that actually exists. This is partly because the sparcity of population makes it necessary that the work be done largely by volunteers who carry heavy loads; there are not enough people in the country to justify paid staffs for inter-church cooperative work, as in the United States or Canada. I felt the churches there were at a great disadvantage in not having in every locality the ecumenical reminder furnished by such cooperative bodies as our 900 Councils of Churches (even though those Council are not officially related to the World Council.)

So far as statistics go, recent polls show that in Australia 95 per cent of the people say they believe in God, 90 per cent claim church membership and 25 to 30 per cent attend church services with some regularity. Kenneth Henderson, ABC Supervisor of Religious Broadcasts, told me there has been "a shrinking of institutional Christianity" since 1900. But he felt that "the Christian is much more conscious of being distinctly Christian." "The organized ecumenical movement," he said, "was made possible by the immense improvement in the attitude of Christian Churches toward each other. . . . As the Church becomes more one within itself, it will find itself being called to the task of reconcilng men and nations, classes and groups."

The government's attitude toward the churches can best be described, however, as "aloof," sometimes bordering on antagonistic, if the church ventures to ask any special favors. In some states churches can get no building permits whatever.

In New Zealand, 90 per cent of the people claim church affiliations—but the estimate is that only 12 and one-half per cent of the people are really interested or active in churches. New Zealand feels even more isolated than Australia, yet most of the church leaders I met there were quite well informed about the world situation, though the newspapers did not carry much world news about the church. Many of the newspapers very definitely favor religious education in the public schools and in the new settlements there is a general tendency to send the children to Sunday school.

The people are, as one would expect, predominantly Protestant. Anglicans account for by far the largest proportion in both countries, but there is a strong Presbyterian church also, and a good representation of many of the "free" churches.

In some places in New Zealand one finds representative Maori people in the churches of western origin but they are not very much in evidence. The Mormons have made considerable headway converting Maoris. There is little race prejudice as such but I was told that anti-semitism is growing although there are only about 5,000 Jews among a population of nearly 2 million. One also finds some anti-Americanism as a result of the misbehavior and lavish expenditure of American soldiers, a million of whom were in camp here during the second world war.

There was much in the papers in Australia and New Zealand about the Dulles talks in London and the Japanese treaty—mostly favorable comment. The papers also gave considerable space to the Congressional action sending food to India.

Private business still exists on a large scale although basic things like transport and communications are in government hands. Many housing developments are seen and are mainly governmental. There is a variety in the houses built and some are quite attractive. Most are the bungalow type with yellow sides and red roofs. The favorite material is wood. The mountains, which are everywhere, have been largely denuded of their trees and many schemes for reforestation are in progress; one large plan has gone a long way in the Northern Island (New Zealand.) Hydroelectric power is increasing and is due to increase much more.

Aside from my visits with the church people of Australia and New Zealand any report of my trip must of course include a word about the meetings of the Executive and the Central Committee of the World Council at Rolle, Switzerland.

Our chairman was of course the Bishop of Chichester.

Dr. Mott made one particularly fine talk which none of us who had known him through the years will ever forget. Bishop Berggrav, the prisoner of Hitler famed for his spiritual leadership in Norway, said

(Continued on page 13.)

Training Leadership For Cooperative Christianity

By Carl A. Viehe.

Minister of the First Congregational Church of Aberdeen, Washington, and Student in the Program.

There is carved into the light Indiana limestone facade over the central doorway of the Boston University School of Theology the ecumenical symbol of the Provisional World Council of Churches prior to the Amsterdam Conference, signifying a welcome to all efforts in Christendom to achieve real unity and true catholicity. And this summer, within the halls of Boston University, have gathered outstanding Protestant leaders and students from across the nation to study ways of making the Ecumenical Movement more effective at all levels.

Under the sponsorship of the Central Department of Field Administration of the National Council of Churches, Boston University opened its doors July 9 to the Summer School of Ecumenical Administration, "the only training course in the United States preparing leaders for the International Cooperative Christian Movement," according to Dr. Walter G. Muelder, Dean of the School of Theology and Director of the course. Dean Muelder is on his way home from Rolle, Switzerland, where, as one of the commission of 25 world Protestant and Odthodox Church leaders and laymen selected by the World Council of Churches, he helped begin a three-year search for a common program of action.

The program at Boston University aims to fulfill a long-felt need as seen by council executives and church leaders, who, at the annual meetings of the Association of Council Secretaries in Lake Geneva, Wisconsin, have urged a thorough training course for interdenominational workers. Dr. J. Quinter Miller, Administrative Secretary of the National Council, under whose guidance the program took shape, states that "There are 923 state, city and county councils of churches in the United States, for which leadership is urgently needed. That's what this school is designed to help provide. The School believes that Christian unity has little meaning until we make it effective locally."

Dr. Farnham broadly describes the program as "a definite strategic move in the right direction. It is quite possible that other institutions will want to follow the pattern set here. Our students are coming to see that they must be religious engineers in their communities. They must have the imagination and effectiveness of true engineers."

Men and women from Aberdeen, Washington and Miami, from Boston and Wichita, seek training in how to better prepare themselves for ecumenical careers on the international level as well as the national, state and local levels. The program is open to Council of Churches staff members, ministers, denominational executives, YMCA and YWCA personnel, theological students, leaders in councils of church women, candidates for careers in cooperative Christianity, and directors of religious education.

Typical of one of these groups is Dan M. Potter, executive secretary of the Attleboro, Mass., District Council of Churches. Nine years ago, coming out of the Presbyterian Church, U. S. A., Potter and his wife decided to devote 10 years to the field of cooperative Christianity in the United States. As they round out the ten-year period, having spent it with the Washington, D. C. Federation of Churches and in Attleboro, they are ready, Potter says, "to give at least another five years to ecumenicity." Potter's studies at the Boston University program this summer have been, in his words, "the most inspiring event of my nine years on the scene." Utlizing his work at Boston University, he is preparing an in-service training program for council personnel which will begin this fall in Attleboro, modeled in part on the clinical training program in the area of pastoral service. The Central Department of Field Administration has already given its approval to the subject.

Floyd Q. Davidson, executive secretary of the Wichita, Kansas, Council of Churches, another student, feels that "lethargy and secularism are so great a force today that churches must cooperate to deal with it." For effective cooperation, Davidson believes, "the council of churches movement is essential, bringing social engineering to both churches and communities." The Boston University program, he believes, "will enable one to better lead local churches and leaders in united effort." Davidson is a newcomer to the council secretaryship, having served several Congregational Churches as pastor in the midwest, spending the last 10 years in Wichita.

Mrs. Maxine Semones Miller came to Boston to study during the summer because of a "felt need growing out of my work with young people." While executive of the Tulsa, Oklahoma, Council, she realized the need for a training program on a national scale. With what she has learned at Boston University, she hopes to "further enlist young people to make the ecumenical movement the area of their religious work." The emphasis must definitely be put on youth, she asserts, "for here lies the future of the whole interdenominational movement. A definite approach must be made to youth at summer camps and conferences by those who have familiarized themselves with the challenge that the ecumenical field offers." Also concerned with present needs, she asserts that, "As the National Council of Churches has attracted a very high calibre of leadership, so we need men and women in local councils who demonstrate real Christian executive qualities. These can best be produced by continuing the work begun in 1951 in Boston." From the Disciples of Christ denomination, she is now Recording Secretary of the Central Department of Publication and Distribution of the National Council of Churches, and is also on the Board of the General Department of United Church Women. One of her courses at Boston University is given by her husband, J. Quinter Miller.

Typical of another group of students who are combining ecumenicity with preparation for specialized work in religious education, Miss Mary Calhoun is working toward a Master's Degree in Religious Education. She is director of Children's Work for the Florida Conference of the Methodist Church. It was as a member of the Commission on Christian Education of the Florida Council of Churches that she "felt concerned about the wider cooperative relations of the churches." As the director of a cooperative Laboratory School for church school teachers and workers, she "came to realize that one denomination cannot carry out such projects alone, but that the help of others is needed." Drawing on her experience in teaching children,

(Continued on page 15.)

News of Elon College

PRESIDENT L. E. SMITH, Elon College, N. C.

ELON COLLEGE TO OPEN SEPTEMBER 4.

It has been the custom of Elon College since its founding in 1889 to open its doors to students on Tuesday after the first Sunday in September. So far as the records show, it has deviated from this custom but one time in all of its history. We tried opening school Tuesday after the second Sunday in September, but found that that compelled the administration to extend school a week later for closing, which extended the session into June. This was unsatisfactory to faculty and students.

Opening this year will be different from any opening since the closing of World War II. There is a grave uncertainty as to how many students will apply for entrance. A number of our upperclassmen have either volunteered or been drafted for some branch of our country's armed forces. We have graduated a total of 176 out of last year's student body. We have only about 300 upperclassmen eligible to return. This is at least 100 fewer than in preceding years. Our field workers have done a very good job. Indications are now that we shall enroll about 250 freshmen or first-year students. This will mean a freshman class of around 50 more than we had a year ago, which is excellent. An enrollment of 550, however,would present the college with certain definite financial problems. To meet the present budget, which will be $10,000 under last year's budget, requires an enrollment of 700 students if the budget is to be balanced. With increased support from the church and the Elon College Sustaining Fund paid by the churches, we are optimistic enough to hope and expect a balanced budget for 1951-52. This is possible only with the raising of college apportionments in full and the payment of the Sustaining Fund in full, which would mean $95,000 from these two sources for two years, less the $8,000 already paid on the Sustaining Fund budget.

At Elon we are anticipating a very fine opening. 250 new students will bring enthusiasm to the campus. Our faculty is complete. We have some excellent additions and everything is ready for the opening. Students will arrive on Monday and Tuesday, September 3 and 4. Tuesday, Wednesday, and Thursday will be the freshman orientation period. Upperclassmen will register on Wednesday and Thursday and classes will begin on Friday.

It is not too late to enter, should you know of someone who would like to be a student at Elon College, 1951-52. We appreciate the interest and cooperation of the church, alumni, and other friends.

AN UNUSUAL OPPORTUNITY FOR SECURING AN EDUCATION.

A cooperative agreement has been entered between Elon College and the Western Electric Company located in Burlington, North Carolina, whereby a student may earn his entire college expenses plus personal cost and at the same time do full college work. This agreement makes it possible for a young man to earn his expenses plus money for clothing, laundry, books, and personal expenses.

Western Electric offers two shifts, one beginning at 7:30 a. m. and closing at 3:30 p. m. and one beginning at 5:15 p. m. and closing at 1:15 a. m. The student working on either of these shifts would have a minimum take-home pay of $37 a week for the first quarter, and this would increase with each quarter. After paying all college expenses, including books, the student would then have around $30 a month for personal expenses. This affords an excellent opportunity for every young person who is ambitious for an education and to get started in life.

A meeting was held Friday afternoon of last week with Western Electric and college officials and nine prospective students. These nine prospective students, all high school graduates, expresed a genuine interest in the program and a desire to enroll in the college under this cooperative plan.

The notice is given now through our church paper THE CHRISTIAN SUN *with the hope that others may learn of this program and apply at once for admission and inclusion in this cooperative plan.* If interested, please let us hear from you at once in order that we may forward information and necessary blanks. Address all communications to L. E. Smith, President, Elon College, Elon College, North Carolina.

APPORTIONMENT GIVING.

During the past few days I have met and conferred with a number of prominent businessmen, men who are accustomed to handling large responsibilities and realizing considerable earnings. These men, without an exception, are greatly disturbed by present economic trends. Manufacturing plants are reducing working hours and already goods are piling up in warehouses without offers to buy. These are not unusual conditions. They happen whenever production exceeds demands, but demands will be made and in the near future the economic wheels of the nation will begin to turn again in regular fashion.

The one bad thing about these days of cessation in manufacturing is that the results, though temporary, reflect themselves in financial giving. We have been making some excellent reports during the summer months, but we have come near hitting the bottom in this current report. Only $6.00 was received from a single church. The total amount is small, but think of what it would have been if each and every Sunday school and church in the convention had given that much. If so, the total would have been more than $1,000. The one church did well. The other 190 just forgot the college. They will remember it in the future, and our reports will be more encouraging.

Previously reportetd	$6,824.37
Western N. C. Conference:	
Pleasant Union	6.00
Grand Total	$6,830.37

PARSONAGE COMPLETED.

"The new parsonage of the Christian Church, Liberty, N. C., is now completed. The pastor, Rev. L. M. Presnell, and Mrs. Presnell will soon occupy it. Sunday September 2, has been set aside for a special service. It will be family day and parsonage Sunday. A special effort is being made to have entire families of the church come worship together. The offering will be used toward the retiring of the remaining indebtedness. The public is cordially invited."

The above telegram was received after paper was on press. It is in all papers going to North Carolina, as well as most others. Notices should be sent in early to insure publication.

Christian Missions

At Home and Abroad

YOUTH OFF ON MISSIONARY APPOINTMENT.

Six American young people sailed August 25, from New York, on the *Conte Biancamano* for service as short-term teachers under the American Board in Turkey. They are:

James Gordon Fyfe of 1246 West Nelson Street, Chicago, Illinois, going to the American College at Tarsus.

Martha Millett of Farmington, Maine, going to the American Academy for Girls at Uskudar, Istanbul.

Harold Edwin Murray of Johnson City, Tennessee, going to the American College at Tarsus.

Dorothy May Robinson of Lake Geneva, Wisconsin, going to the American Collegiate Institute at Izmir.

Marion A. Schoenheit of 106 Newman Road, Rochester, New York, going to the American Academy for Girls at Uskudar, Istanbul.

Dorothy Gertrude Smith of Swansea, Mass., also going to the American Academy for Girls at Uskudar, Istanbul.

These young people have just completed a three and one-half day orientation course at American Board (Boston) international headquarters, 14 Beacon Street, which ended in a special Dedication Service, Friday noon, August 24, at Congregational House.

Also sailing on the *Conte Biancamano,* August 25, for special service for the American Board is Miss Dorothy Grace Nilson of Rockford and Wheaton, Illinois, going to Mardin; Miss Sylvia Leamon, daughter of Dr. John H. Leamon, Minister of the First Church in Cambridge, Congregational, sailing to help for a year at the American Collegiate Institute at Izmir, and Mrs. C. W. Henderson of Wellfleet, Mass., going as a special visitor for two months for service at the American Academy for Girls at Ceutari.

Miss Alice P. Lindsley, a veteran American Board educator from San Gabriel, California, is also returning on the *Conte Biancamano,* to her post at the American Academy for Girls at Scutaria following furlough.

AMERICAN BOARD CASHIER RETIRES.

Miss E. Mabel Plumer of 123 Storrs Ave., Braintree, Mass., cashier in the Treasurer's office of the American Board of Commissioners for Foreign Missions, Boston, Mass., for over 40 years will retire August 31.

The Prudential Committee of the American Board, corresponding to the board of directors of a business corporation, has placed on its official records a vote of deep appreciation for the long and faithful service of Miss Plumer.

Miss Plumer began work with the Congregational Christian Churches as an assistant in the Treasury Department of the Woman's Board of Missions which later merged with the American Board. She will continue to serve as treasurer of the Woman's Board which kept its corporate existence in order to administer certain trust funds.

In 1940 Miss Plumer was elected Assistant Treasurer of the Woman's Board of Missions and full Treasurer in 1948. She became the Cashier of the American Board in 1943.

The American Board is the oldest foreign missionary society in America. It was founded in 1810. Through it the Congregational Christian Churches of the United States carry on their Christian World Mission and it has churches, schools, hospitals, industrial and agricultural programs and welfare centers in 15 countries.

GOD AND SCIENCE.

New factual evidence to support a trend which we have observed and commented on many times in these columns is furnished by a survey just completed by *Collier's* magazine. That trend is toward the recognition of religion's importance by every stamp of intellectual, including the scientist.

Not many years ago a number of scientists were exuberant in the belief that everything could be measured and weighed, and that the universe was thus a purley materialist set- up which science could completely master.

Since that time, the outstanding intellectual leaders of the world—men like Toynbee, Einstein and Millikan—have become deeply concerned with the validity and importance of religion. No longer does any intelligent man regard science and religion as separate camps pledged to eternal hostility.

The *Collier's* survey, conducted among leading American scientists, shows that practically all find in their science evidence of God's existence and many give expression to true religious sentiments.

For example there is reverence in the comment by Dr. Robert A. Millikan, one of the three or four greatest living physicists:

"Just how we fit into the plans of the Great Architect and how much he has assigned us to do, we do not know—but fit in we certainly do somehow, otherwise we would not have a sense of our own responsibility."

Dr. J. B. Rhine, world famous phychologist of Duke University, says:

"The question of the human soul boils down to this: Is there anything spiritual in human personality? We have proved in our laboratory that there is. We now have experimental evidence that such an extra-physical factor exists in man."

Dr. Jan Schilt, head of the astronomy department of Columbia University, thinks that it would be difficult for a rational man familiar with the complex patterns of the universe to suppose that they were evolved by chance rather than by a Supreme Intelligence.

Particularly impressive are the comments of atomic scientists, men awed by the force which they have helped to release. Says one:

"As I work at the atomic pile, I feel that God is there."

Religion today, as in most past ages, enjoys strong intellectual support. The great minds of science, as of other fields of endeavor, recognize its importance. With a few exceptions, the crusading atheists of our day are would-be intellectuals who did not quite make the grade or people whose minds, however quick and efficient at memory work, are incapable of understanding anything that cannot be pinned down with statistics.

—*The Portsmouth Star.*

Joy is spiritual prosperity. That motto above your desk—"Smile!" How did that ever get into so many business offices? Does a smile help business? Try it. Joy makes the face shine, and he that hath a merry heart hath a continual feast.

—*W. C. Isett.*

Church Women at Work

With Emphasis on Missions

MRS. F. C. LESTER, *Editor*
840 Sunset Avenue, Asheboro, N. C.

HOW DO "THEY" DO IT?

We are always interested in accounts of local activities of societies, thus finding out just how they carry on their program and work. This week we have reports from two different types of local groups.

The report from Hines Chapel tells of the work of a small society in a rural church, and gives you an idea of the many things they have done during the year.

The account of the work at Franklin, Virginia, gives an excellent picture of a society organized into circles. If you have been comtemplating dividing your group into circles, or if you think your plan of work for circles needs improvement, I suggest that you study Franklin's plan of organization and work as given below.

And then, the rest of you, send in your ideas and activities and projects and share them with these two and other societies whose members read this page!

* * * * *

RURAL SOCIETY REPORTS.

The 1950-51 year has blessed the faithful few of our Women's Society. We've maintained our small membership (20), even though less than seventy-five per cent have been active, and have had a most successful year.

The programs have been most interesting and inspiring. The devotionals have given us spiritual guidance and a greater zeal to keep mission work alive.

I am happy to report that we have already topped our apportionment goal. We've sent clothing and $10.00 to the migrants, a gift of $10.50 to our pastor at Christmas, a Thank Offering of $66.00, World Community Day Offering of $7.25. We also bought a Life Membership for our pastor, Rev. Julius Rice.

At each meeting we receive our cent-a-meal offering, which we apply to our building fund. We have been working on the hut project about three years—we haven't started the building yet, but are still sponsoring suppers to make money. We have approximately $1,600 on this building fund.

Our society and the Ladies' Aid of the church gave a supper July 21 for Southern Daries, Inc., and made more than enough to buy an electric refrigerator and stove for the parsonage.

We held our annual society picnic on August 11 at the parsonage with our pastor and his bride acting as host and hostess. The Sunday school members were invited to share this time of fellowship with us. We were happy to also welcome members from the Monticello Church. After a delightful picnic supper we enjoyed the wonderful film, "Second Chance." I wish every church member could see this picture—if only we would stop long enough to count our blessings and thank God for a "second chance."

I hope, through the prayers of the readers, the society of Hines Chapel will grow in membership and efforts to do a greater work for God's Kingdom in 1951-52.

MRS. B. S. CARTER *Secretary.*

* * * * *

CITY SOCIETY REPORTS.

The year 1950-51 has been a full one for the Woman's Auxiliary of Franklin Congregational Christian Church—but such is the case always when the groups are interested and there are interesting programs to work with.

Organization.

Each of our circles meet monthly, either in the homes or at the church. We now have four circles, two meeting in the afternoon and two in the evening. By the beginning of the conference year a full program of work has been outlined, including the program material selected for us by the Southern Convention. Program packets are bought for each circle and a program committee for the combined groups studies the programs thoroughly. Besides the monthly circle meetings where the regular programs of home and foreign missions, friendly service, family life and Bible study are absorbed, the yearly program includes quarterly meetings of the Auxiliary. This joins all the circles for extra special meetings and should include every woman in the church. These meetings are held at night and include fine fellowship as well as worship. The various reports enlighten everyone on activities of each circle and each department where the mission program is carried out—such as our Youth Department, our Primary Department, etc. Our Auxiliary supplies a superintendent for each of these groups.

Special Circle Duties.

In our program for the year each circle has its own duties to perform for the welfare and the beauty of the church. Flowers for Sundays and special services are supplied by the various groups. Each circle is assigned one month periods thrice a year. Within the circle the individual members are assigned to supply and arrange the flowers to adorn our sanctuary. Consequently no hardship befalls any one person. There's a rosebud placed on the pulpit for each new babe. That's another pleasant duty for the circle in charge.

The four circles also have one each of the quarterly auxiliary meetings to play hostess to. It's hard to say which of these groups' meetings has been the most enjoyable. Our December meeting consisted of the regular Christmas program, "The Kingdom of Our Lord," using records from Handel's "Messiah." Various members of the auxiliary participated. The March meeting included the little skit, "That Little Democracy," and was really a "hit." Each year our June meeting is looked forward to in anticipation for it is our one outdoor affair—a picnic. However, we were "rained out" (or shall I say "rained in"?) this year. Luckily we had our fellowship hall to turn to for the first time.

Incidentally, we began our conference year last fall by celebrating its opening with a fellowship supper to which the entire church school was invited. Our women were most happy preparing this meal in their wonderful new kitchen. Since then we've enjoyed it on numerous occasions.

Mission Study.

Our foreign mission study book was reviewed in the fellowship hall in November by Miss Margaret Blemker of Boston. This was an all-day session and was well attended by our women as well as others in the Suffolk District, of which our own Mrs. T. Hayes Holland is superintendent. In the spring our home mission study book was most appropriately presented at a joint circle meeting by our pastor, Rev. W. A. Grissom.

Now most of another year's pro-

(Continued on page 13.)

FOR THE CHILDREN

MRS. R. L. HOUSE, *Editor, Southern Pines, N. C.*

We have been advocating drama for children in the church and want to emphasize it again. There is literally no way of telling a story that will make it seem so real as acting it. The players and the audience are benefitted.

A few Sunday afternoons ago we took our children to Dogwood Dell in Richmond's Byrd Park to see a Chinese legend, "The Last Dragon." The Dell is a simple spot, a slight hillside, grassy and thick with trees. At the bottom of the hill is a very simple stage with very plain scenery. Hundreds of children came and sat on the ground to watch the tale unfold. This group, presenting the play, was sponsored by the Parks and Recreation Department of the city. They had much material (talent and props) to draw from. There was no program, no listing of the actors, just a simple word or two about the play itself and the scenes by an actor. The children were well mannered and very attentive in spite of the intense heat. They loved the princess, they hated the spiteful aunt, they laughed at the little dragon named "Small One." Chinese costumes, Chinese customs, a wonderful moral and a lot of Chinese music were blended (happily I think) for the children present. And even the three-year-olds remembered some of it.

While it is true that a great city has resources, so does a small one! Nearly everyone has a yen to act at one time or another. The stories of the Bible and of Christian saints that can be played are almost without number. David presents a dozen stories, Samson, Moses, Ruth, Joseph, etc. There is St. Francis, Martin Luther, William Tyndale, David Livingstone — right through to present day heroes. A small stage, an outdoor plot, the end of a room can be the stage. A few background pieces, a few props and simple costumes can make the play.

Juniors are old enough to write, stage, costume and present a play with a little help. The latent talents of teachers, parents and friends may be discovered.

We who teach Christianity compete with the movies, radio, and television. We must make this way of vision. We must make this way of life vivid to our children and here is one way! Let us not forget that the miracle plays of the Middle Ages were enacted in the aisles of the cathedrals. That the story of Jesus' life was played before the people and lo, it was a "miracle." Our modern theatre developed from the church—let us take it back. If all this seems too much, then let us act without costume or props, in our own room, the stories as we read them. One little boy on acting the part of the injured man in the story of the Good Samiratan stood up and said, "Poor fellow—I know how he felt!"

If you develop a drama group, invite the children of the community. So few children go to church school and so few hear the wonderful story of his life. We are no longer a Bible reading nation and the present generation is ignorant of its treasures. You will be doing a service to your community as well as your church.

ALTERNATING THE CHORES.

By HILDA RICHMOND.

Issued by the National Kindergarten Association.

"Why in the world do you send James to the grocery when Herbert could do the errand so much better and get home sooner?" asked Mr. Croft when his son had delivered the parcel minus the string and plus some dust, showing that the little boy had dropped it. "James could be given some work at home, if it is the training you have in mind."

"Then James would never learn to do errands properly," answered Mrs. Croft. "I change the duties about so all may be taught to accomplish each task well and so as to be fair, too. James might feed the cat and weed the onions better than Herbert—in fact I know he would—but he must learn to carry things carefully, also, and to bring home the right article and the right change."

"Maybe so, Mary, but for the sake of your nerves it would be simpler to put each child at what he can do best. This is a day for specialists, you know, and to me it seems a waste of time to require the children to perform tasks that they do not like."

But Mrs. Croft stuck to her system, and one day a year or two afterwards, when her husband was cutting the grass in the back yard, he heard the children of his neighbor grumbling and wrangling over some trivial assignments. "I never get a chance to go to the store," whined Richard.

"Of course not," retorted Fred. "Mother likes her meat and cheese to be still covered with paper when she receives them. But you needn't complain, for you always get the job of sprinkling the flowers."

"That's because you don't do it right," explained Richard. "Just the same, I don't think it is fair for you to get all the easy things to do."

"Easy!" said Fred. "I like that! Going through the hot sun or the rain isn't easy."

Mr. Blank came out to quiet the boys and then leaned over the fence to ask his neighbor about his garden. After a while they began talking about their children. Both fathers were proud of their sons. "John and Arthur are a bit quarrelsome about their chores sometimes," said Mr. Blank, "but they are fine fellows. Your three boys don't seem to argue so much. How do you manage it?"

"I can't claim any credit for it," answered Mr. Croft. "In fact, I used to think my wife was making a mistake with her bookkeeping system of alternating the chores so each boy would take his turn at hard and easy ones, but it seems to work out well."

"Is that the way you do it!" exclaimed the neighbor. "It sounds reasonable. I remember when I was at home on the farm I always had to get the cows because I was a poor hand at picking vegetables. I still feel, occasionally, that I got the worst of the deal, but Aunt Martha, who brought us up after Mother died, had a way of fitting the chore to the boy and keeping it there. Jim and I would both have enjoyed a change now and then, but she had cast-iron rules, and I never was allowed to go down to the letter box for the mail until I was well past twelve because once I had dropped a letter in the mud."

"It seems children are the same in all generations," laughed Mr. Croft, as he picked up the handle of the lawn mower.

"Hey! Richard!" called Mr. Blank, "Mother wants some whole-wheat bread for lunch. Run down to the store for a loaf and let Fred rake the grass."

(Continued on page 11.)

Youth at Work in the Church

MAX VESTAL, Box 792, Elon College, N. C.

THE YOUTH FELLOWSHIP OF CYPRESS CHAPEL AT WORK.

The Youth Fellowship of Cypress Chapel Congregational Church is pleased to report a very progressive year under the leadership of Mrs. Henry Rountree.

Most of the meetings were held in the homes of members, but since the completion of our new Fellowship Hall we have met in it a number of times. After the business session, spiritual life programs were presented at each meeting; then our minister, Rev. Earl T. Farrell, or a visiting guest would teach one of our mission study books.

Our Fellowship observed the World Day of Prayer with the Women's Missionary Society of our church.

We packed Thanksgiving baskets for the shut-ins in the community and delivered them on the night of Thanksgiving Day.

At Christmas time the group went caroling to the homes of the sick. We also gave a Christmas gift to Christ which amounted to $13.00

On the night of New Year's Eve the members and their guests held a New Year's Eve Watch Party in our new Fellowship Hall. A New Year's program was presented, many games were enjoyed and delcious refreshments were served.

We observed Youth Week by holding our regular Sunday night service with the pastor, but the young people took charge of the services with the president of our society. F. J. Brinkley, Jr. presiding, after which our pastor was the speaker.

During the year we have raised enough money to purchase a piano for the Fellowship Hall and to screen in the back porch.

When the Eastern Virginia Pilgrim Fellowship met in Franklin, Virginia, a number of our members attended. We also attended the Eastern and Western Virginia Fellowship held at Richmond, Virginia.

The Eastern Virginia and Valley of Virginia Fellowship officers met and held their yearly officers' retreat for the purpose of planning the yearly conference program. While visiting Cypress Chapel these officers spent the night in the Fellowship Hall and were entertained

In April the group held an Easter Sunrise Service with breakfast served by the young people at the Fellowship Hall.

We feel that we have met all our goals and have experienced a very busy year.

CATHERINE BRINKLEY,
Secretary.

A LETTER FROM PASTOR VINAY.

To all the workers of Agape
In whatever countries they may be,
And from which they came to bear witness
To the love of Christ.

My dear brothers:

If it be God's will, on the 12th of August, after five years of that work and of those sacrifices that you all know so well, Agape will be dedicated. That day will be a day of great gladness and above all of great thanksgiving to the Lord; but not only this, it will be also a day of worry and anxiety such as we always feel when confronted with our true calling. Indeed, from then on, Agape will have to begin its work of bearing witness in the midst of all men to the love of Christ.

I will be glad to see here in Praly all those of you who can come. If we have no room for you in the camp we will nevertheless help each other out somehow as we have always done; I will do all I can to help you—for what can be more welcome than to see your faces again? As for those of you who live too far to be able to come, I would ask you all the same to share with us in humble and thankful prayer, in brotherly joy, and, above all, in beseeching the Lord that he may enable Agape to discharge in the future the trust committed to her, and may enable us, together with her, to be faithful witnesses to the love of Christ.

We are sending you the program (by Italian time) and so you will be able to follow us spiritually in all that we do on that day.

My dear friends, it was together that God called us with a concrete calling, together we have worked, together we have shared our gladness and our sorow, and now on the day when our task will be, for the most part, finished let us still be together; not vaunt ourselves because "unless the Lord build the house they labour in vain that build it," but to pray now as always: "Forgive us our sins" and "Thy kingdom come, Thy heavenly Agape, the house not made of hands, eternal in the heavens, which Christ has prepared for us." In this prayer we will find, be we near or far, the true meaning of our celebration, and also God's aid to realize our humble desire, that henceforth we may serve him more faithfully.

Yes, we will think of you with all our heart—think a little of us— and we will be one in the presence of Christ, even as he who is our Lord is one with us. With my best wishes.

Ever your friend,
Pastor TULLIO VINAY.

* * * * *

RELAX WITH MAX.

Kinda liked this little rhyme which was Today's Chuckle in the *Greensboro Daily News* the other day:

An Arab stood on a weighing machine,
In the light of the lingering day;
A counterfeit penny he droped in the slot,
And silently stole a weigh.

* * *

Ever noticed how everyone waits for everyone else to stand for the singing of a hymn? Why some churches have to have an official "hymn stander" just to start the crowd off each Sunday morning.

* * *

Please take time to read the letter on this page from Pastor Vinay at Agape. Do you notice a striking resemblence between this letter and the letters of the apostle Paul?

* * *

The minister was asking one of his flock why he had not attended church lately.

"Well, you see, sir," said the man, "I'm troubled with a bunion on my foot.

"It is strange," said the parson, "that a bunion should impede the pilgrim's progress."

* * *

Well, school starts during the next couple of weeks for most of us. Here's wishing you a very happy year!

FOR THE CHILDREN.

(Continued from page 10.)

The look of gratitude on the face of his little boy, as he took the money and skipped joyfully away, quite touched Mr. Blank's heart. "I've been a dumbbell," he said to himself.

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

FELLOWSHIP IN THE CHURCH

Lesson XI—September 9, 1951.

Memory Selection: *Hereby know we love, because he laid down his life for us; and we ought to lay down our lives for the brethren.*—I John 3:16.

Lesson: Philippians 1:27-30; 2:1-11.

Devotional Reading: I John 4:7-21.

Whatever else the church is, it is a fellowship, a fellowship of belivers, a community or a group having a common life rooted in fellowship with Christ and fellowship with one another. A man may attend services of worship regularly, give liberally, serve faithfully, but unless he has fellowship with his fellow-church-members he lacks the essential spirit of true church membership and of Christianity. This truth needs to be asserted again and again. There are all too many people in the church who are not on good terms with their fellow-members, who do not have fellowship with them, and who by this attitude hurt not only themselves but the church itself. Think of what a difference it would make if the people who have been wronged or hurt by some fellow-member were to go to those members and holding out their hands would say, "Let's forget it — and work together again — for Christ." The fact is that a man cannot be right with God if he is wrong with his fellow-men.

A Life Worthy of the Gospel of Christ.

"Only let your manner of life be worthy of the gospel of Christ." A Christian wears Christ's name. He is supposed to be Christ's man. That fact ought to make a difference in the way in which he lives, and in the things he does. And it concerns not only his habits but his attitudes. There are many people who are very particular and punctilious about the things they do, who have the spirit of pride and envy and jealousy, and ambition and self-seeking and faction and vain-glory. Sins of the spirit are even more serious than sins of the flesh. A great many good people are not nice people to live with. A great many members of the church undo what they do by what they are and the spirit they manifest. A member of the church should try to live worthy of the gospel of Christ.

Not only to Believe, But Also to Suffer.

"Because to you it has been granted in the behalf of Christ, not only to believe on him, but also to suffer in his behalf. "This fellow Paul had rather strange ideas, at least they seem strange to many moderns. He looked upon suffering for Christ as a badge of honor. It was a privilege to be coveted after a fashion. In any event it was nothing to be ashamed of.

One Spirit.

"That ye stand fast in one spirit, with one soul striving for the faith of the gospel." Paul was not asking for uniformity in thinking. To think is to differ. When a drab bull world, this would be if everybody thought alike! How inert and ineffective the church would be if everybody thought alike. The apostle did urge his Philippian friends to be of one spirit, to have a common purpose, to be bound together in the unity of the spirit. So many churches are torn by dissension and bickering and division. There is no unity of the spirit in the bond of faith.

Doing Nothing Through Faction or Vain-Glory.

It is not wrong to be ambitious for the church. There is competition that is wholesome. But there is no place in the church, or between churches for vain-glory, for worldy ambition, for strife. Churches like individuals often try to excel one another, not for the glory of God but for self-glory and pride. The sad fact is that many churches seem to emphasize the spirit of competition rather than cooperation. Some churches and some preachers are jealous of the success of other churches and other preachers. There are too many churches which are fighting each other instead of fighting in common against the devil.

In Lowliness of Mind.

"But in lowliness of mind each counting other better than himself; not looking each of you to his own things, but each of you also to the things of others." Here is a plea for humility, for appreciation of others, for a concern and care for others. There is so much pushing and climbing at the expense of others in life. This is true in social life. Some of the efforts of people to get the spotlight in social life would be comic if it were not so tragic. There are women in Washington who bite their finger-nails and eat out their hearts because another woman stands higher in the social scale than they, or sits at a place of honor at a banquet which they covet. And alas the same spirit creeps into the church. One suspects that there are many people who have less concern for the Kingdom of God than they do for places of preferment and power in the church. It is significant that the only quality to which Jesus called attention in his own character was his lowliness of mind. "I am meek and lowly in heart." He said. Humility is not a sign of weakness; it is a sign of strength. Only a strong man can be truly humble. "Lowliness of mind"—how these words come as a rebuke to so many of us who are proud and self-complacent and satisfied and haughty.

The Mind of Christ.

As always the final appeal is to Christ. "Let this mind be in you which was also in Christ Jesus. . . ." Here Paul enters into one of the highest and deepest realms of Christ's Person and Work (Philippians 2:5-11.) In plain language what he says is about this: Although Christ existed as God and was equal with God, he willingly "emptied himself," was made in the likness of man, took upon himself the form of a servant, and became obedient not only to death, but to the most shameful of all deaths, the death on the Cross. But because he had humbled himself, God highly exalted him and gave him a name that is above every name, in heaven, on earth and under the earth. The mind of Christ—to know it, to have it, to express it, that is the goal and the joy of the Christian life. Behold he has given us an example.

Based on "International Sunday School Lessons;" copyrighted 1951 by Division of Christian Education, National Council of the Churches in the U. S. A.

"How far that little candle throws its beam! So shines a good deed in a naughty world." We need the little candles which throw far beams, and we need people to light the candles, too.—*Deets Pickett.*

AN OVERALL VIEW OF WORLD CHRISTIANITY.

(Continued from page 5.)

he had known Mott for 46 years. I could only claim 43. But we agreed on our feelings about him. We would none of us have been there but for him and the way his statesmanship in the churches was used of God to bring about the kind of cooperation which exists today. Dr. Mott and I were among the relatively few there who had been at the Lausanne Conference in 1927, and we went there on this Sunday morning in 1951 for a service in the Cathedral, we spoke of it and of all the amazing things that have happened since then.

Actually the idea of unity has led to union of more than 68 churches since then across the world. And for the period since the beginning of the 19th Century there have been 200 that have united organically making *more* than one hundred *less* denominations. The encouraging thing is that the rate of the coming of such unions has steadily increased.

There was a great variety of leadership at Rolle, and many different traditions were represented in the services we held, including of course the Eastern Orthodox and the Old Catholic. The surprising thing to most Protestants unaccustomed to these services is the fact that when put into English the words are almost all perfectly familiar and quite in line with the usage of the Protestant bodies that stick to the Bible and the great hymns of the past.

Some of the subjects which came before us were extremely difficult as well as interesting. For example, the plight of the churches behind the Iron Curtain. We had before us the resignation of T. C. Chao of China as one of the President's of the Council. We had the spoken observations of the Bishop of the Hungarian Reformed Church—who was with us in person and had to express the views of his brethren (or those of them who are content to try to go along with their communist government at least in some particulars of church administration if not of belief.) Some had expected the presence of Hromadka from Prague. But he did not show up at all. Perhaps his government would not permit it. Perhaps he was hindered by his realization of the immense difficulties he would be facing.

We had with us a group who had gone by chartered plane for a visit to Yugoslavia and they had unexpectedly encouraging things to report about the conditions in that country which is once more open to West even though Tito retains a lot of the ideas of the economic and political sort congenial to communists.

There was the question of whom to elect in T. C. Chao's place. The Committee chose Miss Sarah Chakko, head of Isabella Thoburn College, India, who is the first former staff member of the Council to become one of its Presidents! And also the first woman to be chosen for that kind of post. Archbishop Athenagoras (of London, not the Patriarch of the same name in Stanboul) succeeds the late Archbishop Germanos.

We had to look again at the problem of race conflict in South Africa. We dicided to ask the General Secretary to make a visit and recommend what we might further do if anything. The multiracial delegation which we voted to send will not, we are told, be received by the Dutch churches there—or most of them. And of course we cannot issue any orders to them as to what they should do!

The problems raised by the Communist "Peace Appeals"—which were well-timed to coincide with the warring actions—were thoroughly discussed, and the reasons given for our refusal to go along with the Stockholm appeal and their Peace Pact idea. We pointed out the entirely insincere and specious character of both, the first being engineered on the lines usual for communist propaganda, and the latter ignoring the fact that the Charter of U. N. *is* a peace pact which Russia has consistently ignored and repudiated in action. If she will not keep and does not keep promises thus made, what is to be gained by having everyone make some more promises?

We had more appeals before us from those who take the Communists seriously in their propaganda and call us "the helpers of the Wall Street war mongers and imperialists." Wim (Viser 't Hooft) says that they have renamed the World Council staff car the "running dog of the American imperialists" since it was given by John D., Jr.!

We learned that the Episcopal Church in China was leaving the World Council and at the same time the Presbyterian Church in Formosa came to join us! This will be interpreted as political — although it does not mean that the motives behind either action could fairly be so described.

The German, Indian, Japanese, African, Australian and New Zealand representation was gratifying. The Central Committee is a small body and yet it is proving to be quite fidely representative and was particularly so at Rolle. We had eight persons from India including a Bishop; and the Philippines was also represented by a Bishop who was strikingly Yankee. At this, as at all meetings of the Central Committee, it was possible for member churches not happening to have members on the committee to send representatives to sit with us although without vote. Many of them did so this time, and the custom seems to be growing. This is encouraging and indicates the interest which the member churches feel in the World Council.

We had the President of Switzerland as one of the speakers at a luncheon on Sunday.

We dealt a good deal with the theme and program for the next Assembly which is to be in Evanston, Ill., but we also worked some on plans for our meeting in India around Christmas time in 1952. The theme of the Evanston Assembly will concern "The Crucified Savior—the Hope of the World," though the exact wording is still in the hands of the committee.

I was on the prosaic but essential financial committee and we had a lot of work to do dealing with the problems of support. Actually we have a very encouraging picture as a whole, because the support from the churches has been rising and in particular that from non-American churches. It is encouraging to see the way in which the trends are developing and I hope for results from both Australia and New Zealand in due course, although their share is small in any case on account of the small populations. I was secretary of the committee on Publicity.

This letter is motivated by the wish that I could personally share with each of you here in America something of the inspiring experiences which have been my privilege these past weeks. . . . But after all—it's good to come back home.

CHURCH WOMEN AT WORK.

(Continued from page 9.)

gram is in the past, our goals are being reached by old as well as young, and we look ahead to an ever richer, fuller and better year to come. New officers will be installed in our September auxiliary meeting. Our program committee is earnestly at work and already bright spots are visualized on our horizon.

Mrs. J. Felton Johnson,
President.

The Orphanage

J. G. Truitt, *Superintendent*

Dear Friends:

I told you last week that a red letter day had arrived during the past week because the first of our calves for breeding a small beef herd had been given us by Dr. Charles McPherson of Burlington. Now I wish to add more. Our good friends from Wake Chapel, Messers. Joe and Charles Ballentine arrived about the next day after the letter was mailed with two nearly grown Black Angus heifers—one of them a gift from Wake Chapel, the other from Mr. Herbert Aikins of that community and Raleigh. How about that? Isn't that just wonderful? I was so happy to see the Ballentines, and to know that they had seen to it that these two fine Black Angus were given us. We are still, of course, in need of a few more, because to breed calves when grown and raise their calves until we have a sufficient number to begin slaughtering beef cattle, will take time. But we are on the way, and besides there will be other generous friends. We shall all be proud of our cattle, and also of our dairy herd. Thank you, thank you.

The Rev. and Mrs. J. L. Stanley, pastor of our Gibsonville Church, and their young people, brought twenty-five beautiful, homegrown watermelons to our campus last week and gave us all a great watermelon feast. You should have seen these eighty boys and girls eat—and I am telling you the others of us were not far behind. They were as good as I have ever seen, and it was such a nice thing for our nearby neighbors to do.

Turner's Chapel Church has made a date to bring lunch for all and spread it in our dining room and make us happy with their food and friendship. They will see the Orphanage and the college. They will get acquainted with our matrons and workers. They will see firsthand our children, visit their rooms, see our farm, pastures, dairy, and learn something of our needs and our assets. They will evidently be proud of what we are doing here. We are so glad to have them come.

Two or three of our children have had whooping cough—yes in the hot summertime — and Janet Beers has been operated upon for appendicitus, Larry Rowland, La Verne Mecimore, and Cecelia Wilson each for tonsilitus. All are doing fine. Several children are being very careful with their arms as their vaccinations for smallpox are primary topics of conversation. They are getting ready for school.

The eleven and twelve year old girls—youngest of those in the Main Building—have really made them a "playhouse." Not long after they were transferred to their present building they discovered a large junkroom in the basement. They got rid of the junk. They worked like little beavers until the floor and the windows were sweet and clean. They made their own curtains out of rags—and they are not at all bad —they improvised furniture, they filled it with dolls and dreams and imagination. They invited me to see it. It had been a secret from me. I like it; they knew I would. They are having fun and have had lots of fun fixing it up. May they have a home prettier, sweet, and better than the dream home they have fashioned. To do that they will need their lives blessed and trained by wise matrons, and understanding helpers.

I wish you could have been with us at our worship service last night. Every boy and girl was quiet, still, reverent, and what is more they were interested. The service was conducted by Miss Melva Foster and was much appreciated by the children, and their matrons. God will bless their reverence, and honor their prayers, and they will remember these worship services in other years and days.

John G. Truitt,
Superintendent.

REPORT FOR AUGUST 23, 1951.

Sunday School Monthly Offerings.

Amount brought forward		$ 8,129.85
Eastern N. C. Conference:		
Catawba Springs	$ 40.00	
Henderson	107.41	
Liberty, Vance	48.10	
Mt. Herman	5.00	
		200.51
Eastern Va. Conference:		
Liberty Spring S. S.	$ 20.00	
Newport News S. S.	10.85	
		30.85
N. C. & Va. Conference:		
Burlington S. S.	$ 66.04	
Long's Chapel	8.95	
Calvary S. S.	22.00	
Shallow Ford	18.50	
		115.49
Western N. C. Conference:		
Albemarle	$ 18.75	
Flint Hill (R)	10.00	
Pleasant Cross S. S.	10.43	
Pleasant Union S. S.	7.77	
Ramseur S. S.	20.31	
Zion	25.00	
		92.26
Valley Va. Conference:		
Joppa	$ 9.00	
Linville	12.03	
Mayland	3.00	
New Hope	1.97	
Timber Ridge	27.40	
Wissler's Chapel	21.00	
		74.40
Total		$ 513.51
Grand Total		$ 8,643.36

Special Offerings.

Amount brought forward		$15,294.23
Mr. John M. Craddock, Gibsonville, N. C.	$ 50.00	
Mr. and Mrs. J. E. Branch and Dottie, Garner, N. C.	5.00	
Mrs. O. P. Holsinger, Harrisonburg, Va.	5.00	
A Friend	5.00	
Elder Congregational Christian Church, Dadeville, Alabama	4.00	
Mr. E. H. Thompson, in memory of Dr. Robert L. Caveness	10.00	

(Continued on page 15.)

MEMORIAL GIFTS

"Instead of Flowers"

Dr. John G. Truitt
Christian Orphanage
Elon College, N. C.

Dear Dr. Truitt:

Please acknowledge the enclosed $.................... as a memorial gift sent to the Christian Orphanage in lieu of flowers in memory of:

....
(Name of Deceased) (City) (Date of Death)

....
(Survivor to be Written) (Address)

Name..

Address...

In Memoriam

HARRELL.

Whereas, God in his love and wisdom has seen fit to call unto his own presence, one of our faithful and devoted members, Deacon D. L. Harrell, and in his going we feel a deep sense of loss, yet, are we strengthened by the faith and hope that were his.

Therefore, be it resolved:

1. That we, the Board of Deacons of the Suffolk Christian Church, bow in humble submission to the will of God who doeth all things well.
2. That our church has lost a man of great moral character, deep spiritual conviction, one whose life has been spent largely in the alleviation of human suffering and whose wisdom and wise counsel has brought comfort to many in their hour of distress; his family, a devoted and loving husband and father. Truly, it may be said a Christian Gentleman has gone to his reward.
3. That, although for several years prohibited by physical infirmity from taking an active part in the services of worship, his presence, his prayers, his concern and influence were a constant source of strength to the church. May our interest and concern for the church and the Kingdom it represents be quickened by the loyalty and devotion he gave through years of service.

J. L. BYRD,
D. H. HARRELL,
J. J. FELTON,
Committee.

PETTIGREW.

We, the members of the Bethel Congreginia, died August 19, and his funeral was ing tribute to the memory of our beloved member, Mr. Mack L. Pettigrew, who passed away March 1, 1951.

Therefore, be it resolved:

1. That God's way is always best.
2. That in his death we have lost a devoted and loyal member.
3. That we extend to his family and loved ones our sincere sympathy and commend them to the God of love and mercy.

Mrs. G. M. HERNDON,
Mrs. J. F. O'FARRELL,
Mrs. T. P. MILES,
Committee.

BALLARD.

Holland Ballard, 57, of Suffolk, Virginia, died August19, and his funeral was conducted by the writer from a local funeral home on August 21. Mr. Ballard was a deacon in the Suffolk Christian Church, a member of the Men's Baraca Class, and a member of the House of Worship committee. He was apparently in good health and died of a heart attack. He is survived by his widow.

A large congregation gave evidence of the high esteem in which he and Mrs. Ballard were held. His life had been lived on the affirmative side of right. He was willing to share his part in all that was best for his home, his church, and his community. Such sincerity of Christian character is a benediction to the community and a blessing to a very large number of relatives and friends. May God graciously uphold with his strength the bereft widow. Interment was made in the Holland, Virginia, cemetery.

JOHN G. TRUITT.

FOUNDATION FOR GRADUATE STUDY AT DUKE.

(Continued from page 2.)

or more annual Kearns Fellowships.

"Duke University continues to be grateful to Mr. Kearns," President Edens said. "His conviction that the spiritual phase of higher education needs support has been implemented with badly-needed material aid. Duke University and this region are the better for his generosity."

Today Kearns Fellows are now either teachers or administrators in eight states. Five hold teaching position in North Carolina, three at Duke University, one at the Universitif of North Carolina, one at Greensboro College.

When established in 1935, the fund was thought to be the first of its kind in an American university.

Kearns is president of the Crown Hosiery Mills of High Point. He established the firm there in 1913. He has been active in civic and religious affairs and for many years has been a steward of the Wesley Memorial Methodist Church there.

TRAINING LEADERSHIP FOR CHRISTIANITY.

(Continued from page 6)

she firmly believes that "if ecumenicity is to permeate down to the grassroots of our church life, we must work with teachers in our church schools to give them the Christian philosophy of cooperation, so that children and youth will become aware of its call and implications." Admittedly a specialist, she nonetheless strongly urges anyone going into the field of religious work to take courses in ecumenics.

These students and their classmates will go back to many tasks on all levels in the community of churches. No matter what their tasks, perhaps the simple statement of Professor Maynard sums up best the work and hopes of the men behind Boston University's program in Ecumenical Administration: "The student here will have deeper insight into the community, the ways in which his church can cooperate with the other churches in the community. He will have some insight into the work of organizing a Council of Churches, and the importance and significance of it to the community."

LABOR SUNDAY MESSAGE.

(Continued from page 3.)

in union or shop over prejudice, bigotry, and factionalism.

The responsibility of labor for brotherhood extends—and is widely accepted — beyond its own confines. Labor, along with other segments of our society, should share fully in the crucial role America must play in world affairs. Our aid should not be employed to support reaction, to protect entrenched greed, nor to rescue the discredited or corrupt. Only by placing works of justice and brotherhood at the heart of our foreign policy may we hope to achieve either security for ourselves or freedom from fear for the world. To carry forward this world task effectively America must work with the other freedom-loving nations for the decimination everywhere of poverty, exploitation, and discrimination and for the building of a world based on increasing self-help and mutual cooperation.

Fulfillment of Our Common Dream.

In our own times we have seen by repeated examples that couragous labor leaders and enlightened industrialists, with the cooperation and encouragement of churches, can accomplish great and significant social gains within a free democratic society. The fulfillment of our common dream of a world in which peace and justice prevail can come only if we, along with the people of other lands, look to the Spirit of God for the Light that lighteth every man that cometh into the world. From Christ we all draw the strength we need for the difficult and challenging days that lie ahead of us.

THE ORPHANAGE.

(Continued from page 14.)

W. H. H. Bagwell & Lola G. Bagwell, Hamlet N. C., Thanksgiving Offering	50.00	
Nancy C. Newman, in memory of Holland Ballard	5.00	
Special Gifts	10.00	
		144.00

Home Coming and 44th Anniversary Contributions.

Mr. O. F. Story, Suffolk, Va.	$ 11.00	
Mrs. Laurin E. Leete, Macon, N. C.	11.00	
		22.00
Total		$ 166.00
Grand Total		$15,460.23
Total for the Week		$ 679.51
Total for the Year		**$24,102.96**

Are These My Church Manners?

By EVELYN L. NELSON

In the August Issue of The Religious Herald

In the sight of other worshippers in the same House of God, how do our church manners rate? Can we say, in all sincerity, "My church manners are above reproach at all times"?

At all times? If so, we must remember that includes whatever we say or do before, during or after church services. Only in this way can we determine whether our church manners are good, bad or indifferent.

1. During those first moments in church do I bow my head in silent prayer and meditation instead of using the time to scan through the church bulletin just received?

2. Do I make it a habit to sit toward the front or middle of the church, leaving the back rows for latecomers and parents with small children who may prefer to sit there?

3. If I am not physically handicapped, do I move toward the middle of the pew instead of monopolizing the end seat with a thou-shalt-not-take look given latecomers who, if they are to find a seat, must first crawl over my feet?

4. Do I in like spirit make the seat next to me available for *anyone* who wants it instead of whispering, "Sorry, but I'm saving this seat for a friend"?

5. Before and during services do I refrain from staring around with a I'm-going-to-see-who's-in-church-today look?

6. Do I share my hymnbook when there are not enough for individual use or when my neighbor is a stranger unfamiliar with the order of worship in my church?

7. Do I give public witness of my praise of God and dependence upon the power of prayer by wholeheartedly joining in the singing of hymns and in the prayers voiced by the congregation instead of remaining silent as though I am a conscientious objector.

8. When someone whose voice I do not particularly like is singing the solo part of the choir anthem, do I refrain from whispering a derogatory comment to a friend or relative seated next to me?

9. Do I listen attentively while the choir sings in stead of using any part of that time to go rattling through the contents of my purse or pocket for my church envelope?

10. On the occasions when I give a dollar or more to some special cause not included in my church envelope, do I fold my bill before placing it on the collection plate so that only God knows the denomination of my bill?

11. Do I listen to all of the sermon insteaad of going off into my own thoughts when the subject matter gets personal and something is said that makes me feel uncomfortable because I know I'm guilty?

12. During the sermon do I refrain from any side comments?

13. After church is over, do I remember to thank the minister whenever the sermon has been particularly helpful in touching upon something that has been troubling me?

14. Am I careful not to say, "I liked your sermon today," accenting the word *today* as though there were many other times when I found the sermons sadly lacking in spiritual uplift?

15. Am I aware of my own faults so that I never tell the minister, "That was a good sermon. Too bad the people who should have heard it stayed at home today"?

16. After church services do I put the emphasis of my immediate conversation upon some some mention of the sermon or other part of the service rather than on who wore what and who was with whom?

17. Do I make it a point once in a while to stop and tell members of the choir, the director and organist how much they added to the service?

18. Do I make a special point to speak to newcomers and persons who have recently joined the church, making them feel welcome?

19. Do I invite people to the social activities and prayer meetings of the church in such a friendly way that they will feel they are going to be missed if absent?

20. First and last, is Christ such a permanent Guest in my life that people with whom I come in contact during the week are as aware of His presence there as those who see me worshipping on Sunday? there as are those who may see me worshipping on Sunday?

Southern Convention of Congregational Christian Churches:
HISTORICAL SOCIETY. 1956.
Elon College Library

1844 - Over a Century of Service to the Denomination - 1951

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME CIII RICHMOND, VA., THURSDAY, SEPTEMBER 6, 1951 NUMBER 35

Elon College Library X

The Churchman's Creed for an American

By Rev. Dr. GUY EMERY SHIPLER

I BELIEVE in America—an America which stands for the equal rights of all to life, to liberty and to the pursuit of happiness; which stands for duties as well as rights; which puts people first and things second; which rejects hatred and intolerance, the bulwarks of slavery, and cherishes goodwill and understanding, the bulwarks of freedom.

I believe in America—an America fashioned from the fibre of many races and people, where none shall know discrimination and all shall have respect; an America where the decencies of brotherhood can be practiced under a common Fatherhood; where the sacredness of the individual is not lost under the domination of the state, and where the Church of God speaks not with the voice of a dictator but with the Voice of God.

I believe in America—an America strong through the high warrants of the Bill of Rights—the rights of freedom of press, freedom of speech, freedom of assembly and freedom of religion; an America which stands not for selfish isolation, but for courageous cooperation with all men and nations of goodwill; which dares to dream of a Kingdom of God on earth, when wars shall have ceased throughout the world and the principles of the Prince of Peace, of Love and Brotherhood, shall rule in the hearts of men everywhere.

I believe in America—an America which shall be the consummation of all the utopian dreams of all the dreamers of the world—A Commonwealth of Goodwill.

I BELIEVE IN AMERICA!

—The Churchman.

News Flashes

Rev. Richard L. Jackson began his ministry at Chapel Hill last Sunday.

Rev. Melvin Dollar assisted Dr. J. H. Dollar in revival services last week at Liberty Spring Church.

Rev. Carl Wallace is conducting revival services this week at Bethlehem, Eastern Carolina Conference.

Rev. L. W. Wood of Wakefield is assisting Rev. Ellis N. Clark in revival services this week at Mt. Carmel Church, Walters, Va.

The Greensboro, First Church young people report holding a retreat for planning their fall program, at Camp Crabtree last week.

Rev. Eugene Tally is assisting Rev. Raymond Grissom in revival services this week at Turner's Chapel.

The Eastern Virginia Junior High Camp is being held this week at the Central YMCA camp at Bayside, Virginia with 79 people in attendance. Rev. Lanson Granger is the dean.

The Eastern North Carolina Ministers Association met at Franklinton on Monday afternoon at the home of Rev. Carl Wallace. Officers elected: R. L. House, president; Eugene Tally, vice-president; E. M. Carter, secretary.

The Sun family extends sympathy and good wishes to Dr. C. E. Newman who underwent an operation at Watts Hospital in Durham on August 30. Reports indicate that he is improving rapidly and may return to his home at Virgilina by the last of this week.

Your managing editor attended the Bible Conference for Ministers at Masanetta Springs for two days last week. He agrees with Dr. I. W. Johnson that the ministers of the Southern Convention could spend a part of their vacations there with great profit to themselves and their churches.

Jose Dabuet, student from the Philippine Islands, who will be supported by the young people of the Southern Convention for two years of study in this country, arrived in San Francisco on August 26. He will study for the ministry at Princeton Seminary and sometime during the year will come to the Convention for a visit, as well as work in the camps and conferences next summer.

REIDSVILLE HOLDS ANNUAL S. S. PICNIC.

Members of the Sunday school of the Reidsville Congregational Christian Church had their annual picnic Saturday, August 25, at Pettigrew's Park in Reidsville.

We met at the church at four o'clock before going to the park. From 4:30 until 5:30 the children and adults enjoyed swimming in the pool; then the men and children pitched horse shoes and played ball. After the women had finished unpacking the picnic baskets and boxes, the table was well filled with plenty of good food.

After supper Dr. I. Q. (our pastor, the Rev. Tucker G. Humphries) appeared before the loud speaker with questions and lots of prizes for those who knew the answers.

Our picnic ended with the group singing "Till We Meet Again" and our pastor pronouncing the benediction.

Frances Maynard,
Reporter.

ATTENTION SUNDAY SCHOOL TEACHERS.

How did you get along with last Sunday's lesson? Did you have an interesting discussion on Race Relations? Did the group make the transition from Samaria to the Southern Convention? What were the main points discussed, conclusions reached? On what points were there differences and on what points of opinion?

The writer has been asked to serve as chairman of the Convention Committee on Social Action. This Committee is responsible for our program of Race Relations.

The chairman would therefore like to solicit your suggestions, your cooperation in the formulation of a Christian program of Race Relations. What can we do here in the Southern Convention? What are some of the things that have been left undone? What would the Christ of Samaria do in the Southern Convention.

We need to get our heads and hearts together on this crucial problem. Kindly let me have the benefit of your thinking. R. L. H.

PICTURE OF THE MONTH.

"DAVID AND BATHSHEBA."

It is too much, of course, to assume that a picture on a religious or biblical theme will suit everybody. Yet we are sure this photoplay by 20th Century-Fox will have wide interest on the part of many moviegoers. It is an imposing spectacle, focussing upon a momentous period in the life of David. It is also an important session in the history of the Hebrew people whose fortunes during that time were closely related to the personal rise and decline of the psalmist king.

The colors are beautiful, the settings appropriately elaborate; but the temptation to indulge in flamboyance has been resisted. The cast has been well chosen. Gregory Peck portrays David with dignity, both in strength and in weakness. Raymond Massey is powerfully convincing as the prophet Nathan, and Susan Hayward as Bathsheba is adequate. The music is splendid throughout.

The story stays loosely within the historical frame of the narrative found in 2 Samuel, chapters 10 and 11, with excursions into periods preceding and following, and with certain shuffling of incidents to produce dramatic effect. The kernel of the story is, of course, David's covetousness of Bathsheba, their sin of adultery, the death of Uriah, David's repentence and seeking of God's mercy, in the spirit of the 51st Psalm, the assurance of his pardon and the regained relationship with Jehovah enabling him to return to the sonship and trust expressed in the 23rd Psalm.

To the historian and to the strict Bible student, the liberties taken with the sequence of events and some details of levitical procedure (such as the ark of the covenant being brought to Jerusalem uncovered and the presence of David in the holy of holies) will be disturbing. Amnon and Absolom were men and not boys as shown during an antagonism to be reckoned with later. The relationship with Michal, Divid's first wife and Saul's daughter is well portrayed.

If this film sends the uninitiated to the Bible for indentification and the Bible student for verification, it may provide some lively discussions. Nevertheless, the producers, who have approached the Old Testament with respect and with the desire to make a period of it live, should be congratulated.

Southern Convention Office

Wm. T. Scott, *Supt.*, Elon College, N. C.

REPORT OF RECEIPTS BY THE CONVENTION OFFICE.

May 22 to August 27, 1951.

HOME MISSIONS.

Eastern North Carolina Conference.

Previously reported		$ 661.26
Amelia	$ 34.19	
Auburn	15.01	
Bethel	1.00	
Damascus	8.00	
Good Hope	25.00	
Lee's Chapel	12.00	
Liberty (Vance)	50.00	
Martha's Chapel	8.00	
Morrisville	5.05	
Mt. Auburn	73.50	
Mt. Gilead	26.00	
Mt. Herman	5.00	
New Elam	15.30	
Niagara	13.00	
Oak Level	34.00	
Pope's Chapel	2.25	
Raleigh	57.89	
Shallow Well	56.00	
Wake Chapel	28.76	
		469.95
Total		$ 1,131.21

Eastern Virginia Conference.

Previously reported		$ 2,086.07
Antioch	$ 55.00	
Barrett's	15.00	
Berea (Nans.)	10.40	
Berea (Norfolk)	40.00	
Bethlehem (Disp.)	15.00	
Bethlehem (Nans.)	11.83	
Burton's Grove	6.00	
Centerville	15.00	
Cypress Chapel	50.00	
Dendron	7.62	
Holland	200.00	
Holy Neck	110.00	
Hopewell	23.39	
Isle of Wight	20.00	
Johnson's Grove	20.00	
Liberty Spring	124.98	
Mt. Carmel	33.41	
New Lebanon	45.00	
Newport News	24.25	
Norfolk:		
Little Creek	20.00	
Rosemont	63.25	
Second	4.00	
Oakland	89.93	
Portsmouth:		
Elm Ave	13.00	
First	12.04	
South Norfolk	240.00	
Spring Hill	4.49	
Suffolk	50.00	
Union (So.)	40.50	
Waverly	170.00	
		1,544.09
Total		$ 3,630.16

North Carolina and Virginia Conference.

Previously reported		$ 1,434.16
Apple's Chapel	$ 44.65	
Berea	11.50	
Bethlehem	22.30	
Burlington	86.31	
Durham	12.98	
Elon College	2.00	
Greensboro, First	60.03	
Greensboro, Palm St.	124.00	
Happy Home	83.34	
Haw River	26.93	
Hines Chapel	1.50	
Hopedale	19.00	
Ingram	46.36	
Lebanon	21.77	
Long's Chapel	31.21	
Mebane	13.00	
Monticello	45.00	
Mt. Zion	68.50	
New Lebanon	21.00	
Pfafftown	5.00	
Pleasant Grove	6.15	
Pleasant Ridge	9.79	
Reidsville	123.00	
Rocky Ford	17.00	
Salem Chapel	30.00	
Shallow Ford	26.00	
Union (N. C.)	48.17	
Union (Va.)	75.00	
Winston-Salem	71.00	
Zion	10.00	
		1,162.49
Total		$ 2,596.65

Western North Carolina Conference.

Previously reported		$ 892.42
Albemarle	$ 25.00	
Bailey's Grove	10.00	
Biscoe	5.03	
Ether	15.00	
Flint Hill (M)	8.89	
Flint Hill (R)	25.00	
High Point, First	37.00	
Liberty	50.00	
Needham's Grove	5.00	
Pleasant Grove	5.00	
Pleasant Ridge	120.00	
Pleasant Union	9.00	
Ramseur	12.04	
Shady Grove	22.85	
Smithwood	40.00	
		389.81
Total		$ 1,282.23

Virginia Valley Conference.

Previously reported		$ 852.25
Antioch	$ 79.96	
Bethel	47.96	
Bethlehem	56.00	

(Continued on page 13.)

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

Editor..................Robert Lee House
Managing Editor.........John T. Kernodle

Departmental Editors—Convention, Wm. T. Scott; Missions, F. C. Lester; Women's Work, Mrs. F. C. Lester; Young People's Work, Miss Pattie Lee Coghill; Children, Mrs. R. L. House; Sunday School Lesson, H. S. Hardcastle.

Institutional Representatives—Elon College, L. E. Smith; The Christian Orphanage, John G. Truitt.

Area Reporters—M. W. Andes, W. J. Andes, J. Frank Apple, H. G. Council, Jr., Clyde Fields, Stanley C. Harrell, I. W. Johnson, S. E. Madren, Will B. O'Neill, Fred Register, P. H. Ricketts, Guy H. Veazey, R. A. Whitten.

Board of Publications—Duane Vore, Chairman, S. T. Holland, Secretary; R. C. Helfenstein, S. E. Madren, P. H. Ricketts, G. D. Colclough, Treasurer, ex officio.

SUBSCRIPTION RATES

One Year	$3.00
Two Years	5.00

Published by the Board of Publications, agent for the Southern Convention of Congregational Christian Churches, and printed every Thursday except the last in June and December by the Central Publishing Co., Inc., Richmond, Va.

Entered as second-class matter at the Post Office at Richmond, Va., July 25, 1922, under Act of March 3, 1879.

Remittances for subscriptions and notices of change in address should be sent to the Convention Office, Elon College, N. C.

All other matters of business should be addressed to The Christian Sun, 1536 East Broad Street, Richmond 19, Va.

General contributions should be addressed to the editor at Southern Pines, N. C., and should reach him not later than Wednesday of the week preceding date of publication.

Departmental material should be sent to the proper departmental editor, at the address shown on their page, and as early as possible.

The Christian Sun Subscription Blank

Dr. Wm. T. Scott, Elon College, N. C.

Enclosed will be found $3.00 ($5.00) for which please send The Christian Sun for one (two) year(s) to:

Name ....

Address ....

☐ New ....

☐ Renewal Name of Church..

From the EDITOR'S *Desk*

A Woman to Remember

Some years ago Hulda Neibuhr wrote a book entitled, "Greatness Passing By." It might be added that greatness is still on parade. Our world, our age is inhabited by greatness.

Sister Elizabeth Kenny, whose controversial treatment of polio has gained wide attention, has come from her native Australia to make what will probably be her last visit to America. She is now 64 and the victim of what she describes as an incurable disease. Following her visit in California, it is announced that she will attend the International Poliomyelitis Conference in Copenhagen, Denmark.

Although her method of treatment has been violently and persistently debated, it is conceded that she has brought about a virtual revolution in the study, diagnosis and treatment of the dread disease.

This brave woman grew up in the mountains of Southern Queensland of distant Australia. But suffering may and often does bring individuals and nations together. A child smitten by polio in a remote county may be blessed by this Australian nurse.

Think what individuals and nations can do when they work together! We have barely touched the healing garments of cooperation.

While some have argued, debated and criticised, Sister Kenny has devoted her energies to the saving of life. She is one of our century's heroines of faith. She has lifted the pinnacle of feminine achievement.

Our nation, trembling and almost helpless in the presence of this cruel disease, is greatly indebted to this queen of nurses from Queensland. Greatness passes by. Roses should not be reserved entirely for her grave.

Landmarks

There is a large illuminated cross on one of the hills overlooking Lake Junaluska, North Carolina. The cross is illuminated during the summer assembly period. People move out when the summer is over and the natural thing to do is to cut off the lights on the cross.

Then an unexpected thing happened. There came a request from the engineers on the trains that pass Junaluska that the lights be kept on throughout the year.

Evidently they missed this lighted landmark during a dark and monotonous train ride. Perhaps that which at first had been merely another illuminated sign had assumed a more profound significance. Perhaps, to use an inescapable metaphor, it started a new train of thought. Who knows, more than one engineer may have sung, hummed or whistled habitually, "In the Cross of Christ I glory, towering o'er the wrecks of time." This brought physical relaxation, mental illumination and spiritual rejuvination.

Many people work and travel by night. Do we forget this? Our churches are shrouded in darkness. These great landmarks are obscured by night.

Here and there we find a church flooded with light on the exterior. Again, there may be a light in or a beam directed to a tower or steeple. Churches, like the stars, should be seen at night. These spiritual landmarks may have an eloquent message for many who never enter their doors.

Evangelism Program Projected

The first nation-wide evangelistic campaign under the sponsorship of the National Council of Churches will get under way on World Communion Sunday, October 7. The 15-month program, using the theme, "The Churches United in Christ to Evangelize America," will reach its climax in Watch Night services in the churches on New Year's Eve, December 31, 1952.

Spearheading the program will be 29 Protestant and Orthodox communions, with a total membership of over 31,000,000. A prime target of the campaign will be the nation's armed forces. Other aspects of the program will include missions for highschool youngsters, college and university students, and consultations with college and university faculty members to stimulate their concern on behalf of campus religious life.

In local communities, the churches will carry out religious censuses and visitation evangelism campaigns, preaching missions and church attendance crusades.

Other special features include Christian Ashrams in the summer months, special observances in Lent and on Reformation Sunday in October, missions to inmates of prisons and observance of the Universal Week of Prayer in January.

The denominations in their separate programs have agreed to emphasize seven aspects of their own church programs: **deepening the spiritual life in the churches; use of laymen and women in evangelism; an evangelistic emphasis in Christian teaching at home and in schools; missions to ministers; preaching missions; keeping track of church members who move from one community to another and assimilation of new members received into the churches during the campaign.**

SOUTHEASTERN INTER-CHURCH CONVOCATION SCHEDULE.

Protestant forces of ten Southeastern states will meet in Atlanta this fall to determine how their churches may work together to make this "a nation under God."

The announcement of interest to lay as well as clerical leadership has been made by Dr. Edward G. Mackay, chairman of the Southeastern Advisory Committee of the National Council of Churches of Christ in the U. S. A. Dr. Mackey, superintendent of the Decatur-Oxford, Georgia district of the Methodist Church, emphasized that laymen and pastors from ten states are invited to the Southeastern Inter-Church Convocation in Atlanta, November 27-29. Special emphasis will be given to the churches working together—in the community — in the nation — and throughout the world.

"The Convocation reflects a conviction of many churchmen that the growing crisis of our times cannot be met by the churches working separately," said Dr. Mackay. "The churches, concerned with the threats to world peace and the moral illness of the nation revealed by the Kefauver Committee only recently, will seek in this Convocation to find ways and means by which they may work together for the welfare of the community, the nation and the world."

The chairman named a committee of six Atlantans to arrange the program. They are: Dr. John M. Alexander, executive vice-president of the Protestant Radio Center; Mrs. Fred Bridges, prominent Baptist church leader; Dr. W. A. Smart, Emory University professor; Dr. Herman L. Turner, pastor of the Covenant Presbyterian Church. Serving with them will be Dr. Mackay and the Rev. Ernest J. Arnold, director of the Council's Southeastern office. Mr. Arnold is a former secretary of the N. C. Council of Churches.

The states served by the Southeastern office of the National Council of Churches are: Alabama, Florida, Georgia, Kentucky, Mississippi, North Carolina, South Carolina, Tennessee, Virginia, and West Virginia.

The General Board of the National Council of Churches has accepted an invitation to hold its bi-monthly meeting in Atlanta in conjunction with the Convocation, announced Dr. Mackay. The General Board, headed by the Rt. Rev. Henry Knox Sherrill, presiding bishop of the Protestant Episcopal Church and president of the National Council of Churches, is the interim policy making body of the National Council.

The Convocation in Atlanta will be the first in the Southeast since formation of the National Council last November by 29 denominations with a combined membership of more than 32 million. Eighteen of these denominations have membership in the Southeast. The General Board, and other Council organs planing to meet in Atlanta in conjunction with the Convocation in November, usually meet in New York.

THE CENTER OF PROTESTANTISM.

Location of the permanent headquarters of the nation's largest religious body—the National Council of the Churches of Christ in the U. S. A.—which has aroused the interest of cities in the middlewest and east will be considered for the first time by a special committee headed by Dr. Harold E. Stassen in New York September 20.

In announcing the initial meeting of the special committee on headquarters location of the National Council, now temporarily quartered in six buldings in New York, with a midwest office in Chicago, Dr. Earl Frederick Adams, an administrative secretary, revealed that eleven cities have evidenced their interest in being selected as the site.

Cities that have communicated this interest to the National Council Dr. Adams said, are as folows:

Chicago, Ill.; Cincinnati, Ohio; Cleveland, Ohio; Columbus, Ohio; Evansville, Ind.; Fort Wayne, Ind.; Indianapolis, Ind.; New York, N. Y.; South Bend, Ind.; Springfield, Ill.; and Wyckoff, N. J.

These communications, he said, will be conveyed to a 25-member committee representative denominationally and geographically when it meets for an all-day session at Hotel New Yorker, at 10 a. m. September 20. Its chairman, Dr. Stassen, is a vice-president of the National Council, and the president of the University of Pennsylvania.

Virtually from the moment the National Council was constituted widespread interest has been shown by churchmen in the location of permanent headquarters. The question caused extended debate in the sessions of the General Assembly at the constituting convention of the 29 Protestant and Eastern Orthodox denominations in Cleveland last November.

The upshot of the debate in the General Assembly which meets only once in two years, after it was ruled that the constitution delegated authority to the General Board, was to adopt a "request" to the smaller body that consideration be given to selecting a site near the United States' population center. (According to the 1940 census the population center is in Sullivan County, Indiana.)

The minutes of the General Assembly show that the resolution read: "Voted that the General Assembly request the General Board, in its consideration and determination of headquarters location, to appoint a special committee which shall be widely representative both denominationally and geographically to study the question of headquarters location and that the General Assembly request the General Board to weigh carefully in that study the advantage and possibility of establishing such headquarters in an area reasonably adjacent to the population center of the United States."

Subsequently, the General Board at a meeting in Cleveland, December 2, authorized the appointment of a special committee and instructed it to heed the sentiments expressed by the parent body. It was named by the Council's president, Rt. Rev. Henry Knox Sherrill.

Since the action in Cleveland many inquires have been received from various cities. In some instances formal invitations have been extended by a city council of churches or civic groups. To all inquiries concerning the headquarters, Dr. Adams has advised that the communication will be referred to the Committee on Headquarters Location. Dr. Vere V. Loper, Moderator of our General Council, is a member of the Committee.

A vacant house in a good community near surbaban Washington was wrecked by some bad youngsters who, it turned out, belonged to prominent families. Why did they do it?

They did it because they wanted to be important. Not being able to build a house, they wanted to show at least they could destroy one.

The infiltration of some worthy institutions by Communists is, we think, traceable to the same motive. The people who do the mischief feel that they are not important, that no one is "looking at them," so they try to destroy our way of life, saying to themselves, "Aha, if you only knew what I was doing, you would realize that I do matter after all."—*Exch.*

Dr. I. W. Johnson Reports From Massanetta Springs Conference

My wife and I came to Massanetta Springs, near Harrisonburg, Va. on the 13th of August to attend the State Convention of Christian Endeavor, the Laymen's Conference, and the two weeks' Bible Conference which will close Sunday, September 2nd. These three weeks at this place have brought to us much uplift and spiritual inspiration. We attended the Bible Conference for the first time in August 1928. We missed the sessions of 1938 and 1939 on account of sickness. According to our records we have spent nearly ten months attending meetings at this lovely place. The Bible Conferences during these years have made an inestimable contribution to our lives and ministry.

During the years several ministers of the Congregational Christian fellowship have attended the conferences. This year Rev. Robert Kimball and the writer are the only ministers of our church who have remained throughout the sessions of the Bible Conference. If the ministers of our churches in Virginia and North Carolina could attend these conferences each year they would be better fitted for their work.

The attendance of ministers this year exceeds any other year since the conference was organized. All Protestant denominations are invited to attend and are given a cordial welcome. Two hundred ministers attested their interest by attending this year.

The chief emphasis this year has been centered upon the spiritual content of the gospel message. We have been told again and again that conventional, formal Christianity is not enough. The church of this age must be more Bible centered, preaching centered and spiritually convincing. Divided pulpits and sectional choirs, new chancels and decorated altars will not, of themeslves, be adequate means to the great new urge for greater power in preaching. Elaborate ritals and liturgies will not be adequate, unless they endue the preacher with a greater mesage of redemption. These observations and prououncements were made by great leaders in other denominations..

Our church has missed something of the impact of these great addresses by not being represented by a large number of active pastors. God knows we need something in our Southern Convention to call us to realize the need of a spiritual awakening to something besides raising money for a spiritual advance. Our first need is more preachers spiritually qualifiew for a dynamic evangelistic ministry. Our main problem is much greater than our need for more money. Give us men of the right kind and God will show us how to get enought money for the advance of the kingdom of God.

I. W. Johnson.

MYSTERY AND RESPECT.

By Dr. Bryant Drake.

M. M. Tomlison writes, "mystery has been dismissed from the universe, and instead of awe men feel the pride of conquest" (July 1951 Atlantic Monthly). A university education does its best to make a man feel at home in his universe so that he will never be at a loss whether the problem is building a bridge or ordering a corsage.

Most of us have known individuals who have an answer for everything, and who are painfully erudite. Our instinct tells us that it is not the purpose of life to have all the answers and to be self-sufficient, but rather that it is our fate to be the shell on the waves which tosses about at the will of something other than itself. Men were not meant to be masters of their own fates or to reach heaven by a tower of their own building.

Yet it is just this which modern education sets out to do. Its god is specialized compentence, and with enough specialzed competencies added together the assumption seems to be that all that needs to be known can be known. I can remember the rosy assumptions of the days of technocracy that technical knowledge assured the millenium. A few years later came tragic disillusionment.

Tragedy is the state into which simple minds at length are forced by failure to face facts. On the other hand, education is the pleasant process of facing facts with the purpose of adjusting to them, Unfortunately what passes for education is very often only a learning of skills of manipulation.

Our job in the ministry to students is to deal with the products of "education in the sure thing," and reveal to them that life is a mystery, and stimulate in them a sense of awe and humility. Of course, part of our task is to serve personal needs as they arise, to teach the facts about religion, to introduce the student to the skills of the churchman, and to give him a vision of the great Christian enterprise in our society, but we should not lose sight of the most fundamental purpose of our ministry.

Commitment is such a big word in our vocabulary that we are liable to assume that when one is a committed Christian one has attained to the ultimate, whereas one's fallibility causes one to be committed to partial objectives and to use fallacious means. The reader of biography is struck by the frustration experienced by every reformer, due to the partiality of human knowledge and prescriptions.

Basically, our task is to minister to a generation of young people who have little feeling for the "sacred," and who are nurtured in a cult of sophistication. It is true that they need skills, knowledge and aesthetic appreciation, yet reverence is the key to life. Willard Sperry quotes the reply of a Cunard captain to a question whether he liked the sea: "That is not a question that it has ever occurred to me to ask myself. I don't know whether I like the sea or not. I only know that I respect it."

"EASTER CROWDS EVERY SUNDAY."

In Paterson, New Jersey, the well-planned team-work of a conscientious and determined committee produced a local RIAL program in 1950 which resulted in benefits for the city's religious groups that lasted long after the program ended. Participating in the campaign were 50 churches and 5 synagogues. R. Douglas Gillespie, a layman, was appointed to serve as chairman of the committee. A member of the editorial staff on a local newspaper, Mr. Gillespie brought invaluable experience to the job of organizing local advertising and publicity for the campaign.

Vigorous promotion of the program included a wide range of activities geared into the national RIAL advertising with a high professional skill. A few examples will serve to indicate the intensity of local activity: The radio station allocated 60 broadcasts of five minutes each morning and three minutes each evening throughout the month for a special appeal by a local minister or layman in behalf of religion. The two newspapers provided continuous

(Continued on page 7.)

News of Elon College

PRESIDENT L. E. SMITH, Elon College, N. C.

WHICH WAY ELON?

Why do you ask me which way? If you had known the way I have traveled for the past sixty years and more, you would doubtless not have asked me, "Which way now?" I have traveled the hard way but have been happy in the traveling. At times I have not known which way next. Money has been scarce, too scarce. It takes money to keep me going. I do not require shoes or clothes, but I do require heat, light, paint, repairs, laborers, instructors, field workers, and administrators. I have seen the times when I did not have the money to pay for these necessities and salaries. I have been embarrassed, fearfully so. I have been compelled to resort to plans that were displeasing to me, but I have managed to keep my soul, to keep my doors open, and have not curtailed my services to the church and to society in the least. The fruits of my labors bear witness to my worthiness. By far the greater majority of the pulpits of my church in my convention have been trained on my campus. Many of the leaders in the local churches of my convention have likewise been students of mine. As I look over the past I am proud of the fruits of my living. As I look to the future, I covet the opportunity to continue my services to my church and to my day and generation.

The things which have kept me going are my friends, the church, the alumni, and the services which needed to be rendered that I could render. These have all come to my assistence and given encouragement along the way. Now I come to the parting of the ways. A decision must be made. I can not make the decision. My friends must make it for me. It will mean either success or failure—which will it be? Naturally I vote for success, but what will be the vote of my friends? To vote for success means money, a great deal of money—$1,250,000. That is a lot of money, but I have a lot of friends. I have made contributions to these friends. I have contributed to their happiness and to their success. Many of them I have introduced to their life companions, seen them wedded and launched for happy living. All I have helped to prepare for business, profession, and other undertakings. Now that I need help—help which they can give—I know that they will not disappoint me, not one of them, and that they will come to my rescue with whatever is necessary to keep me traveling in the right and happy way.

I am the child of the church. Since the day of my birth I have been keenly conscious of my obligations to my mother, the church. I have served her conscientiously, day in and day out, all through the passing years, preparing her workers and training her leaders, serving her in every way possible, risking my existence in an effort to meet her needs. I know that she will not forsake me or close her purse to my needs. Soon a number of my friends — my children — will form an organization, call on you, and give you an opportunity to express your gratitude for the blessings which you have enjoyed all these years.

I know that you will give generously that the young men and young women of tomorrow may have the opportunities and privileges which you enjoyed during your college days.

I am still in the same dear spot. Majestic trees bedeck my grounds. Beautiful buildings are ready to receive you. Consecrated hearts, trained and efficient minds are ready to serve you. My gates are ajar, my doors stand open. Everything that I have belongs to you. I bid you come, share, enjoy, and be blessed.

APPORTIONMENT GIVING.

The weather has been hot. In many sections the season has been dry. In a few more days we will be out of sumer and into the fall. I trust that everyone has had a pleasant and profitable summer and that the fall of 1951 may be bountiful to you and may mean happiness and success. As you are prospered, I know that you will think of your college and will share with it to the extent that our convention has requested. The payment of conference apportionments means much to the college. The college is always grateful.

Previously reported		$6,830.37
Eastern N. C. Conference:		
Damascus	$ 2.00	
Western N. C. Conference:		
Spoon's Chapel	$20.00	
Valley Va. Conference:		
Winchester S. S.	$ 8.34	
		30.34
Grand Total		$6,860.71

"EASTER CROWDS EVERY SUNDAY."

(Continued from page 6.)

coverage, with the morning paper running a daily, front-page "Sermonette." Twenty billboards were erected, some of them in conspicuous locations to remain well into 1951.

The churches and synagogues took advantage of this heightened community interest to conduct a variety of activities, organizing such programs as visitation, censuses, and budget-raising drives.

At a Victory Rally held at the conclusion of the campaign to sum up results the participating religious groups reported substantial and specific benefits. Typical were reports by:

A Methodist Church: With 16 new members added to the congregation, a continuous year-round program was developed for laymen working in visitation evangelism.

A Presbyterian Church: As a result of a financial drive, 41 per cent of the membership made new pledges and 37 per cent increased their old pledges.

A Congregational Church: A goal of $9,000 was set in a budget-raising drive for a congregation of 150 members. With 26 callers instead of eight in 1949, the goal was oversubscribed by $400.

A Baptist Church: An increase in attendance was reported of 11 per cent for morning services and 30 per cent for evening.

A Presbyterian Church: An attendance drive was conducted that was characterized by the pastor as "Easter Crowds Every Sunday."

You can get along with a wooden leg, but you can't get along with a wooden head. The physical value of man is not so much. Man as analysed in our laboratories is worth about ninety-eight cents. Seven bars of soap, lime enough to whitewash a chicken coop, phosphorus enough to cover heads of a thousand matches, is not so much, you see. It is the brain that counts! But in order that your brain may be kept clear, you must keep your body fit and well. That cannot be done if one drinks liquor. A man who has to drag around a habit that is a danger and a menace to society ought to go off to the woods and live alone—*Dr. Charles Mayo.*

Church Women at Work

With Emphasis on Missions
MRS. F. C. LESTER, *Editor*
840 Sunset Avenue, Asheboro, N. C.

NORTH CAROLINA FALL CONFERENCE.

A letter has recently been sent out by Mrs. W. J. Andes, president of the North Carolina Women's Conference, reminding her socities of the annual Conference to be held at Ingram Church on Tuesday, October 2. The session will begin at 10:30 a. m.

She urges the president and program chairman to attend the meeting, and hopes that others from each society will also be among those present. While the name of the "main speaker" is not yet disclosed, we can be sure that he or she will be a good one. You will need to make plans at your September meeting for representatives at this fall conference.

* * * * *

HAW RIVER AT WORK.

The Haw River Congregational Christian Church Missionary Society has been active throughout the entire year. We have eighteen members on roll and have held a meeting every month with an average attendance of fourteen.

The society has sent money to Franklinton College and a package to Turkey. The group heard the mission study "The Near East" and "Missions at the Grass Roots." A very impressive program was rendered by Mrs. Robinson of Burlington in our May meeting when she spoke of the home mission book by Dr. Winslow.

Mrs. Homer Andrews of Burlington, who had traveled over Europe, attended our July meeting. She spoke to us and showed us films of Europe.

The society sponsored a supper, which was held picnic style on the lawn. This netted around $200 for the building fund.

Our society, under the good leadership of the pastor's wife, wishes to organize another circle in the church soon for the younger women.

We are striving for more members and better work in the coming year under the good leadership of our present president, Mrs. Artelia Poole, who has been our president for over twenty years.

MRS. R. N. BYRD,
Secretary.

OAKLAND HAS FINE JULY MEETING.

Oakland Auxiliary had one of its most interesting meetings of the year on July 3 at the church. The meeting was called to order by our president, Mrs. Raye Knight, who led in prayer. After our theme song "Before the Cross" Mrs. Hardcastle (our pastor's wife) introduced Mrs. Culpin, a member of our denomination from Essex, England.

Mrs. Culpin led our devotionals and gave an interesting review of the women's work in her home church. There the women meet every week. One week they repair and clean the church furnishings, such as books, curtains, choir robes and also distribute clothing to the church members. She said many of these clothes had been sent by the American women. She thanked them for their kindness and assured them the clothes had been used where most needed. For instance, last year they helped clothe a young pastor's wife, who was most grateful. She said it was good to know that women in England and America were having these small meetings, working for the Master and praying together that peace would prevail.

There was a short business session and then the auxiliary entertained the cradle roll, thirty members of the cradle roll and mothers being present.

MRS. R. W. BRADSHAW,
Secretary.

* * * * *

UNION GROVE ELECTS OFFICERS.

The Union Grove Missionary Society elected officers for the year 1951-52 at its August meeting held at the church on August 2. Mrs. Arlon Coble was program leader and used John the Baptist for the theme and study.

The following officers were elected: President, Mrs Paul Wilson; Vice-President, Mrs. Paul Tedder; Secretary-Treasurer, Mrs. Van Brown; Assistant Secretary-Treasurer and Pianist, Mrs. Earl Coble; Assistant Pianist, Mrs. Paul Tedder; Flower Committee, Mrs. Virgil Brown and Mrs. Ray Brown; Ways and Means Committee, Mrs. T. E. Smith, Mrs. Virgil Brown, Miss Betty Jean Cagle.

The society recently contributed $100 to the building program of the church. REPORTER.

* * * * *

CLOTHING FOR MIGRANTS.

The Ladies Missionary Society of Carolina Christian Church of Route 3, Burlington, recently completed a Friendly Service Project. All the ladies went through their closets and chests to see what they had stored away that could be of use to other people. When all the things were put together, there were one hundred and eight pounds of clothing. This included both winter and summer clothing for men, women, and children. This was sent to the migrants in care of Rev. Paul Cassen, West Palm Beach, Florida.

The ladies of the church were glad to share with those less fortunate. They realized this fully at the dedication service that was held before the clothes were shipped away.

MRS. B. A. LEEBRICK,
President.

* * * * *

MISSIONARY WRITES SUCCESSFUL NOVEL.

If you read the *Ladies Home Journal* you have doubtless noted on the cover of the September issue words about "River Garden and Pure Repose" by Grace Boynton. Now when I saw "Boynton" and "China" connected in the write-up I immediately wondered if she were not "our" missionary to China.

My curiosity led me to the "Contents Page" where I found a picture of Grace Boynton and a thumbnail sketch of her life. She was born in Medford Massachuesetts, where she now lives. In 1919 she sailed for China as a representative of the American Board of Commissioners for Foreign Missions. For thirty years she taught in Yenching University in Peking. For a long time one of her hobbies has been Chinese gardens—about which you gain a great insight from reading her story of a Quaker missionary who lived in the China of yesterday and today.

This is Miss Boynton's first published story, but we shall hope it is not her last. Perhaps you will enjoy reading this enchanting story aloud to your husband, as I did, and have him help you keep up with the many characters who are involved in it. You will finish the story with a new picture of life in China during the last war, with perhaps a new idea of the kind of things some missionaries do, and with a calmness of spirit as you come out of the "River Garden of Pure Repose."

STEWARDSHIP

Rev. Jesse H. Dollar, *Chairman.*

IT'S TIME TO TALK STEWARD SHIP.

With pastors and people back from vacation, with Labor Day past, and with the children being readied for school, it's time to talk Stewardship.

This article takes for granted that our pastors and proper church officials have already seen to such things as:

1. Seeing that your weekly or monthly church envelopes for next year are on hand.
2. That your church has already given consideration to proper Stewardship emphasis and that a period of special emphasis has been announced.
3. That your Finance Committee —or whatever group is responsible for making up the church budget, has been informed by the church that its program will require a certain amount of money to be secured through your Every-Member Canvass.

If these things have been done, your church is now ready to move in earnest toward your fall Stewardship Emphasis. It is good to designate at least a month for such emphasis before the end of your present conference year, leading up to your Every-Member Canvass the last Sunday in your present church year (or perhaps two Sundays). By all means the Canvass should be completed and the envelopes in the hands of every member before the first Sunday in the new church year. Here are some things which can be used to great advantage during your Stewardship Emphasis period:

1. The pastor should preach one sermon each Sunday during the emphasis period dealing with the whole scope of Christian Stewardship—not just the monitary angle.
2. Stewardship literature, especially short (four page) pamphlets, should be made available to the entire membership. A literature table in the foyer of the church is of great value.
3. The pastor should write a letter to the entire membership early in the month, giving them the general chalenge of loyalty during this special period, and enclosing a well-chosen pamphlet on the spiritual values of Christian Stewardship.
4. Even though you may not use church bulletins, or calendars regularly, they are of immeasurable value during this period —use them.
5. The Finance Committee should write a letter to the membership each of the last three weeks in the month of special emphasis, giving then a heart-to-heart presentation of the responsibility of laymen in the support of the church, emphasizing the importance of the church program, pointing out what is done with the money they give. In the letter sent the week before the Canvass, a copy of the church budget should be enclosed. A well-chosen pamphlet should accompany each letter. This is good Stewardship Education.
6. The pastor, who should know more about the ramifications of the stewardship emphasis, and should be familiar with the best pamphlets for each special emphasis, should make sure that such materials are on hand, and should guide in their distribution to the membership.
7. Secure at least one of the best stewardship pictures to be shown when your plans provide its chances for best results.
8. The pastor and Finance Committee should meet early in the special emphasis period, and select the people who are to be invited to work in the actual taking of the canvass. They should be notified, personally, of their selection, and pledged to attend the training institute, of not less than three nights, of the week before the canvass is to be made. At this point it may be wise for the pastor to call in some other pastor who is well qualified, to add his word and work to that of the pastor in the weeks leading up to this training period.
9. Unless a church has a paid Financial Secretary, and few do have, it is the responsibility of the Finance Committee to meet at the church with the Financial Secretary and prepare the church envelopes for distribution to the membership.
10. It will be less confusing and much easier on the Financial Secretary through the year, if the envelopes are registered by number, rather than by name of member. That done, he can assort the envelopes numerically each week and make his entries as he turns through his record book. It saves much time, and if a member forgets to write his name on his envelope he is listed by number anyway, and there is no question of whose envelope it is.

Stewardship materials and where to get them:

The Mission Council, 287 Fourth Avenue, New York 10, N. Y. Though the materials have not yet been mailed to the pastors, they may be had for the asking. A packet of samples will be sent on request. You should act *now.*

Joint Department of Stewardship and Benevolence, 287 Fourth Avenue, New York 10, N. Y. (National Council of the Churches of Christ in the U. S. A.) This was formerly the United Stewardship Council, but under the formation of the National Council of Churches, replacing the Federal Council, the Rev. T. K. Thompson, who was formerly our Stewardship Secretary, will become Executive Secretary on September 1, with offices at the above address. He will respond to your requests promptly. I list here some of the latest publications of this department:

"Money-Raising or Stewardship?" by Helen Kimgsbury Wallace, $1.00 per hundred, gives us something new, in that it is written by a woman, and "gets at" the practice of so many women's organizations putting on Rummage Sales, Soup Suppers, etc. as a means of "raising money" rather than practicing the stewardship of giving. It is the best thing I have seen on the point. Two companion pamphlets to "Youth Has Time For God" are now available. They are: "Youth Has Abilities for God" and "Youth Has Money For God." They are good, $1.00 per hundred, "Three Questions" is a compilation of scriptures on "Why Should I Give?" "What Shall I Give?" and "How Shall I Give?" $2.00 per hundred, eight pages. "Stewardship Bibliography and Auto-Visual Aids,"

(Continued on page 13.)

FOR THE CHILDREN

Mrs. R. L. House, *Editor, Southern Pines, N. C.*

Mrs. Lester has been writing about ministers and minister's wives on her page. Why not a word or two about minister's children on this one? Sometimes they are called P. K.'s—Preacher's Kids. Right from the start it is best to admit that P. K.'s have a bad reputation—they are supposed to be more naughty than other children. Some people defend them and say they aren't really so naughty, but they are watched more carefully by other people.

Never having been a minister's child I wouldn't know too much about it, but as the mother of a minister's children, I have many ideas on the subject! It is a great privilege to be born into a ministerial home. Did you know that your minister and his wife are probably the best educated people in your community? Did you know that more minister's children have made the pages of America's *Who's Who* than any other professional group? Well, it is true.

Because people do watch the ministerial family, the family must practice a certain kind of discipline and it is good for soul, mind and sprit! The children, their parents and their home must be in condition to welcome guests at any hour. The family must discpline itself to arrive at a given place on time. Theirs is the happy privilege of visiting many homes as dinner guests and on anniversary occassions. It is expected that the minister's children hebave well in church and I want to say that I know a large number who do!

At Family Life Camp there was a discussion of this subject and some of the ministers felt that all the attention given their families was bothersome! May be so, but—they can't change the old American tradition by thinking that. Some of the ministers said they did not stress the falt that they were a family apart or different from others. All of them admitted if their children were wild, their daughters smoked or if their sons drank alcohol they would suffer because it would reflect on them. I can't see that being sedate rather than wild, that non-smoking and drinking would hurt youngsters!—No, indeed, it enhances them!

One wild son of a minister can poison a lot of minds and make a lot of people forget the everyday goodness of many ministerial children. So if you hear about one, don't forget the good ones you know.

Because their parents are well trained, because they see many people from different lands, because the atmosphere of their homes is on a high level, teachers tell us that minister's children are often advanced in their studies and have a broad outlook. They make good leaders. Not always, but often.

Would you like to be friends with your minister and his family? Here are some simple courtesies that occur to me: Don't call on the telephone at noon or dinner time. Many people do because they think the minister will be home, but sometimes there can be a lot of up and down. It can spoil a meal. Don't walk into the house uninvited. Ring the door bell. That is a courtesy that should be observed at every door. some folks think that a parsonage is public property so they walk in. One minister's wife tells of having a visitor who not getting a reply to a "Hello" walked in and continued looking in roms until she found her hostess in the tub!

If you are older you might ask the mother if the children are allowed candy. When a whole congregation gives sweets to little folks a lot of aching tummies can result. Call your minister "Mister," or "Doctor" if he is entitled to it, not "Reverend," although he will be polite and answer you if you do. Visit your parsonage family. It can be a lonely life! The minister and his wife must bear many burdens—yours and your families. Help them keep "average" by living as normal a life as possible.

Ministers families do not enjoy great salaries. They are past masters at managing on nothing. It is a tradition and a way of life. But the love and goodwill of their people repay them threefold again and again.

COME AND SEE.

By Ellen Bradshaw.

Issued by the National Kindergarten Association.

When I left the highway and turned into the cinder lane leading back to the cottage where Eleanor Matterson and her small son were spending the summer. I wondered what they'd be doing this time. They were always doing something interesting.

There was no one on the porch. The swing and rocker under the apple tree were vacant. I heard nothing and was about to go down to the river where they often fished when a peal of laughter that was unmistakably Billy's rang out.

"They take it from each other!"

"The clumsy things," laughed his mother.

The voices came from behind the hedge, and when I came into the gateway I almost stepped upon Billy. His mother and he were both on the ground watching the maneuvers of a pair of tumblebugs!

Billy moved over and I sat down to take my nature lesson with him. The desperate haste of the awkward bugs going inefficietly "somewhere" was drolly fascinating. One wondered how far they had come with their precious burden and how much farther they must go on this hard, dry ground to find a suitable storage place for it.

"Who discovered them?" I asked.

"Mother did," answered Billy. "I was looking at my new book when she told me to come and see something!"

I at once pictured Eleanor as I had watched her at other times—finding Billy and giving him the magic "Come and see' that brought the light of adventure to his eyes. It might be a new flower, a bird's nest, a sunset, or even the pouring of soda into sour milk that elicited the call, but it was always something to be studied and enjoyed together.

There came to mind, too, Eleanor's readiness to drop her work or pastime whenever Billy, full of mystery, would come catching at her hand with, "Mother! Come and see something!"

If Eleanor never does anything else, I often tell myself, this one unconscious habit of hers will insure Billy's being her pal for life—just this one thing.

I thought, also, of the by products—keen observation, nature lore and scientific or artistic contemplation and the development of orderliness in reasoning. Indeed, a dozen good "outcomes" result, yet it is just Eleanor's way; and, surely, with very little conscious effort it could become any mother's or father's way.

Billy is a strong-willed child, and when he was two years old it was

(Continued on page 15.)

Youth at Work in the Church

MAX VESTAL, Box 792, Elon College, N. C.

PARSHAD SCHOLARSHIP WINNERS.

Miss Margaret Elizebeth Howland, Philadelphia, Pa., and Neil Nielsen, St. Joseph, Mo., are winners of the two national Parshad Youth Week awards sponsored by the United Christian Youth Movement and the National Council of the Churches of Christ in the United States of America.

The awards are granted to the top ranking young man and woman in the country on the basis of Christian character and service in the local church, denominational activities, and interdenominational cooperation. Each entrant must also write a 1,500 word essay on "The Responsibility of Christian Youth in the Community."

Miss Howland and Mr. Nielsen will each receive $400 a year for four years to any college of their choice and annual attendance at one of seven summer regional planning conferences of the U. C. Y. M., according to Rev. A. Wilson Cheek, executive secretary.

Miss Howland, a Methodist, will enter the University of Pennsylvania in September. Active in church, school, and community, she plans to become a Christian missionary. She has served in a number of leadership positions at Methodist youth conferences, state and city interdenominational meetings and conferences.

A teacher in Sunday school and vacation Bible school, Miss Howland also sings in the choir of the Frankford Memorial Methodist Church, is a worker in visitation evangelism and the every-member canvass. Last year she served on the youth committee for the cooperative community observance of World Day of Prayer.

Besides these activities she also found time while in high schol to maintain four-year membership in the National Honor Society, serve as secretary of the Bible Club, representative on the Student Board, president of the history club, a member of the radio workshop and director of the English class play.

Mr. Hielsen, of the Evangelical United Brethren Church, will enter North Central College, Naperville, Ill., this fall. He has been president of the youth fellowship of his church for the past three years. He is treasurer of the St. Joseph Christian Youth Council and last year attended the planning retreat of the Missouri Youth Council. He also attended the 1950 U. C. Y. M. regional planning conference.

In high school he was a member of the National Honor Society, president of the senior class, member of the band, school choir, football team, track squad, and school newspaper staff.

An Eagle scout and assistant troop master, he is the recipient of the Boy Scout's God and Country Award. He also won a junior high public speaking medal, a student award for "most outstanding service," and was second place winner in a district music contest for a cornet solo.

The Parshad college scholarships are made possible by Methodist layman Alfred H. Avery, of Malden Mass. They are administered through the Department of Youth Work of the National Council of Churches.

The word Parshad is an Indian word meaning "gift of God."

* * * * *

NEW OFFICERS AT ELON COLLEGE.

The Pilgrim Fellowship of the Elon College Community Church installed its newly elected officers, Sunday, August 26. Max Vestal, who is counselor of the group, conducted the Installation Service, reminding officers that they have not only mechanical and physical duties, but most important of all Spiritual duties to perform. There were 20 members present for the service which saw the following officers take their posts:

Doris Ward, president; Karen Martin, vice-president; Kathleen McDonald, secretary; Janet Beers, treasurer.

* * * * *

MISS FOUST DIRECTS REIDSVILLE Y. P. CHOIR.

The Young People's Choir of the Reidsville Congregational Christian Church, under the direction of Miss Marion Foust, is contributing greatly to our evening services.

Last Sunday, August 26, they presented a sacred program of music at our evening hour of worship. Miss Gloria Woodall sang "The Prayer Perfect," then the choir sang "Lord Jesus, I Love Thee," "Fairest Lord Jesus," "Savior, Like a Shepherd Lead Us," and "Thee, Holy Father, We Adore." The girls' choir rendered "Psalm of Praise," followed by a solo, "Thanks Be to God," by Mr. J. Oliver Strickland. Among the other songs by the entire choir were "The Lord Is My Shepherd," "Near the Cross," "Faith of Our Fathers," and "Jacobs Ladder."

Those taking part in the program were: sopranos—Dorothy Dill, Ouida Apple, Sue Humphries, Doris Apple, Peggy McClintock, Patsy Chrismon, Dorothy Hall, Patricia Hooper, Shirley Apple, Joanne Lasley, Christine Cliborne, Gloria Woodall, Bronsa Dockery; altos—Shelby Dill, Glenda Ellington, Barbara Ann Brown, Wilma Saunders, Ann Black; baritones—John Warner, Walter Scott, Michael Fargis, Doug Holt, Gilbert Smith, Jil Fowlkes, and Tommy Stanley.

FRANCES MAYNARD,
Reporter.

* * * * *

RELAX WITH MAX.

During the war, Joseph (Ducky) Medwick, former St. Louis Cardinal outfielder, visited the Vatican with a group of service men who had been granted an audience. As each man approached him the Pope asked the visitor his vocation in civilian life. When Medwick's turn came, he stepped forward and said, "Your Holiness, I'm Joseph Medwick. I, too, used to be a Cardinal.

* * *

John Wesley, the founder of Methodism, used to recall that as a youth his behavior often displeased his father. His mother was more forbearing. "How can you have the patience," exploded the elder Wesley, "to tell that blockhead John the same thing 20 times over?"

"Why," replied Mrs. Wesley, "if I had told him but 19 time I had wasted my breath!"

* * *

As we start to school again let us also make a resolution to attend church each Sunday. It'll do us good!

The wife of a great editor, investigating affairs which were not properly her concern, asked a poor man toiling on his few acres: "Don't you know you have relief rights which entitle you to government money?" "Yessum," he said, "but I'm a free man." She told this incident with scorn but we have always wanted to hunt that man up and shake his hand.

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

THE LARGER FELLOWSHIP OF CHRISTIANS.

Lesson XII—September 16, 1951.

Memory Selection: *He that is not against you, is for you.*—Luke 9: 50.

Lesson: Acts 11:27-30; 15:1-2 22-23, 28-31. II Corinthians 9:1-5.

Devotional Reading: John 15:1-12.

This lesson is needed, badly needed. There is too much provincialism in religion. Too many people think in terms of the local church, or in terms of the denomination to which they belong. Too much emphasas is put upon the divisions in the church, and too little emphasis upon the unity of the church of Christ. The fact is, there is but *one church,* the church of Christ, which is the body of Christ. Members of the church need to think in terms of the larger fellowship of the church.

If a person is sincere when he stands before the altar or the chancel or the pulpit, if he honestly repents of his sins, confesses Christ as Savior and Lord, and submits to the form of baptism which he prefers, he becomes a member not only of that particular church, but he becomes a member of the Body of Christ, a member of the larger fellowship of Christians, a member of the Church Universal. Ministers ought to emphasize that fact. They ought to help people to understand from the beginning of their church life, that they are members of a larger fellowship, that they are members of the world fellowship of believers. The writer of these *notes* is enrolled as a member of Oakland and Berea Christian Churches. But he thinks of himself as a member of a church which includes every Christian on the face of the earth, a member of the greatest and grandest institution in the world. He is delighted to call as brothers and sisters all those who name the name of Christ. The denomination to which he belongs is not an end in itself, it is a means to an end. It is simply one of the many members of the family of God made up of Christians of all classes and colors and creeds. If that be heresy, make the most of it!

Bearing One Another's Burdens.

Very early in the life of the church there arose a situation in which members of the church in one section of the country fell in need. Forthwith the members of the church at Antioch received an offering for their needy brethren and sent it to the church at Jerusalem by the hands of Barnabas and Paul. It was an example of bearing one another's burdens and thus fulfilling the law of Christ. And it was the beginning of countless instances in which the church has shared with the needy people of the world, not only members of the church, or of their church, but people out of the church in need. The church of Jesus Christ has been the mother of charity and charitable institutions. Church World Service is a notable example of churches working together in clothing and feeding the needy people of the world. The Committee on War Victims and Services was an example of our own denomination sharing with the needy people around the world.

Preventing a Church Split.

Here were all the makings of a church fuss and a church fight and split. Paul was receiving Gentile converts directly into the church without the rite of circumcision. Thus he was disregarding the Mosaic law at this point. The Christians at Jerusalem, with their Jewish background just could not "swallow that." They sent a group to Antioch who insisted that "except ye be circumcised after the custom of Moses, ye cannot be saved." The issue was clearly drawn. And it was critical. The thing could have blown up at any moment. But these Christians had common-sense and grace, or to put it another way, gumption, and grace. Instead of kicking over the traces, the brethren at Antioch sent Paul and Barnabas and a few other men to go to Jerusalem to talk the matter over and to find if possible a solution. They found a solution. They told what had happened, how God had manifested his spirit in the lives of Gentiles who had not submitted to the Jewish rites, how they had found peace and joy through faith in Jesus Christ apart fsom works and rites. The leaders thereupon agreed that it would be a mistake to insist upon the demands of the Judaizers. They yielded that point. They compromised, but not on any vital matter. In turn they suggested that the Gentiles might compromise on non-essentials — they were to avoid using food that had been offered in sacrifice in heathen temples, to abstain from the use of blood, to eat no meat from an animal that had been strangled, and to keep themselves from sexual immorality so prevalent in heathen temples and before heathen idols. This was not spiritual "horse-trading." It was simply an attempt to maintain the integrity and the unity of the church of Christ, by compromising on the things that were not so essential, and to preserve its larger effectiveness through unity. If only the Protestant Churches had done more of this!

"Unto the Brethren Who Are of the Gentiles in Antioch and Syria and Cilicia, Greeting."

Here were Jews calling Gentiles "brethren." It is a far iry from even a few years before when the Jews looked upon Gentiles as dogs and would have nothing to do with them. In Jesus' day only a few years before this, a Jew would not go through Samaria if he rould help it. Gentiles were foreigners and aliens to the faith. And here in only a few years these Jewish Christians were calling Gentiles "brethren." That must have warmed the hearts of these Gentile Christians.

Well, we can just as well say "unto the brethren of who are Gentiles in Africa, and Japan, and China, and Russia—there are many Christians in Russia—and India and Mexico," and on and on. Christ has broken down the middle wall of partition. He has made us one. Gentiles are no more foreigners, that is Christian Gentiles, they are fellow-citizens and members of the household of the faithful.

The World Council of Churches.

The "Larger Fellowship of Christians" now has a deeper and more vital meaning through the World Council of Churches. In this body, representing many denominations, Christians are seeking to work together in a common cause and with a common loyalty in the Spirit of Christ. Nat a single compromise has been made in things essential. No denomination surrendered its sovereignty. The fact is that the Amsterdam Conference simply gave form and expression to something that already existed, and which demanded expression, all-too-long denied it. Our modern, broken, divided world demands and yearns for unity in the forces of Christ. And the Congregational Christian Church finds in it the fulfillment of one of its basic principles and the answer to its prayers for unity.

Based on "International Sunday School Lessons;" copyrighted 1951 by Division of Christian Education, National Council of the Churches in the U. S. A.

STEWARDSHIP.

(Continued from page 9.)

(1951-52) lists many pamphlets, books, booklets, 16mm sound films and film strips. "Stewardship Facts," is a 64-page booklet filled with facts, quotations, short articles and suggestions in the field of Stewardship. It is very good. 25c. "Christian Tithing—a Privilege—" by Dr. Robert E. Speer, if you haven't used it. $1.00 per hundred. "A Log Cabin Wedding and Three Resolutions" gets the spiritual aspects of Christian Stewardship back home. $1.00 per hundred. Two good sermons, "The Way to Permanent Wealth," by E. V. Pierec, and "The First Step," by A. H. Limouze. 5c each. Order these from Mr. Thompson.

The Stewardship Page will appear each week during September. Next week we will give some helps and suggestions of "Stewardship in the Rural Church" the "Lord's Acre Plan" etc.

CONVENTION RECEIPTS.

(Continued from page 3.)

Concord	**8.92**	
Dry Run	**14.50**	
Joppa	**12.00**	
Leaksville	**130.00**	
Linville	**29.46**	
Mayland	**8.00**	
Mt. Lebanon	**29.00**	
Mt. Olivet (G)	**11.94**	
Mt. Olivet (R)	**11.83**	
New Hope	**18.00**	
Palmyra	**7.00**	
Timber Ridge	**82.00**	
Winchester	**41.76**	
Wissler's Chapel	**43.00**	
		631.33
Total		$ 1,483.58
Total Receipts		$10,123.83

* * *

FOREIGN MISSIONS.

Eastern North Carolina Conference.

Previously reported		$ 657.57
Amelia	$ 24.19	
Auburn	15.01	
Bethel	1.00	
Christian Chapel	9.10	
Damascus	8.00	
Good Hope	25.00	
Lee's Chapel	20.00	
Liberty (Vance)	50.00	
Martha's Chapel	8.00	
Morrisville	5.05	
Mt. Auburn	73.50	
Mt. Carmel	12.00	
Mt. Gilead	26.00	
New Elam	15.30	
Niagara	13.00	
Oak Level	36.00	
Pope's Chapel	2.25	
Raleigh	57.88	
Shallow Well	56.00	
Southern Pines	25.00	
Wake Chapel	28.77	
Fayetteville	11.00	
		522.05
Total		$ 1,179.62

Eastern Virginia Conference.

Previously reported		$ 1,975.28
Antioch	$ 30.00	
Barrett's	14.00	
Berea (Nans.)	10.40	
Berea (Norfolk)	80.00	
Bethlehem (Disp.)	15.00	
Bethlehem (Nans.)	11.83	
Burton's Grove	5.00	
Centerville	14.00	
Cypress Chapel	50.00	
Damascus	57.00	
Dendron	7.63	
Franklin	120.45	
Holland	150.00	
Hopewell	12.39	
Johnson's Grove	20.00	
Liberty Spring	124.98	
Mt. Carmel	33.42	
New Lebanon	42.00	
Newport News	33.25	
Norfolk:		
Little Creek	20.00	
Rosemont	63.25	
Second	4.00	
Oakland	89.92	
Portsmouth:		
Elm Ave.	13.00	
First	12.03	
South Norfolk	236.00	
Spring Hill	4.50	
Suffolk	50.00	
Union (So.)	39.00	
Waverly	170.00	
		1,533.05
Total		$ 3,508.33

North Carolina and Virginia Conference.

Previously reported		$ 1,624.59
Apple's Chapel	$ 58.78	
Berea	11.50	
Burlington	86.30	
Durham	12.97	
Elon College	2.00	
Greensboro, First	60.02	
Hines Chapel	1.50	
Hopedale	19.00	
Ingram	49.41	
Liberty	24.32	
Long's Chapel	31.19	
Mebane	7.00	
Mt. Zion	47.50	
New Lebanon	21.00	
Pfafftown	3.00	
Pleasant Grove	19.92	
Pleasant Rigde	9.80	
Reidsville	194.00	
Rocky Ford	17.00	
Salem Chapel	50.00	
Shallow Ford	20.00	
Union (N. C.)	48.16	
Union (Va.)	50.00	
Zion	10.00	
		854.37
Total		$ 2,478.96

Western North Carolina Conference.

Previously reported		$ 850.97
Albemarle	$ 25.00	
Bailey's Grove	10.00	
Biscoe	5.00	
Ether	25.00	
Flint Hill (M)	11.80	
Flint Hill (R)	25.00	
High Point, First	37.00	
Liberty	50.00	
Needham's Grove	5.00	
Pleasant Grove	12.00	
Pleasant Ridge	120.00	
Pleasant Union	9.00	
Ramseur	12.04	
Shady Grove	5.00	
Smithwood	40.00	
Spoon's Chapel	25.00	
		416.84
Total		$ 1,267.81

Virginia Valley Conference.

Previously reported		$ 632.42
Antioch	$ 7.96	
Bethel	41.00	
Bethlehem	45.64	
Concord	8.91	
Dry Run	14.50	
Joppa	16.00	
Leaksville	50.00	
Linville	20.46	
Mayland	3.00	
Mt. Lebanon	37.00	
Mt. Olivet (G)	7.83	
Mt. Olivet (R)	6.82	
New Hope	12.00	
Palmyra	6.00	
Timber Ridge	62.00	
Winchester	25.00	
Wissler's Chapel	19.00	
		382.92
Total		$ 1,015.34
Total Receipts		$ 9,450.06

* * *

CHRISTIAN EDUCATION.

Eastern North Carolina Conference.

Previously reported		$ 87.50
Damascus	$ 5.00	
Oak Level	11.00	
Sanford	14.00	
Turner's Chapel	9.00	
Fayetteville	1.00	
		40.00
Total		$ 127.50

Eastern Virginia Conference.

Previously reported		$ 339.00
Berea (Nans.)	$ 7.00	
Berea (Norfolk)	55.00	
Johnson's Grove	11.00	
Liberty Spring	46.05	
Norfolk:		
Little Creek	5.00	
Portsmouth:		
Elm Ave.	22.00	
Shelton Memorial	22.00	
South Norfolk	44.00	
		212.00
Total		$ 551.00

.North Carolina and Virginia Conference..

Previously reported		$ 176.81
Graham, Prov. Mem.	$ 14.00	
Ingram	24.00	
Mebane	14.00	
Mt. Zion	22.00	

(Continued on page 15.)

The Orphanage

J. G. TRUITT, *Superintendent*

Dear Friends:

Thank you for your gifts both of money and materials. Thank you for the good things you say, and the fine things you do. If these boys and girls had the opportunity to thank you which I have they would perhaps thank you even better. Their little looks speak more than words. I was waiting for someone in front of the Baby Home. My car was idling. Two or three children were looking in each window. They were vying with one another to tell me about how much they appreciated some of the things which they had been given. Some of them were not ready with words. One little girl didn't know how to frame her speech especially with all the others talking, finally she just said, "Dr. Truitt, don't go." My telling you does not paint the picture I saw—the appreciation, the wistfulness, the desire to belong, or to be loved and noticed. You have to live with these children, to know them, to know there background, the ways and the wherefores, and to look into their open faces to realize how much we are all doing for homeless little boys, and neglected little girls.

Therefore I wish to thank you for them. To tell you how nice it is to have friends, good food, good clothes, shoes, and wraps for school; and work and play, and church and worship, and a vision of life that is clean and good. What a noble chance they are being given, and all because you and many others like you care. One of the hardest parts of my job is saying no when some one is interceding for a homeless and helpless child. Instead of homes for homeless little children going out of fashion they are being made larger, and their capacities greatly increased. From where I am I can see as never before the reason and need for this.

Since January 1 our farm and dairy has produced much, very much that has been consumed here by the children, as well as the livestock. Also our farm and dairy has placed the sum of $6,039.34 in our current funds to help run this place. I think that is good. We are not idle here at all, but are ourselves among the best contributors to the institution. That is as it should be. We have given work to boys and girls big enough to do right and proper chores, we have furnished a great deal of our sustenance and we have greatly added to our regular current funds. We want to show our appreciation of what you are doing to help us by doing our best for ourselves. Again I thank you for your encouragement and help.

It is true there are several major needs—such as funds with which to pay for the required by the State fire-escapes on the Baby Home, the roof which I have given—from sheer necessity—the contractor the word to go ahead, and the re-working of two of our buildings which I cannot as yet get around to for lack of funds. But I have faith to believe our people will not allow this place to go to pieces, when a few dollars, or even a few cents, from all of us would put it in good repair. I want you to join with me in prayer that friends will be raised up to see this work go ahead. Have you something tangible for the homeless children who have become wards of your church this month? Thank you.

I wish you could see the pretty little clothes which a group of business girls of one of our churches sees to it that little Brenda Crumpler has. They do not want them to be fine but they do want them to be good and proper for a tiny little girl who must walk through all sorts of weather to public school. Help us see that all the children have good clothes for their needs.

JOHN G. TRUITT,
Superintendent.

Donated Commodities for the Week.

Miss Nancy Ann Newman, Suffolk, Virginia: Clothing.

Mr. J. H. Johnson, Sr., Norfolk, Virginia: 50 copies of The Upper Room.

REPORT FOR AUGUST 30, 1951.

Sunday School Monthly Offerings.

Amount brought forward	$ 8,643.36
Eastern N. C. Conference:	
Mt. Auburn S. S.	5.91
N. C. & Va. Conference:	
Reidsville S. S.	23.00
Valley Va. Conference:	
Newport	28.75
Total	$ 57.66
Grand Total	$ 8,701.02

Special Offerings.

Amount brought forward		$15,460.23
Mrs. Paul Powell, Ruffin, N. C., for Virginia Black	$ 10.00	
Mrs. H. M. Gilbert, Norfolk, Va., for Clementine Bridges	7.00	
New Hope Christian S. S., Roanoke, Ala.	3.03	
Mr. A. L. Owen, Smith field, Va., for Jean and Bobby Daughtrey	20.00	
Templemen's Bible Class, Christian Temple	10.00	
Mrs. W. H. Garrett, Sr., in memory of Rev. J. Frank Morgan	5.00	
Mrs. J. L. Foster, Sr., in memory of Rev. J. L. Foster	10.00	
Mr. and Mrs. Charles E. Apel, in memory of J. Mitchell Yancey	5.00	
Special Gifts	70.00	
		140.03

Home Coming and 44th Anniversary Contributions.

Mr. and Mrs. Charles E. Apel, Morehead, Kentucky	$ 4.40	
Junior Class, Barrett's Church	.44	
		4.84
Total		$ 144.87
Grand Total		$15,605.10
Total for the Week		$ 202.53
Total for the Year		$24,305.49

MEMORIAL GIFTS

"Instead of Flowers"

Dr. John G. Truitt
Christian Orphanage
Elon College, N. C.

Dear Dr. Truitt:

Please acknowledge the enclosed $.................. as a memorial gift sent to the Christian Orphanage in lieu of flowers in memory of:

....
(Name of Deceased) (City) (Date of Death)

....
(Survivor to be Written) (Address)

Name..

Address..

In Memoriam

AUSTIN.

On May 13th, 1951, our heavenly Father in his infinite wisdom called home Mrs. Gulie Austin who was a member of Liberty Spring Christian Church.

We, the members of the church, offer the following resolutions:

1. That we bow in humble submission to the divine will of our heavenly Father.
2. That we extend our sympathy to the bereaved family and commend them to the great Comforter who said, "Let not your hearts be troubled."

Mrs. W. R. LOWE,
Mrs. I. W. JOHNSON,
Mrs. C. E. NICHOLS.

HARRELL.

We, the members of the Liberty Spring Christian Church wish to express our deep sense of loss in the passing of a beloved member, Mr. O. W. Harrell, who died April 15th, 1951, and to pay tribute to his memory as our friend and coworker.

Therefore, be it resolved:

1. That we bow in humble submission to the Will of our Heavenly Father.
2. That we extend to the family and loved ones our sincere and heartfelt sympathy and commend them to him who doeth all things well.

Mrs. W. R. LOWE,
Mrs. I. W. JOHNSON,
Mrs. C. E. NICHOLS.

RAWLES.

Miss Louise Byrd Rawles departed this life after a long illness on June 16th, 1951. She was a devoted member of Liberty Spring Church and was patient and cheerful during her years of illness. Her life was a benediction and blessing to those who knew her.

Desiring to record our appreciation of her life and character.

Therefore, be it resolved:

1. That we record our sincere appreciation of her pleasant fellowship with Liberty Spring Christian Church, and bow in humble submission to the will of our Father in heaven.
2. That we express our sincere sympathy to the bereaved family and commend them to the loving favor of our Lord Jesus Christ.

Mrs. W. R. LOWE,
Mrs. I. W. JOHNSON,
Mrs. C. E. NICHOLS.

SKINNER.

Whereas, in the Providence of God, Mrs. C. C. Skinner was called from her life on earth to dwell in the land of eternal day on the 27th day of May, 1951; and whereas, she was a very worthy and consistent member of Liberty Spring Christian Church for many years.

Therefore, be it resolved:

1. That we bow in humble submission to the Will of our Father in heaven, with gratitude for her long life of faithful service to the church.
2. That we commend the members of her family to the abounding grace of God in these days of meditation and sorrow.

Mrs. W. R. LOWE,
Mrs. I. W. JOHNSON,
Mrs. C. E. NICHOLS.

CONVENTION RECEIPTS.

(Continued from page 13.)

Pfafftown	14.00	
Pleasant Grove	13.77	
Pleasant Ridge	16.00	
Shallow Ford	5.50	
Winston-Salem	10.00	
		133.27
Total		$ 310.08

Western North Carolina Conference.

Previously reported		$ 225.48
Albemarle	$ 5.00	
Biscoe	1.00	
Flint Hill (R)	10.00	
Grace's Chapel	20.00	
Liberty	10.00	
Mt. Pleasant	8.00	
Pleasant Grove	5.00	
Pleasant Union	2.00	
Union Grove	10.00	
		71.00
Total		$ 296.48

Virginia Valley Conference.

Previously reported		$ 25.00
Antioch	$ 29.00	
Bethel	24.00	
Bethlehem	8.00	
Concord	7.00	
Dry Run	2.00	
Joppa	2.00	
Mayland	2.00	
Mt. Lebanon	9.00	
Mt. Olivet (G)	11.00	
Mt. Olivet (R)	9.00	
New Hope	12.00	
Newport	27.00	
Palmyra	3.00	
Timber Ridge	22.00	
Winchester	61.00	
Wissler's Chapel	5.00	
		234.00
Total		$ 259.00
Total Receipts		$ 1,544.06

* * *

SUPERANNUATION.

Eastern North Carolina Conference.

Previously reported		$ 253.70
Liberty (Vance)	$ 45.00	
Mt. Auburn	30.00	
Sanford	14.00	
Shallow Well	14.00	
Fayetteville	2.50	
		105.50
Total		$ 359.20

Eastern Virginia Conference.

Previously reported		$ 391.00
Berea (Nans.)	$ 5.50	
Berea (Norfolk)	33.00	
Dendron	7.00	
Holy Neck	45.00	
Johnson's Grove	7.00	
Liberty Spring	40.00	
Norfolk:		
Little Creek	3.00	
Portsmouth:		
Elm Ave.	27.00	
Shelton Memorial	13.00	
South Norfolk	33.00	
Union (So.)	8.50	
		222.00
Total		$ 613.00

North Carolina and Virginia Conference.

Previously reported		$ 479.57
Burlington	$ 75.48	
Graham, Prov. Mem.	7.00	
Happy Home	.70	
Ingram	20.00	
Mt. Zion	16.00	
Pleasant Ridge	8.00	
Shallow Ford	5.50	
Union (Va.)	14.25	
		146.93
Total		$ 626.50

Western North Carolina Conference.

Previously reported		$ 298.72
Albemarle	$ 5.00	
Biscoe	1.00	
Flint Hill (R)	10.00	
Grace's Chapel	20.00	
Liberty	10.00	
Pleasant Grove	5.00	
Pleasant Union	2.00	
Providence Chapel	3.00	
		56.00
Total		$ 354.72

Virginia Valley Conference.

Previously reported		$ 163.80
Bethlehem	$ 8.00	
Dry Run	2.00	
Joppa	3.00	
Leaksville	28.00	
Linville	8.00	
Mayland	2.00	
Mt. Lebanon	10.00	
Palmyra	2.00	
Timber Ridge	22.00	
Winchester	58.00	
Wissler's Chapel	5.00	
		148.00
Total		$ 311.80
Total Receipts		$ 2,265.22

FOR THE CHILDREN.

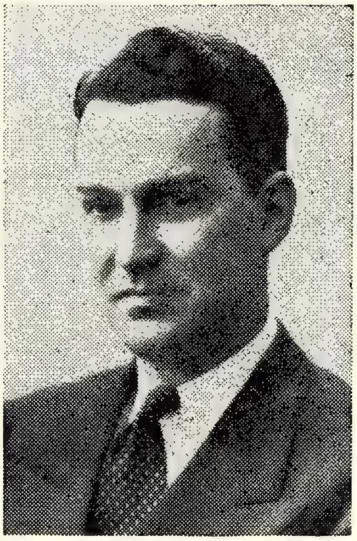
(Continued from page 10.)

predicted that he would give his parents a great deal of trouble during his boyhood. But, on the contrary, it is seldom indeed that there is a particle of friction. I believe it is due to the happy comradeship, which has grown out of the system "Come and see"—sharing experiences. His mother constantly notes the little things that will interest a boy, and Billy brings all his important interests to her. His father has the same faculty of going right along with him when they are together.

The parent who poses as a model or holds himself aloof in his experiences with life, purposefully creating an impression of superiority in the desire for his child's respect, loses the opportunity to gain that respect, and, instead, drives the child from him. The parent who learns to bridge the mental distance between his child and himself finds his child looking up to him adoringly. It is the hand-in-hand attitude of "Come with me and see" that succeeds.

Congregationalist Accepts National Stewardship Post

The Rev. Thomas K. Thompson, Congregational pastor of Cranston, Rhode Island, has been appointed executive director of the National Council of Churches' newly-constituted Joint Department of Stewardship and Benevolence.



In making the announcement, Dr. Roswell P. Barnes, a National Council official, said that Mr. Thompson will replace retiring Dr. Harry Myers of Hillsdale, Michigan, and that the Council Stewardship Department headquarters will be shifted from that community to New York City.

In his new post Mr. Thompson will plan stewardship programs and financial promotion for the 29 denominations associated with the National Council of Churches, Dr. Barnes stated, and will conduct the annual United Church Canvass. Previously, Mr. Thompson served from 1945-49 as secretary of stewardship for the Missions Council of the Congregational Christian Churches, with offices in New York City.

Dr. Barnes pointed out that the stewardship department will be increasingly called upon to lead the way in national campaigns to obtain more adequate support for the churches' work, especially in the fields of missions and war relief. He said: "Mr. Thompson is highly qualified to undertake the work of stewardship and benevolence promotion among the denominations. Both as a pastor and as a denominational executive, he has had large experience in this field."

Mr. Thompson, speaking of his new work, said: "Churches need far greater resources with which to carry on their work both in the local community and in their missions abroad. Church members, for the most part, need a far deeper commitment of their lives and money for doing God's work. The National Council's Joint Department of Stewardship and Benevolence should mean more money for the church as well as a deeper commitment for the churchman."

A native of Little Rock, Ark., Mr. Thompson is a graduate of Baylor University, the Southern Baptist Theological Seminary and Union Theological Seminary, New York. His former pastorates include Tompkins Avenue Congregational Church, Brooklyn, and Essex Community Church, Chicago. For the past year and a half he has been organizing a new church in a suburb of Providence, R. I.

Mr. Thompson will be installed as executive director of the Joint Department of Stewardship and Benevolence on October 1, at a special service at the Calvary Episcopal Church, New York City.

HISTORICAL SOCIETY. 1956. Elon College L.
Southern Convention of Congregational Christian Churches.

1844 - Over a Century of Service to the Denomination - 1951

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

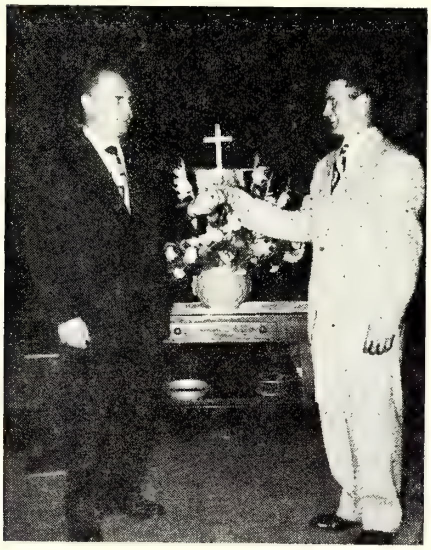
In Essentials Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME CIII RICHMOND, VA., THURSDAY, SEPTEMBER 13, 1951 NUMBER 36

Elon College Library X

North Carolina Scores Again

The gift of a new automobile is one of the finest ways for a church to evidence esteem for its minister and make a far-reaching investment in pastoral service. These practical demonstrations of magnanimity and good churchmanship are increasingly prevalent throughout the Convention.



Rev. Clyde Fields writes from the Western North Carolina Conference:

"The Pleasant Ridge, Union Grove and Spoon's Chapel group which I serve heard recently that their pastor was planning to trade cars. The men of the church posted all the dealers that they were starting a campaign to help their pastor trade so that the dealers would not trade before they were ready. The postor could not understand why certain dealers were reluctant to discuss a trade with him. This seemed very strange.

"On Sunday, August 12, following the eleven o'clock service, I understood why the dealers would not trade. A large number of folks from the three churches were present at Pleasant Ridge on that day. Mr. Sybrant Pell, a deacon of Pleasant Ridge, acting as spokesman for the group, presented the pastor (see picture above) with a little blue "dime-store" car in which was stuffed $436.00 as a gift from the three churches. The little blue car has now become a 1951 blue Plymouth which will enable the pastor to render better service to the pastorate.

"The pastor is most grateful to the members of the three churches for this and many other expressions of loyalty, cooperation and generosity."

Congratulations to Pastor Fields and his fine group of churches. Where will the lightning of such generosity fall next, in North Carolina or Virginia?

News Flashes

Dr. W. B. O'Neill of Sanford supplied for Rev. Arnold Slater in Pilgrim Church, Chattanooga, during August.

Rev. Raymond Grissom of Sanford will move and occupy the new parsonage at Hank's Chapel after September 20.

Dr. W. E. Wisseman and Rev. Max Welch are conducting revival services this week at Pleasant Ridge, Guilford.

First Church, Greensboro, is planning a party for college girls on September 18. Miss Dorothy Ballinger and Mrs. W. O. Truitt are in charge. A church family will sponsor each college girl.

Rev. R. T. Grissom has accepted calls from Hanks Chapel and New Elam Churches, near Pittsboro, N. C., and will move his residence soon to the new parsonage at Hank's Chapel.

Rev. Stanley Carne, pastor, First Church, Portsmouth, Va., will be guest speaker at a week of special services to be held beginning Sunday, September 16, at Berea (Great Bridge). Rev. H. E. Crutchfield is the pastor of Berea.

Our new Eutaw Community Church (Congregational Christian) Fayetteville, N. C., began regular Sunday school and Sunday worship services on the first Sunday of September. Rev. Kenneth M. Lindner, pastor, reports good attendance and interest. They used a beautiful new piano which is the gift of an unkown friend in Fayetteville. Plans are being made for the formal opening of the church on the first Sunday of October. Anyone knowing of Congregational Christian members living in Fayetteville please contact Mr. Lindner at 708 Pilot Ave.

MISS SADIE VIRGINIA FONVILLE.

Our new Beverly Hills Church, Burlington, N. C., suffered a great loss on September 5th in the death of Miss Sadie V. Fonville. She had been a long time member and faithful worker of our First Church. When the Beverly Hills Church was about to be organized she indentified herself with this new work. She was a teacher in the Sunday school and in many ways inspired others in her unselfish and beautiful life. She loved this little church, built on a part of what was her father's and mother's old homeplace. She gave generously to the erection of the parsonage just now ready to be occupied by the pastor. She will be greatly missed by this infant church, but God in his goodness will raise up someone to take a place "Miss Sadie" would have filled in this developing work.

Not only will this church miss "Miss Sadie." She was always interested in the total work of our denomination. Elon College, the Orphanage, THE CHRISTIAN SUN, the Mission Work of the church, and other agencies were the beneficiaries of her generous spirit. Like Lydia of old, Miss Sadie was "a dealer in purple"—the royal merchandize of her Lord, whom she loved and served.

May God place his spirit and mission upon other women—and men—that the good work of this saintly woman may be carried on.

We stand in humility and gratitude for the beautiful and useful life which has gone to its heavenly reward. We honor and thank God for the many kindly services which Miss Sadie Virginia Fonville so joyously rendered the church and her Lord.

WM. T. SCOTT.

CHRISTIAN MINISTER OF ALBANY DIES.

The Rev, Adelbert C. Youmans, 83, minister emeritus of the Second Congregational Church, of Albany, New York where he served 19 years, died August 15 at the home of his son, Lester Youmans, New Scotland, N. Y.

Dr. Youmans was pastor of the Albany Church from 1901-10, during which he built a strong congregation and the beginnings of the present edifice.

He returned to Albany in 1926 and, during his second pastorate there a Sunday school building was added to the church, a new pipe organ installed and the sanctuary remodeled.

At the time of the national merger of the Congregational and Christian Churches in 1931, Dr. Youmas, then pastor of what was known as the First Christian Church of Albany, was elected moderator of the new organization, Hudson River Association of Congregational Christian Churches and Ministers.

Born in Portlandville, he was the son of the Rev. James T. Youmans. He was graduated from Christian Biblical Institute, Stanfordville, attended Union College, Schenectady, and was awarded his doctor of divinity degree from Defiance College, Ohio.

CHRISTOPHER C. MULHOLLAND.

[Eulogy read by W. H. Boone before the conjoint classes Adult Department, Congregational Christian Church, Durham, N. C., August 5, 1951.]

We are under a cloud with a silvery lining, for behind the cloud the sun is shining. On the fated Friday afternoon, August 3, 1951, as the sun was creeping west, an imortal soul went home to rest. A brother of our fellowship, a teacher, a deacon, a torch-bearer for righteousness, his mortal body has fallen on sleep, but his immortal soul is released.

For many months he has walked in the valley of the shadow of death but has feared no evil. Trusting the Great Shepherd, who made him to lie down in green pastures of sympathizing friends and loved ones, he trusted the great spirit of his Shepherd to restore his soul from day to day, for his namesake. Surely goodness and mercy did follow him all the days of his affliction, and he has gone to dwell in the house of God forever.

Like Paul he had kept the faith from his youth up; he had fought a good fight, he had run his race, and was ready to be offered up for the crown of righteousness, that the righteous Judge will award him.

He was a positive man, firm in his convictions but careful in their construction; steadfast in his faith, and responsive in spirit and fair in the execution of his responsibilities.

As a textile superintendent he was a genius. He knew all the mechanics of his mill and could operate the machinery. He knew the crew of his workers by name and knew their difficulties as well as their abilities. He counseled with and inspired them and taught them to live by the Golden Rule. He maintained a relationship with his corporation for more than fifty years of useful service, always ready to give account of all details an inspector might wish to know. Readines and on time were his watchwords.

He was a family man. His children and grandchildren mainfest great love for him. He taught them by precept and example. He had no college degree, but he was Master and

(Continued on page 7.)

Southern Convention Office

WM. T. SCOTT, *Supt.*, Elon College, N. C.

REPORT OF RECEIPTS BY THE CONVENTION OFFICE.

May 22 to August 27, 1951.

CONVENTION FUND.

Eastern North Carolina Conference.

Previously reported		$ 185.00
Amelia	$ 25.00	
Bethlehem	16.00	
Beulah	25.00	
Christian Chapel	8.62	
Damascus	10.00	
Fuller's Chapel	33.00	
Good Hope	20.00	
Lee's Chapel	18.00	
Liberty (Vance)	29.00	
Morrisville	15.00	
Mt. Auburn	51.00	
Mt. Carmel	10.00	
Mt. Herman	10.00	
New Elam	15.00	
Niagara	12.00	
Oak Level	29.00	
Piney Plain	24.00	
Plymouth	23.00	
Turner's Chapel	23.00	
Youngsville	19.00	
Fayetteville	2.50	
		418.12
Total		$ 603.12

Eastern Virginia Conference.

Previously reported		$ 1,264.00
Antioch	$ 20.00	
Barrett's	7.00	
Berea (Nans.)	10.00	
Berea (Norfolk)	77.00	
Centerville	7.00	
Damascus	46.00	
Dendron	7.00	
Isle of Wight	30.00	
Johnson's Grove	7.00	
Liberty Spring	79.00	
New Lebanon	22.00	
Norfolk:		
Little Creek	7.00	
Rosemont	145.00	
Oakland	72.00	
Portsmouth:		
Elm Ave.	46.00	
Richmond, First	77.00	
South Norfolk	130.00	
Union (Surry)	7.00	
		796.00
Total		$ 2,060.00

North Carolina and Virginia Conference..

Previously reported		$ 1,063.13
Durham	$ 62.75	
Graham, Prov. Mem.	28.00	
Ingram	64.00	
Mebane	10.00	
Mt. Bethel	39.00	
Mt. Zion	69.00	
Pfafftown	28.00	
Pleasant Grove	13.78	
Pleasant Ridge	35.00	
Rocky Ford	25.00	
Shallow Ford	22.50	
Union (N. C.)	27.00	
Union (Va.)	64.00	
Winston-Salem	36.00	
Zion	10.00	
		534.03
Total		$ 1,597.16

Western North Carolina Conference.

Previously reported		$ 417.00
Albemarle	$ 15.00	
Bailey's Grove	15.00	
Biscoe	20.00	
Ether	20.00	
Flint Hill (R)	20.00	
Grace's Chapel	40.00	
High Point, First	10.00	
Liberty	30.00	
Mt. Pleasant	18.00	
Needham's Grove	10.00	
Pleasant Grove	5.00	
Pleasant Union	9.00	
Spoon's Chapel	20.00	
Union Grove	25.00	
Zion	25.00	
		282.00
Total		$ 699.00

Virginia Valley Conference.

Previously reported		$ 380.75
Antioch	$ 53.87	
Bethel	33.05	
Bethlehem	20.33	
Beulah	2.00	
Dry Run	2.00	
Joppa	9.00	
Linville	11.00	
Mayland	8.00	
Mt. Lebanon	12.00	
Mt. Olivet (G)	15.00	
Mt. Olivet (R)	23.00	
New Hope	28.00	
Newport	73.00	
Palmyra	9.00	
Timber Ridge	59.00	
Winchester	43.00	
Wissler's Chapel	19.00	
		420.25
Total		$ 801.00
Total Receipts		$ 5,760.28

* * *

PER CAPITA DUES.

Eastern North Carolina Conference.

Previously reported		$ 68.00
Fuller's Chapel	9.00	

(Continued on page 13.)

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

Editor..................Robert Lee House
Managing Editor.........John T. Kernodle

Departmental Editors—Convention, Wm. T. Scott; Missions, F. C. Lester; Women's Work, Mrs. F. C. Lester; Young People's Work, Miss Pattie Lee Coghill; Children, Mrs. R. L. House; Sunday School Lesson, H. S. Hardcastle.

Institutional Representatives—Elon College, L. E. Smith; The Christian Orphanage, John G. Truitt.

Area Reporters—M. W. Andes, W. J. Andes, J. Frank Apple, H. G. Councill, Jr., Clyde Fields, Stanley C. Harrell, I. W. Johnson, S. E. Madren, Will B. O'Neill, Fred Register, P. H. Ricketts, Guy H. Veazey, R. A. Whitten.

Board of Publications—Duane Vore, Chairman, S. T. Holland, Secretary; R. C. Helfenstein, S. E. Madren, P. H. Ricketts, G. D. Colclough, Treasurer, ex officio.

SUBSCRIPTION RATES

One Year..........................$3.00
Two Years......................... 5.00

Published by the Board of Publications, agent for the Southern Convention of Congregational Christian Churches, and printed every Thursday except the last in June and December by the Central Publishing Co., Inc., Richmond, Va.

Entered as second-class matter at the Post Office at Richmond, Va., July 25, 1922, under Act of March 3, 1879.

Remittances for subscriptions and notices of change in address should be sent to the Convention Office, Elon College, N. C.

All other matters of business should be addressed to The Christian Sun, 1536 East Broad Street, Richmond 19, Va.

General contributions should be addressed to the editor at Southern Pines, N. C., and should reach him not later than Wednesday of the week preceding date of publication.

Departmental material should be sent to the proper departmental editor, at the address shown on their page, and as early as possible.

The Christian Sun Subscription Blank

Dr. Wm. T. Scott, Elon College, N. C.

Enclosed will be found $3.00 ($5.00) for which please send The Christian Sun for one (two) year(s) to:

Name ....

Address ....

[ ] New ....

[ ] Renewal Name of Church..

From the EDITOR'S *Desk*

Eastern Carolina Ministers Meet

It may be of interest to some of our readers to know that the majority of our ministers attend a monthly meeting.

Why do they meet? First, for fellowship. Since the majority of our churches are rather widely scattered, far more so than those of the major denominations, our ministers, with few exceptions, feel the need of fellowship. Moreover, they meet for business as well as pleasure. They exchange ideas, study, and make plans for the larger work of the church. They endeavor to discharge their stewardship as elders of the Conference.

The ministers of the Eastern Carolina Conference met last week at the Franklinton parsonage. The total mileage of all present was not computed, but the writer traveled one hundred miles (one way) in order to attend the meeting.

What happens at a meeting, the layman may wonder. Confidentially, we have a good story occasionally. After some exchange of pleasantries, we get down to business. Prayer or devotional period is followed by minutes of the last meeting. Invariably there is some item of business, and at times it is prolonged. The usual procedure is to have a program which may consist of a book review, paper, or topic for general discussion. Occasionally there is a guest speaker. Unanticipated items may be injected.

The regular ministers in attendance at Franklinton were J. Frank Apple, Carl E. Wallace, Will B. O'Neill, R. Eugene Tally, R. T. Grissom, Wade S. Marr, and E. M. Carter. Visitors included Robert McClain and Supt. W. T. Scott. There was special significance in the presence of Kenneth M. Lindner and R. L. Jackson. Our fellowship has been enriched by the coming of Mr. Lindner, who is pastor of the new and promising church in Fayetteville. After a most successful ministry in Virginia and a period of exacting service in China, Mr. Jackson resumes his work in the Southern Convention. Now he is laboring in the Eastern Carolina Conference. A host of people will follow his work at Chapel Hill with profound interest and pray that his efforts may be crowned with success. It is gratifying and refreshing to have him labor in our midst. The Chapel Hill Church needs the steady and dynamic leadership which Richard Jackson is able to bring to it.

Our meeting in the Franklinton parsonage prompted some discussion of reviving our work in Franklinton. The new textile mill in that section of the town brings the whole matter into immediate focus. Surrounded by Christian Churches, Franklinton seems to be a natural and imperative location for a growing church. This matter was referred to the executive committee. Following adjournment, the program committee of the Conference met.

That, dear reader, was a typical monthly meeting!

Subversive Inactivity

We have heard and read much during recent days about subversive activities. Congressional committees have endeavored to track down and root out such activities in our Democracy. Our Democracy must be protected from its enemies, and there is no longer doubt that subversive activities exist. These activities are cleverly planned, well financed, and beautifully cloaked in the garb of patriotism. They are motivated by a master strategy. Those who, with skill and persistence, ferret out these subversive movements are servants of the common good.

Now that we have recognized the reality and the danger of subversive activities in our body politic, perhaps we should consider the reality and danger of subversive inactivities.

St Paul, we recall, laid down a rather severe rule in his letter to the Thessalonians: "that if any would not work neither should he eat."

The Christian movement was on trial. It was endeavoring to establish its identity and worth in a non-Christian world. It was seeking to demonstrate the reality and value of a new way of life. Any departure from that exalted way of life, any lowering of the standard became subversive. Industry and integrity were no longer private matters, they reflected the standing of the group. Inactivity, therefore, became a matter which was not only inimicable to the Christian way, but actually subversive.

There is much subversive inactivity today on the Christian front. Herculean tasks call for the mobilization of our total forces. A part of our international predicament may be traced to our inadequate achievements in the realm of foreign missions.

On the home front we are haunted by the ghosts of the churches which we should have founded, but did not. No local church is immune to the paralyzing and penalizing influences of cumulative inactivity.

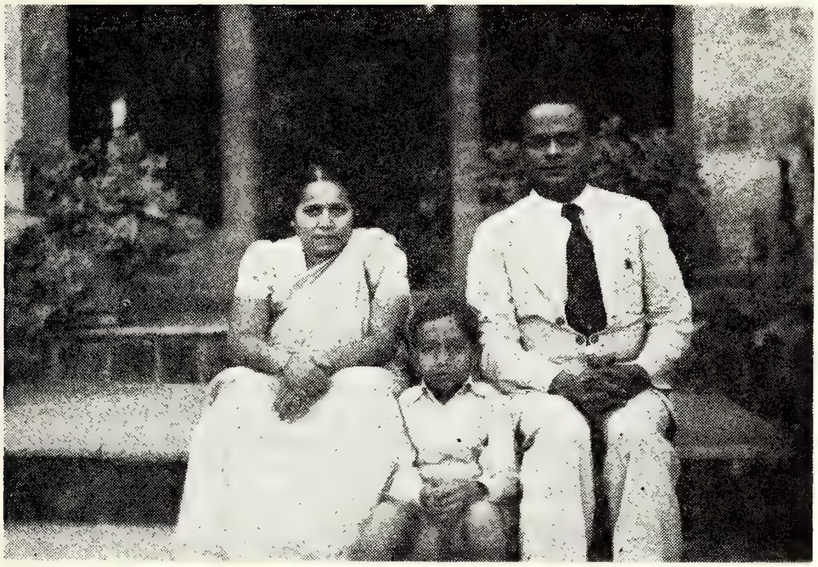
For many of our churches, this is the beginning of a new season of activities. The opening of school puts the church back into full-scale programs. Conference claims demand renewal of effort. Convention responsibilities and opportunities call for all-out endeavor.

Rev. Prakash S. Bhonsle Reaches India

American Marathi Mission,
Rahuri, Dist. Ahmednager,
Bombay State, India.
July 23, 1951.

My Dear Dr. Scott:

Ever since I landed in Bombay, I have been trying to write to you, but somehow could not do it. I arrived in Bombay on the 15th as scheduled. The voyage was enjoyable and good. As you know, I left New York on the 15th of June on the *Queen Mary.* In New York, I was greeted by your very cordial letter. It was extremely nice of you to write to me that lovely letter and I thank you very sincerely for it. You will be interested to know that several people from Greensboro side wrote letters of greetings to me, and I felt extremely thrilled and grateful to receive them.



Rev. Prakash S. Bhonsle, with his wife, Suniti, and nine-year-old son, Shaskikumar.

The trip on the *Queen Mary* was a very enjoyable one. It was an unique experience and I thank the American Board for making that passage available for me. I spent about nine days in Lodon. Each day brought a new thrill for me. I could see the Festival of Britain at its best that time, and my only regret was that the time flew rapidly and I could not see everything. However one of life's dreams was fulfilled when I stepped on the shore of England and I sincerely praised God for that great opportunity he gave me.

My voyage from England to Bombay was equally enjoyable. The sea was calm and pleasant until after we left Aden, and then the trouble really started. The Monsoon climate made all the difference, and the sea became very rough. I had a few Dramamim tablets and they helped me against sea-sickness. To add to that, one of my cabin mates got sick with chicken-pox and the Ship's doctor put us all in the Isolation Hospital during the last five days of our voyage. He warned us not to mix with other passengers and we spent our last days on the ship as if a prison. But even that experience proved a help to me, since I found enough time then to think and ponder over coming events and planning for my future work.

It was a very great thrill for me to see my family at the pier in Bombay. I knew they were coming to receive me, but then I had fears that the Bombay doctor migh not allow me to see my family and on the contrary ask me to go to the quarantine for the next four or five days. The doctor was very sympathetic towards us when he saw that we had no fever and signs showing chicken-pox, he let us go home. The man who was really sick had to stay in the quarantine for a short while. A very warm welcome awaited me in my home town of Rahuri. We arrived here at about midnight and even at that hour there were many people at the railroad station to greet me with flowers and garlands. A few friends enroute also greeted me with garlands and boquets. The next day my collegue and a missionary in Rahuri gave a big banquet in my honor to which many were invited. The next day, I had to leave home to go to another place where our Mission meetings were held. There again a very warm welcome was awaiting me from the rest of the missionary and Indian friends. The same night I was asked to give them my impressions about America in a short talk. Among many things which I told them I mentioned our meeting on the train from Greensboro and the short but lovely visit we had that time and about the result of that acquaintance. Everybody seemed extremely thrilled and grateful to hear that account.

And now I look forward to getting headlong in my work. I have still to plan for my work in detail and therefore, need to consult various members of our Mission. My only prayer and desire is to use the inspiration that I have received in the States for the glory of God in my part of the world.

Another letter from you was awaiting me after my arrival in Bombay. Thank you very much for it too. You are so thoughtful about everything. I must say that I have a special closeness to your part of America, and very naturally so for what the good Lord and you friends have done for me. I feel I belong to two places and my thoughts often turn to you all. I cannot help thanking you personally once again for your love, friendship and help. You have done so much for me in so many ways. My wife and son too are extremely grateful to you for everything. May the good Lord bless you richly and all your precious work.

Please remember me very specially Mrs. Scott. She too deserves a thousand thanks for her graciousness and kindness.

I shall write to you as often as I can and pass on the news to you. This letter conveys only my travel account and my very sincere greetings and heartfelt thanks.

With much love and greetings,

Yours as ever,

PRAKASH.

[Mr. Bhonsle, national of India, came to America last year to study at Chicago Theological Seminary. His coming and study was made possible by a gift from our First Church, Greensboro, from the Cora Anthony Trust Fund. Mr. Bhonsle is a project of the Southern Convention and will write regularly to The Christian Sun. W. T. S.]

STEWARDSHIP

Rev. Jesse H. Dollar, *Chairman.*

STEWARDSHIP FOR THE RURAL CHURCH.

Since about two-thirds of all our churches are "rural," and since we have not been good stewards in the development of our rural churches in the matter of Kingdom Service, I feel that we may wisely devote some time and space to the subject of Stewardship for the Rural Church.

Time has been that no plans were projected and no literature available for the strictly rural church. It is not the case now. Let us examine some of the plans now being worked in Rural churches:

1. The Every-Member Canvas. Until recent years no effort was made at making an Eevery-Member Canvas in rural churches, and the thought behind it was that farmers get paid once a year—in the fall—and there is no use talking about weekly, or monthly pledges. There was a time when this was the rule, but perhaps it was never as literally true as we made ourselves believe. We should remember that living on a farm is not what it was, even a generation ago. Neither is farming what it was. It is no longer a "one pay-day-a-year" proposition. Industry has moved to the country, especially in the South! People on farms, thousands of them, work in town. They are in the stores, shops, mills and factories, earning good wages and being paid every week. With improved farming methods and crop rotation, most of our rural church membership has money twelve months in the year. Those who may not have, make arrangements to run their business on a yearly basis. If they are taught that supporting the church in really their business, and that the expenses of the church are constant the year through, the farmer will put his church pledge into his business plans and will be able to pay something to the church throughout the year. Moreover, having an opportunity to give systematically he is able to give more in the year than if the church waits until "harvest time" to ask him to pay "what he can" to its support. Churches that still run the Lord's business on this plan are unduly limiting themselves and are missing their great opportunity to have a healthy weekly income for the church to carry on its business with pride, spiritual profit and success.

Some of us at Liberty Spring wondered, and were honest in it, if an every-member canvas and weekly envelopes would work, since we are strickly a rural church. We tried it, after thorough preparation for it, and were amazed when more than two hundred people made weekly pledges to our budget. Only forty-three held to the annual pledge. To finish the story (which has no personal application on the part of anybody involved) as purely an illustration out of experience, the first 186 weekly pledges, including the children, averaged $28.50. The forty three annual pledges averaged. $9.14. That is no miracle. It is plain common sense coupled with solid loyalty to the church they love. It will work in *any* church if it has the proper preparation and execution. Try it!

2. The Lord's Acre Plan. This amazing method of raising money through the recognition of our "Stewardship of the Soil" was born just twenty-one years ago. It was tried first by the Religious Department of the Farmers Federation of Western North Carolina. Nothing in modern church planning and financing has had the wide-spread growth this movement has enjoyed. It is working wonders in rural churches all over America, and has spread into many other countries. Missionaries are using it with surprising results. Let it be said that this is no substitute for your Every-Member Canvas! It is an extra. Some pastors report that it has brought on a great revival in church interest, and has caused many who felt that they were not able to give dollars to gladly give time, seed, fertilizer and labor. They were blessed. There is neither time, room nor reason, to treat the matter further here. Write Dr. James G. K. McClure, President, Farmers Federation, Ashville, N. C. for whatever information you may want. You will get it, together with suggestions of the many applications this plan has for the rural church. Ask, particularly, for the "Lord's Acre Plan at Work in the Country Church." I have just received two pamphlets that are excellent: "Why Should a Farmer Tithe?" and "How a Farmer Can Tithe." These may be had by writing the state office of the Southern Baptist Convention in your state. Another excellent new pamphlet is "Tithing Excuses: Bible Answers" from the same address.

3. Weekly, Bi-Monthly or Monthly Envelopes. These are all available to churches having one or two preaching services per month. Don't try to substitute just plain envelopes. You will be disappointed. If you are using that plan, try the individual, dated envelopes. You will be amazed at the results! We need to personalize our pledges and our giving. The real Steward does not give for the book credit he gets from it, but if he is a good steward he deserves to have proper credit in the records of his church for what he has given. That is only fair. One wonders if the church has a right to be disappointed in what its members are doing and giving when it has made no real effort to encourage and properly record what was being done. Could that be the trouble with *your* church?

4. The Turn-Over Chart for All Churches. I mention this here because many churches, in towns and cities as well as in the country, have not availed themselves of this very fine instrument in teaching stewardship to their membership. It is for use especially in the Every-Member Canvass, but it has great educational values if used in your Stewardship Series. Get it from our Missions Council, 287 Fourth Avenue, New York 10, N. Y.

The Stewardship Commission of the Southern Convention is anxious to serve every church and pastor in the Convention. Won't you please suggest to us how we may serve you? If you have questions about how to work out a good, thorough canvass in your particular church or churches, please write us. If we can answer your questions we shall gladly do so. Perhaps other pastors, or church leaders, are faced with the same problem. Your asking can mean they will be helped too.

Next week we will try to give specific sugestions about your Every-Member Canvass. In the meantime, don't forget to push your plans forward. Be sure you are right and go ahead with all your might. The time is short. A good Canvass will mean a year of pleasant, successful service

(Continued on page 7.)

News of Elon College

President L. E. Smith, Elon College, N. C.

THE 63rd ANNUAL OPENING OF ELON COLLEGE.

For more than a half century, Elon College has been conducting a complete program of Christian higher education. With but one exception, the college has always opened on Monday after the first Sunday in September.

Students participating in football began to arrive August 31 so as to be on the grounds, ready for practice, on September 1. It is a requirement of the Conference Athletic Association that no practice be held before September 1. Since Elon College opens two weeks earlier than other schools, it was necessary that the team begin practicing at the earliest possible moment. Students continued to arrive through Monday. Tuesday to Thursday was the freshman orientation period. Tuesday examinations were given. Wednesday freshmen registration began, and Wednesday and Thursday evenings were given over to rather full programs in the auditorium, during which time faculty members were presented, all student organizations and freshman requisites were outlined and explanied. The Dean of Women, Reverend Howard P. Bozarth, and the President of the college all addressed the students during these evening programs. Thursday, upperclassmen registered. Thursday evening the annual faculty reception was held in West dormitory. This was a very beautiful and a most pleasant occasion. A fine group of students was received and everything was acceptable and in order.

The college campus and buildings are in order. The faculty is complete. We have made some very efficient and capable additions to our faculty. So far, the beginning of school is one of the best and most inspirational that we have had. The only disappointment is in the enrollment. Last year we opened with 733 students. To date, 470 have registered. Of course there will be others to register on Saturday and Monday. Present indications are that the enrollment will exceed 500 but not by very much beyond that. There is a possibility that our enrollment will be 200 less than last year, which poses a very serious financial problem for the college and all who are interested in it.

For nearly 20 years, the Elon College consituency has not been appealed to for funds with which to pay current bills. This year the story will be different and the appeal will be necessary and in earnest. This could be the beginning of the casualties which the war will bring to our country and her institutions. Notice is given through the papers that the draft will be increased decidedly and rapidly. We face the day when faith is essential. We must believe in ourselves. We must believe in God. We must believe in the results of honest toil and fervent petitions.

APPORTIONMENT GIVING.

With the evidence of approaching fall weather we are reminded that the end of the present conference year for our churches is but a few weeks away. When we think of our annual conferences, we are reminded of our responsibilities to our church and our church's institutions. Fortunately Elon College is an institution of the church. It is happy to be so and is anxious to prove its worthiness by the fruits of its labors. We have a pretty good number of ministerial students enrolled this year. This is encouraging. We need ministers so badly. But when we face the fact that it takes at least seven years to train a minister as he should be, we realize that the need of ministers can not be supplied by young men in the immediate future. The church should be much in prayer the god would call many of our capable young men into his ministry that the kingdom might come and his will be done in all the land. For the purpose of training our ministers and our Christian workers, we the church must keep the college going. We must provide it with the necessary funds that there be no delay in this important work of the church. The churches give their support to the college through conference apportionments and this year through the special fund, the Sustaining Fund, authorized by the convention during its recent session. Let us make sure that both of these funds are raised in full and forwarded to the college.

Previously reported		$6,860.71
Western N. C. Conference:		
Brown's Chapel	$ 5.00	
		5.00
Grand Total		$6,865.71

C. C. MULHOLLAND.

(Continued from page 2.)

Doctor of Common Sense, to equal the metaphysics of the learned. His mind was open to philosophies but shut to untenable theories, therefore in the discussions with the learned members of his sons and daughters and their friends, he argued with pleasurable convictions, butted his experience against their holdings in theories. Love and sympathy for his family and friends counted large as an asset. He taught them the way of Life.

He was a church man. He joined the church in 1900, served 27 years as a deacon, 30 years as trustee, teacher of the Philathea Class, and other classes. The church to him has been God's workshop. Punctuality and on time meant the same in the church as in the mill to him; and as he stood by the church bench he used the sharpest tool of perception to dress planks, plans, programs that would aid in building the Kingdom. He never balked, kicked, or became disgruntled or dissatisfied, but with his hand on the plow, he plowed on, though the ground seemed hard, for he was working for his Master. It is a pirvilege for one to use his talents in the service of the Highest.

In his last days he was happy to see our building program reaching a finish, and many were the prayers he uttered for its progress and completion. We should all feel inspired by his long service to re-dedicate ourselves to duty and put on the whole armour of God, divesting ourselves of any faulty and peevish ways, correct our oscillating tendencies, remembering that God is our Master Shepherd and he has his eye on us as individuals belonging to a brotherhood, where charity prevails and peace is found for the days of life are but as yesterday, that our journey here is short, that "death is but a path that must be trod if we shall ever pass to God."

STEWARDSHIP.

(Continued from page 6.)

through your church. A bad one, or none at all, will likely leave you with a constant worry about how your church is going to make it through the year.

Christian Missions
At Home and Abroad

A LETTER FROM DR RIGGS.

Mission Compound,
Manamadura, India,
Ramnad Dist.,
August 26, 1951.

Dear Friends of the Southern Convention:

Greetings from Nanamadura! We moved here from the big city just over two weeks ago, and are gradually getting settled and adjusted to our new life. I was glad to turn all the hospital problems over to Dr. Thomas, who arrived back from furlough the day after we moved, so that I am rid of my old responsibilities and free to make a fresh start here in my own way. My idea is to concentrate for the first few weeks on language study and the slow process of getting acquainted with Indian life and customs around us; and my new assistant, Mr. Paul Samuel, is doing a good job of guiding me.

I have been starting by seeing a little bit of the life of the Boarding School in the Compound around us. 170 boys and 70 girls from the remote country villages are living here in the school in order to get a high-quality elementary education that will qualify them to go on to high school. They pay one Rupee (about twenty cents) per month apiece for their food, but a certain number of famine victims are having that fee paid for them with famine relief money—so that they can eat to stay alive as well as getting an education. Actually it costs the school seven Rupees per month to feed each child, but three-fourths of that is covered by a special government grant.

I visited them for three typical meals to see what they got for the equivalent of a dollar and a half a month apiece. They consider themselves very well off, because they get three meals a day, with rice twice a day, whereas their families at home are lucky if they can eat twice, with rice for one of the meals. At noon I watched them dish out a plateful of rice for each child and then pour over it a little soup with pieces of squash in it. That was all. In the evenings they lined up again for their plate of rice. This time it was moistened with pepper water and each child received a little dab of spinach on top of it.

The next morning I went over early to see if their non-rice meal would be a little more nourishing in compensation for the lack of the rice they love so much. Each student was receiving a dish of sticky millet mush, with a tiny segment of pickled lime on it! That's *all* they get to eat, day after day the year round. Paul Samuel said that back in the lush days when he was going to school here, they used to get in addition a sour-milk-curd once a day and a little mutton in their soup every Sunday. I came back to my breakfast table loaded down with all the good things we consider essential for an adequate diet, and literally did not have as good an appetite for it as usual. But the children, as I said, think their food is wonderful, and their spirits and moral are very high.

If their key to happiness lies in simple living, these kids have a lot to teach us. They each own a tin plate to eat from, and the wealthier ones also own a tin cup with which to drink their unboiled water from the well. Their food is served and eaten with the fingers, sitting out on the ground. They sleep on straw mats on the floor, twenty to thirty in a room, and their classroom equipment consists of a slate-and-pencil. I was told that there is very little sickness among them because of their isolation from the germs in the town, because they are never allowed out of the Compound except for their march to church every Sunday morning, and certain special excursions such as the one yesterday to the local tile factory. They never complain of stomach aches nowadays, because, I was told, their stomaches are not over-worked. Presumably that means that their intestinal worms don't get enough nourishment to thrive and give trouble as they do in China. Actually the children are bright-eyed, clear-skinned, and straight of body and limb. Their only sign of undernourishment is their small stature, and that vague lack of pep and excess energy that makes them too well-behaved and content to sit and watch instead of tearing around and playing or getting into mischief.

When I first came here I wondered why they didn't dig up some of their spacious school grounds and plant vegetables. But then I saw the thin stony ground and the dryness, and I stopped wondering. The only vegetation left in the Compound is cactus, thorn bushes, and certain hardy trees with roots deep enough to reach the ground water. The trees had all their branches neatly trimmed to a certain level from the ground, and I soon discovered that the trimming was being done by the ever-present goats standing on their hind legs to to nibble off all the leaves within reach. The school children were also jumping up and breaking off leaves to chew on, and we wondered if it wasn't an instinctive craving for greens lacking in their diets; but they said that it was just because these leaves happened to have a certain flavor that they enjoyed. Fortunately they have just revived an old custom and plowed up part of the grounds for a vegetable garden, because they are expecting lots of rain this fall.

My only trip so far was to Sivaganga, a neighboring town twelve miles away, which used to be the capital of one of the small "native states" which still existed until the British left. In the town there is still the huge palace grounds of the rajah, and on the road we passed through a large tract of underbrush that used to be his royal game preserve where he could hunt tigers and other wild animals. The trees have all been cut down in recent years, however, because of the shortage of lumber in this area. The present retired rajah lives in Madras, but contrary to the custom of his predecessors who never did anything for their subjects he has endowed a high school here, and a new college—the latter the only college of any kind in Ramnad District.

The young pastor who has just started in Sivaganga has thirty-nine congregations under his charge, many of them 20 or 30 miles from his headquarters. He can only get around to all of them once every two months. It requires that many congregations to support a pastor because that area has always been the poorest in the Diocese. They had their first good rain the evening before I visited, having missed out on the good rains of April, June, and early August, which fell on most of the other parts of the District.

Many whole villages had migrated to Tanjore in search of water and work, and had still not returned as they had in other areas I have seen.

(Continued on page 15.)

Church Women at Work

With Emphasis on Missions

MRS. F. C. LESTER, *Editor*
840 Sunset Avenue, Asheboro, N. C.

ITEMS OF INTEREST.

Mrs. W. Walter Hall sends greetings from Carlisle, Massachusetts. The Halls moved there from Albemarle the first of the summer. "We are now nicely settled in this beautiful little town. We certainly have enjoyed the pleasant weather this summer — quite different from the heat in North Carolina. However, we have missed our many friends there, but people here are very friendly and the church is doing nicely. Mr. Hall starts to school at Andover Newton next week."

Mrs. Hall wants *all societies in the Asheboro District* to be reminded to send their reports to *Mrs. E. P. Boroughs,* 915 Sunset Avenue, Asheboro, N. C., rather than to her. Please remember this, societies in the Asheboro District!

* * *

If you have not received your materials ordered through Miss Pattie Lee Coghill at the School of Missions, please notify her at once. It seems that some societies have been delayed in receiving theirs and she is anrious to get all such matters straight.

* * *

Miss Angie Crew reached San Francisco from Japan on August 10. She was met there by her brother and his family and drove with them home to West Milton, Ohio, reaching there August 19. She hopes to return to Japan for the beginning of the new school term next April. In the meantime she promises to pay us a visit here in the Southern Convention. Her address is 25 Water Street, West Milton, Ohio.

* * *

The Southern Convention Women's Mission Board met on Tuesday in Henderson, North Carolina, for its regular semi-annual session. We shall be interested to hear the things decided by this Board, and shall hope to receive material soon from the various officers for publication on this page.

* * * * *

ATTENTION, NORTH CAROLINA WOMEN!

The Woman's Missionary Conference of North Carolina will hold its annual meeting at Ingram Church in Virginia. All women of our churches in North Carolina and some in Virginia are invited to attend. Especially the president, vice-president, program chairman and circle leaders from each woman's group should make a special effort to be present.

Lunch will be served at the church for all present.

How do you get to Ingram Church?

Take Highway No. 360 from Danville, Virginia, and go about twenty miles to the Ingram Church on the highway. A steel marker will show you the church, as well as the name on the church. Some would prefer to come by South Boston to Halifax, which is about four miles from South Boston. Take No. 360 at Halifax and it is about ten miles to Ingram from there.

Will all treasurers' reports please be in by September 15, in order to appear on this year's statement?

All local presidents please fill in the annual report sent to you by your District Superintendent and return it as soon as posible. All District Superintendents please send in your reports and all Departmental Superintendents send in your reports to the Conference President, in order that they may be mimeographed for conference. Be sure to include a list of new local presidents and their addresses, as this is the only way we have of keeping a corrected list.

Try to finish up all projects for this year if you have not already done so. If you have not done enough for Friendly Serviec, send a contribution to the North Carolina Council of Churches, College Station, Durham, to help pay for the service to migrants in North Carolina this year. They have had the services of a minister on the field this year, and also a good recreation program and other services.

MRS. W. J. ANDES, *President*
North Carolina Women.

* * * * *

FIRST CHRISTIAN, PORTSMOUTH REPORTING.

The Women's Fellowship of the First Christian Church, Portsmouth, Virginia, has held regular monthly meetings during the year with planned programs from the packet which have been most interesting.

We have had two outstanding book reviews, "Aissignment: Near East" was given by Miss Majorie Lou Cross and "Once There Were Two Churches" by Miss Caroline Gort. We also attended a joint book review at the Shelton Memorial Church when Mrs. R. M. Howard reviewed "Mary" by Sholem Asch.

Our Fellowship has sent wool and clothing abroad. We worked with the United Council of Church Women and the welfare department of our city at Christmas in making up baskets for the needy. We also helped with the sale of T. B. stamps.

Our members participated in "World Community Day," "World Day of Prayer," and "May Fellowship Day" sponsored by our United Council of Church Women.

In the spring we had the pleasure of visiting with the Shelton Memorial when Rev. Richard Jackson showed beautiful colored slides of China and gave a most interesting talk.

We have a family night covered dish super every month on the third Wednesday night which is enjoyed by all.

In August we held a picnic supper at the city park at which time the "Youth Caravan" consisting of Timothy Chang, Bill Tolley and John Graves, gave a very interesting program.

In the early spring Mrs. Madeline Heath, our president, was taken ill and has since been confined to her home. The Fellowship has greatly missed Mrs. Health's leadership and guiding hand. Our prayers are that she may soon have a complete recovery.

The officers and committee chairmen have been elected for the coming year and Women's Fellowship is looking forward to another year of service for "Our Master."

MRS. H. W. LEE,
First-Vice President.

MT. CARMEL HAS GOOD YEAR.

The Missionary Society of Mt. Carmel Christian Church has had a vary successful year. Our membership is small considering our church membership. Our programs have been very interesting and inspiring—our Spiritual Life leader has given us guidance and a greater zeal to go forward and keep our missionary work alive.

I am happy to report we have raised our apportionment goal. We have also bought a Life Membership, and had our Thank Offering. We

(Continued on page 14.)

FOR THE CHILDREN

Mrs. R. L. House, *Editor, Southern Pines, N. C.*

A few weeks ago we were telling you on this page about Friendship Press books. Here are some more. Use them in different ways: at home, in Sunday school, for an extra session during the week. You can buy them for yourself, give them as gifts or if you are small you might ask for one for a birthday or Christmas present. Two of them are of special interest to children's workers.

Hungry Hollow by Anna Rose Wright.

This is such a good book. It is much like taking a vacation. When you pick up the cloth bound edition (which costs $2.00) you can see two little boys on the cover looking as if they were having fun. They are up in a pine tree, resting on a limb and waving to an airplane passing by. The inside covers are nice, warm yellow and the pages are full of adventure. Oliver Grimley drew the pictures and they are full of fun!

The jacket said—"How old are you? Anywhere between nine and fourteen? Then *Hungry Hollow* was written just for you." But some folk a wee bit younger may enjoy it too, and even a great deal older. If you are a baby sitter or a grandmother who reads aloud, we wager that you will like this one.

There is Dick who made the trip South to visit in the Great Smokies of Tennessee. His uncle is a missionary doctor and he knows and loves the mountain folk. Dick knows J. P. and Jingo who teach him things he would never have learned up North or in the city!

There is someone who plays the dulcimer, and tunes and mention of Doublefirst Cousins and Seven Stairsteps. You will like the story and the way it is told.

Children's Games From Many Lands, edited by Nina Millen.

Just published, this is an attractive collection of 262 games that are played by children in many lands. The games are suitable to all ages, beginning with first grade up through high schol.

There are active, quiet, singing, indoor and outdoor activities. A list will show you what countries have contributed: Games from Africa, Games from Latin America, Games from America — North of Mexico, Games from Asia and Pacific Isles, Games of Europe.

These are broken down into sectional divisions. Such as Latin America with lists from the Caribbeans, Mexico, Argentina, Brazil, Chile, Colombia, and Peru.

Miss Millen who has written many things for children has done all of us who love children a great favor by bringing into one, attractive book so many games. The cloth bound edition costs $2.75 and is now available. A paper back edition at $1.50 has been on the market since May. For permanency or as a gift the cloth edition is ideal.

Grown-ups moving across the nation are struck with the sameness of games played by children from state to state. Likewise with foreign travel. We find that many games are played universally. Tag, blindman's bluff, and London bridge type games will be found in many places. Today when we have so much to remind us of our differences, how nice to find a way to see our alikenesses.

Many of you have played "No Bears Out Tonight." Here is a game from the book about a Grizzly Bear—from the Games of the Teton Dakota Children.

"One child chosen to be the Grizzly Bear. He goes apart from the others, pretends to dig a hole for his den, and lies down in it. The others crowd around him, one chosen to be leader because of his bravery. The leader advances with others behind him. Very stealthy in their advance, the leader gets close enough to the bear to grab a lock of his hair. He says, Oh, Grandfather Grizzly Bear, here is a lock of your hair. The Bear jumps up and chases the players who run in all directions. When the Bear catches a player he tickles him until he laughs heartily. The Bear never chases the children until the leader says, 'Grizzly Bear.' When the captive stops laughing, the Bear stops tickling him and goes back to his den and lies down again. Once more the leader and children come back and the game is repeated."

This is a wee sample of the fun in store if you use *Children's Games from Many Lands.*

There isn't space to describe the other book. We will have it next week. Friendship Press Books may be bought in local book shops or ordered from Friendship Press, 156 Fifth Avenue, New York 10, N. Y.

BUDDY LEARNS ABOUT DOODLES.

By Edith Brandis.

Issued by the National Kindergarten Association.

"What shall I do with this little boy who asks questions all the time?" wondered Mrs. Sandusky. "If I answer his questions I shall get nothing else done all day. This is never going to do."

She asked other young mothers and found they could not help her very much. Then she consulted the kindergarten teacher to whom Buddy would go in another few months.

"Be glad he has an active mind," said Miss Gaines. "If he were a stupid little boy you wouldn't like that either. My guess is that part of his urge arises from the desire to be noticed but that by far the most of it what we call 'intellectual curiosity,' and that is the base for the quest of all knowledge. So then, the first thing to do is, at all legitimate times, to satisfy his desire to be noticed and then gradually to replace that desire with an interest in the objective things around him. This will give his mind the food it needs."

She also made other suggestions, which Mrs. Sandusky carefully noted.

The next morning Mother gave Buddy his breakfast in peace and harmony, having waited until his older brother and sister had gone to school so he could have her full attention. After breakfast, his face and hands washed and his playsuit on for an hour out-of-doors, his questions began, and it was not hard to see that he did not want to go away from her. But this was her problem, and she set about solving it at once.

She remembered she had heard the older children mention a colony of "doodlebugs" in the soft sand of the driveway. When Buddy's barrage of questions began, she took him by the hand and they went to visit the "Doodles."

She showed Buddy one ant lion's funnel-scapped trap. Then she sat quietly on the grass by the driveway and allowed him to find all the rest of them by himself. When he had done this he counted them and told her how many there were.

(Continued on page 15.)

Youth at Work in the Church

Max Vestal, Box 792, Elon College, N. C.

DAMASCUS.

The Youth Fellowship of Damascus Congregational Christian Church is finishing a very busy and profitable year of work.

The meetings are held in the church twice each month with most of the eighteen members present.

The Mission Study books were read individually and programs prepared or discussions conducted at the regular metings by the young people.

The Friendly Service project consisted of sending a large package of toys to the church school for underprivileged children in Alabama. Toys were also given to children of several needy colored families in the community.

A gift of money was sent to the church orphanage, also a package of clothing was shipped to Korea, through the church World Service Center at New Windsor, Maryland.

A beautiful palm was purchased for the church for use on Palm Sunday and crosses were made of green palms and given everyone who attended the Palm Sunday service.

The Youth Group used the Lenten Devotional booklet and made an intensive study of the Book of St. Mark during the Lenten Season. They also took part in the services for Holy Week and the Easter Sunrise Service.

The latest painting by the young artist of religious pictures, Sallman, entitled "His Presence" has been bought and now adorns the church entrance.

A victrola and many records have been bought for the recreation room.

The young people raised enough money from the sale of the church memorial plates to meet the needs of the group for this year, and to give two Life Memberships to older youths who are leaving for college.

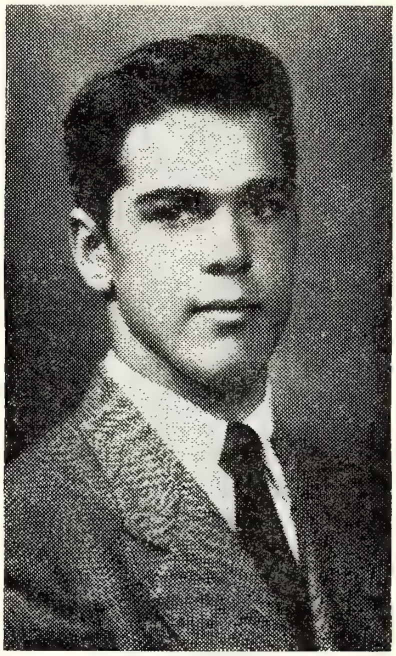
Several useful books for Worship Programs, Bible Quizzes, games, folk dances, and contests have been secured for use for the coming year. These will give more inspirational devotional periods and provide a varied program for recreational activities.

No one was able to attend camp from Damascus this year as the public schols had opened.

It has been the policy of the young people to contribute a goodly amount each year toward the building program of the church. Since both the church and the parsonage have recently been built they feel that they must help to meet these responsibilities. They hope to make a gift of $25 to the building fund this year.

All requirements have been met for a Superior Society rating and they hope they have achieved this award for 1950-51.

Joyce Hurdle,
Reporter.



GEORGE BARRON

FRANKLIN BOY PREPARES FOR MINISTRY.

A special "commissioning" service was held in the Franklin Congregational Christian Church on Sunday evening, September 2, at 8 o'clock for George Barron, who is entering the Christian ministry and who has enrolled at Elon College.

In connection with this service young Mr. Barron, who is the son of Mr. and Mrs. N. T. Barron of 212 South Street and a graduate of Franklin High School, was presented by the church with the Boy Scout "God and Country" award for his outstanding contributions. This is a much coveted award achieved by only a few members of the organization. Thomas C. Holland, Commissioner of Scouting for the Old Dominion Area Council, was in charge of this part of the service, and spoke concerning the candidate's achievements as a Boy Scout. Scouts of this area attended the service in a group.

Young Mr. Barron has been exceptionally useful in the work of his church, especially with the young people's organizations. The church takes great pride in presenting this fine young man as a candidate for the ministry, and will follow his progress with interes and anticipation.

The Sun, likewise, rejoices in this addition to the Biblical Class at Elon.

* * * * *

EURE'S YOUTH GO TO RICHMOND.

The Youth Fellowship of Eure's Christian Church was very happy to attend the rally at Richmond, where they met many other youth groups and also visited the city. It was their first trip to the city for most of the six members who attended. They met several old friends, among them Paul Varga, a ministerial student, who conducted a Bible school for them in 1950.

One of the group, Lilton Umphlett, was called on by Miss Pattie Lee Coghill to take up collection. Reports of the meeting were brought back by the president, Miss Katie Askew. We hope to work with and meet more of our fellow workers in the coming year.

Mrs. Cleamon E. Eure.

* * * * *

HOLLAND JUNIORS REPORT.

The Junior Missionary Society of the Holland Christian Church, Holland, Va., has had a successful year under the leadership of Miss Ethel Harrell, who has guided us in our study of the church and its meaning to the world. Our theme for the year was "The Church in Town and Country."

Each one contributes to our mission money every meeting. In the springtime, we collected clothes and money and sent to the orphanage at Elon. We are planning to give a public program sometime during September.

Our leader has been very nice to us during the whole year giving us parties for Christmas and Easter. We have all enjoyed being members of the Junior Missionary Society.

Bobby Batten,
Reporter.

* * * * *

RELAX WITH MAX.

We have over 200 freshmen here at Elon this year. We are very

(Continued on page 15.)

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

LIVING TOGETHER IN THE WORLD.

Lesson XIII—September 23, 1951.

Memory Selection: *Have we not all one Father? hath not one God created us?*—Malachi 2:10.

Lesson: Isaiah 65:17-25; Acts 17:24-28.

Devotional Reading: Isaiah 2:2-4.

There were "giants in the land in those days"—spiritual giants, men of profund spiritual insight and vision, who believed and declared that there was but one God, and that he was God of all the earth, and the Father of all men. It was a new, strange doctrine and men ridiculed the idea. But Isaiah, and Paul, these spiritual giants in the days of old proclaimed their message, and laid the foundation of the universality of the Christian faith in our modern world. Today's lesson is taken from their impassioned words as they set forth this basic truth of Christianity.

An Old Testament Prophet Speaks.

This prophet forsaw the day when men would learn to live together in peace and prosperity. He put the thing in poetic and rather extravagant language as recorded in Isaiah 65. He pictured the day when God would make a new heaven and a new earth, men would be able to enjoy the fruits of their toil, when long life would be the rule, when even the animal world would be ruled by the law of cooperation instead of the law of the jungle. There is one striking sentence in this passage—"they shall not labor in vain, nor bring forth for calamity" (Isaiah 65:23). What a tragic commentary that on our modern way of life. To be sure there are many forms of production for consumption, but think of how much of modern industry is now devoted to production for destruction. Think of the shortage of durable goods during the last war because industry was laboring to "bring forth for calamity." And the same principle applies to industry today. Much of the ingenuity and industry of man is devoted to the things that are designed to destroy life rather than to give life. These things ought not so to be. And they will not be when man learns how to live together in God's world as children of God and as brothers of one another.

The prophet was speaking in terms of the ideal, of the time when men were guided and governed by the spirit of true religion, when men were living under the conditions of peace, and for the happiness of mankind. He deserves all the more credit because he was living in perhaps the fifth century before Christ was born. But he was speaking under the Spirit.

A New Testament Preacher Speaks.

The scene changes. The time is five centuries later. The seeting is in the heart of Greece, the cultural and intellectual capital and center of the world. A man, a Jew, is standing in a strategic place in one of the strategic cities of the nation. He is speaking to the intellectuals. He is impressed and depressed by what he has seen in their city. Here and there and everywhere there were images and idols, devoted to this god and that god. And lest they had overlooked, and thus offended some god, they had dedicated one statue to "The Unkown God." His spirit was moved within him, as the record says, and he forthwith began to preach to the people.

He declared unto them this "Unknown God." It was he who had created the world and all they that were therein. He needed not temples made by man's hands. He had made of one blood, or he had made of one, all nations on the face of the earth. It was the same emphasis which Isaiah had given centuries before. Men were the offspring of one common Father, and as such they were brothers. It was only as they learned how to live together that they could ultimately live at all. It was of course the repetition of the teachings of the Master himself. The Fatherhood of God means the brotherhood of man.

Living Together in the World.

This same man Paul, once said, "no man liveth unto himself." It was true in his day, although not so apparent on the surface or easy to be seen, for the world was little, and seemingly independent in its little units here and there. There was little communication and little transportation between peoples and nations. But it is easily seen today. No man and no nation liveth unto itself. Modern transportation and modern communication and modern methods of destruction have brought the world, the whole world together. We are all bound in the bundle of life. And whether we like it or not, we have to live with one another. The question is whether we will learn how to do it so that we will not perish together. The fact is that in the long run we cannot have "two worlds." A world divided against itself will fall, as well as a house divided against itself. The crucial problem today is whether the people of the world can learn how to live together, how to get along in spite of the frictions that living in such proximity bring about. The fate of civilization itself hangs in the balance—no kidding.

Men have tried many ways in their dilemma. And without much success, except insofar as they have tried, even haltingly, to live according to Jesus' way. The fact is that many of the world's leaders have come to see that Jesus was no starry-eyed idealist, simply a historical figure living in the dim past and without any word for the twentieth century world. They are beginning to think that perhaps he has the only solution after all. The sad fact is not that his way has been tried and found wanting; it is the fact that it has not been tried. At least not in an "all out effort." But wherever and whenever it has been tried, it has worked.

What a different world this would be if man lived by his principles and his spirit! Suppose men had the same high regard for personality that he had, that they recognized their kinship with men of all races and religions, if they did unto others as they would have others to do unto them, if they tried to bear one another's burdens, if they were willing to beat their swords into plowshares and their spears into pruning hooks! Suppose men everywhere had justice, freedom, equal rights, equal opportunities.

Modern Prophets and Preachers Speak.

There are many voices in our modern world which are saying the same thing which Isaiah and Paul said. And they are not all preachers in an ordained sense. Leaders in industry, and education, in government, and even in military affairs are saying the same thing. There is a World Council of Churches, a United Nations, and effort to unite mankind in a common bond that transcends racial and religious and national lines and boundries. And the church of Jesus Christ should be the cutting edge of this movement, under God.

Based on "International Sunday School Lessons;" copyrighted 1951 by Division of Christian Education, National Council of the Churches in the U. S. A.

CONVENTION RECEIPTS.

(Continued from page 3.)

Oak Level	8.00	
Turner's Chapel	6.00	
Fayetteville	1.00	
		24.00
Total		$ 92.00

Eastern Virginia Conference.

Previously reported		$ 76.50
Antioch	$ 10.00	
Berea (Nans.)	1.50	
Berea (Norfolk)	15.00	
Franklin	22.00	
Isle of Wight	5.00	
Johnson's Grove	5.00	
Liberty Spring	22.00	
Mt. Carmel	15.00	
Norfolk:		
Little Creek	5.00	
Rosemont	30.00	
Portsmouth:		
Elm Ave.	12.00	
South Norfolk	42.00	
Union (So.)	6.50	
		191.00
Total		$ 267.50

North Carolina and Virginia Conference.

Previously reported		$ 90.50
Graham, Prov. Mem.	$ 6.00	
Ingram	17.00	
Mt. Zion	13.00	
Pfafftown	2.00	
Pleasant Ridge	4.00	
Shallow Ford	4.00	
		46.00
Total		$ 136.50

Western North Carolina Conference.

Previously reported		$ 137.75
Albemarle	$ 6.25	
Biscoe	1.00	
Flint Hill (R)	10.00	
Grace's Chapel	20.00	
Liberty	10.00	
Mt. Pleasant	4.00	
Pleasant Grove	5.00	
Pleasant Union	1.00	
Providence Chapel	3.00	
Spoon's Chapel	5.00	
Union Grove	10.00	
Zion	15.00	
		90.25
Total		$ 228.00

Virginia Valley Conference.

Previously reported		$ 26.75
Bethel	$ 9.00	
Bethlehem	3.25	
Beulah	2.00	
Concord	5.00	
Dry Run	3.00	
Joppa	3.00	
Leaksville	15.00	
Mayland	2.00	
Mt. Lebanon	9.00	
Mt. Olivet (G)	10.00	
Mt. Olivet (R)	10.00	
New Hope	5.00	
Newport	14.00	
Palmyra	8.00	
Timber Ridge	19.00	
Winchester	23.00	
Wissler's Chapel	4.00	
		144.25
Total		$ 171.00
Total Receipts		$ 895.00

* * *

MINISTERIAL SCHOLARSHIP.

Eastern North Carolina Conference.

Previously reported		$ 26.00
Fuller's Chapel	$ 4.50	
Liberty (Vance)	19.50	
Mt. Gilead	6.00	
Oak Level	4.50	
Fayetteville	1.00	
		35.50
Total		$ 61.50

Eastern Virginia Conference.

Previously reported		$ 77.60
Antioch	$ 5.00	
Berea (Nans.)	1.50	
Berea (Norfolk)	15.00	
Johnson's Grove	5.00	
Liberty Spring	15.00	
Mt. Carmel	15.00	
Norfolk:		
Little Creek	2.00	
Rosemont	25.00	
Portsmouth:		
Elm Ave.	5.00	
Shelton Memorial	10.00	
South Norfolk	15.00	
Union (So.)	12.40	
		125.90
Total		$ 203.50

North Carolina and Virginia Conference.

Previously reported		$ 64.75
Graham, Prov. Mem.	$ 6.00	
Ingram	16.00	
Mt. Zion	8.00	
Pfafftown	6.00	
Pleasant Ridge	7.00	
Shallow Ford	2.50	
		45.50
Total		$ 110.25

Western North Carolina Conference.

Previously reported		$ 42.75
Albemarle	$ 1.25	
Biscoe	1.00	
Flint Hill (R)	5.00	
Grace's Chapel	5.00	
Liberty	5.00	
Mt. Pleasant	4.00	
Pleasant Union	1.00	
Providence Chapel	3.00	
Union Grove	5.00	
Zion	5.00	
		35.25
Total		$ 78.00

Virginia Valley Conference.

Previously reported		$ 23.38
Bethlehem	$ 1.75	
Beulah	1.00	
Concord	3.00	
Dry Run	1.00	
Joppa	1.00	
Leaksville	10.00	
Mayland	2.00	
Mt. Lebanon	7.00	
Mt. Olivet (G)	7.00	
Mt. Olivet (R)	8.00	
New Hope	3.00	
Newport	9.00	
Palmyra	2.00	
Timber Ridge	12.00	
Winchester	15.00	
Wissler's Chapel	3.00	
		85.75
Total		$ 109.13
Total Receipts		$ 562.38

* * *

CHRISTIAN SUN.

Eastern North Carolina Conference.

Previously reported		$ 32.00
Fuller's Chapel	$ 4.00	
Liberty (Vance)	23.00	
Oak Level	4.00	
Turner's Chapel	5.00	
Fayetteville	1.00	
		37.00
Total		$ 69.00

Eastern Virginia Conference.

Previously reported		$ 75.20
Antioch	$ 10.00	
Berea (Nans.)	1.50	
Berea (Norfolk)	15.00	
Franklin	22.00	
Johnson't Grove	5.00	
Liberty Spring	22.00	
Mt. Carmel	15.00	
Norfolk:		
Little Creek	5.00	
Portsmouth:		
Elm Ave.	12.00	
Shelton Memorial	5.00	
South Norfolk	40.00	
Union (So.)	6.80	
		129.30
Total		$ 204.50

North Carolina and Virginia Conference.

Previously reported		$ 35.50
Happy Home	$ 20.00	
Ingram	20.00	
Mebane	4.00	
Mt. Zion	8.00	
Pfafftown	4.00	
Pleasant Ridge	4.00	
Shallow Ford	3.00	
		63.00
Total		$ 98.50

Western North Carolina Conference.

Previously reported		$ 79.50
Albemarle	$ 2.50	
Biscoe	1.00	
Grace's Chapel	5.00	
Liberty	10.00	
Mt. Pleasant	8.00	
Needham's Grove	10.00	
Pleasant Union	3.00	
Providence Chapel	3.00	
Spoon's Chapel	5.00	
Union Grove	5.00	
Zion	5.00	
		57.50
Total		$ 137.00

(Continued on page 15.)

The Orphanage

J. G. Truitt, *Superintendent*

Dear Friends:

Home-coming first Sunday in this month was a good success. More former members of the Orphanage family were back on the campus, the Home-Coming Society had better reports, and even the offering they received when they passed the hat was nearly a third more than formerly. It was $263.50. The dinner on the campus was delicious, and friends and guests were generous with their words of praise. It was a good day.

The Home-Coming Society is working toward their project begun last year to install a large coldstorage unit in memory of Chas. D. Johnston. They will rise up all over this section of the country and call him blessed. And well they may. Their report showed a total in bank for that purpose of $1,515.86. They set as their goal $4,000.00. Which they would shortly raise were it not for the fact that many of them delight to send money back to their home here for its regular running expenses. For instance, one "boy" brought back with him two one-hundred dollar bills and told me there were three others to follow before the end of the year.

School has opened, and quiet reigns in all the buildings and on our campus when the children are away at school. Most of you know that our children go to the consolidated community public school two blocks from our campus. They meet and play with the boys and girls in our town and also those from the neighboring rural districts. They learn the give and take of regular public school. They have a real chance to get a good education. The school takes them through the 12th grade, and prepares them for college. Those who aspire to a college degree are helped and encouraged to go right on until they complete their college course. However, some special money or arrangements have to be made for their expenses after they are 18 which is the age-limit here.

Yes, school has opened. That means clothes, shoes, weather resisttent wraps. What a bill they make. They have not been bought yet, and right now it is threating a storm outside—first sign of much rain in many weeks. Most of our children are thrilled with getting back to school. I wish you could have sen the twelve girls that served at the opening banquiet the night before school started. The large cafeteria was filled with the faculty, county and local school officials, and officials of the parent-teacher organization. The waitresses were from the Orphanage. It was a fine tribute of the school officials to these girls. And they served well. It was right down their line, as we say, and besides they had served before most of them many times at the school.

Let me thank you for this good report this week. We need it, and greatly appreciate it. We need your prayers. And we desire your thanks to our heavenly Father for all his goodness to us.

John G. Truitt,
Superintendent.

REPORT FOR SEPTEMBER 6, 1951.

Sunday School Monthly Offerings.

Amount brought forward		$ 8,701.02
Eastern N. C. Conference:		
Damascus	$ 5.00	
Wake Chapel S. S.	66.40	
		71.40
Eastern Va. Conference:		
Liberty Spring S. S.	$ 20.00	
Norfolk, Rosemont	100.00	
		120.00
N. C. & Va. Conference:		
Greensboro, First		45.15
Western N. C. Conference:		
Hank's Chapel		30.00
Valley Va. Conference:		
Winchester S. S.		8.34
Total		$ 274.89
Grand Total		$ 8,975.91

Special Offerings.

Amount brought forward		$15,605.10
Mrs. Isabelle F. Robinson, for Jo Ann Arnold	$ 10.00	
Mr. Calvin Clayton, Charlotte, N. C.	200.00	
Dr. James W. Hill, Elon College, N. C.	10.00	
Mrs. C. C. Saunders, Franklin, Va.	8.00	
Mrs. Lula Paynter, in memory of Wesley J. Holmes	10.00	
Special Gifts	177.91	
		415.91
Home Coming and 44th Anniversary Contributions:		
Mrs. Georgia Bradley, Mebane, N. C.	$ 44.00	
Mr. Holt, Mebane, N. C.	4.40	
Mebane Sunday School	11.00	
		59.40
Total		$ 475.31
Grand Total		$16,080.41
Total for the Week		$ 750.20
Total for the Year		$25,055.69

MT. CARMEL HAS GOOD YEAR.

(Continued from page 9.)

observed World Day of Prayer also.

We have had two interesting book reviews. One of the, "The Near East," was reviewed in our local society by Mrs. Clark, our pastor's wife. We attended a joint book review, "Once There Were Two Churches" by Rev. Ellis Clark, pasof a local group of churches.

We have also sent a Friendy Service box, and a box of clothes to the orphanage at Easter—our members participated in World Community Day. Our society sponsored a church super and bazar for the benefit of a church parsonage. We feel that we have accomplished some good work and hope that our membership will grow and that we may do greater work for our Master Kingdom in the year 1951-52.

Mrs. C. H. Joyner, *Sectary.*
Mrs. J. L. Rose, *President.*

MEMORIAL GIFTS

"Instead of Flowers"

Dr. John G. Truitt
Christian Orphanage
Elon College, N. C.

Dear Dr. Truitt:

Please acknowledge the enclosed $.................... as a memorial gift sent to the Christian Orphanage in lieu of flowers in memory of:

(Name of Deceased) (City) (Date of Death)

(Survivor to be Written) (Address)

Name..

Address...

In Memoriam

FARMER.

The members of the Aid Missionary Society of Pleasant Grove Congregational Christian Church, Halifax, Va., wish to pay tribute of love and respect to our oldest member, Mrs. Rebecca D. Farmer, who passed away July 27, 1951, at the age of 85 years.

We will ever cherish in our memory her unfailing attendance at every service of the church, Sunday school and Society.

She served as secretary of the society from its beginning as long as she was able. Although in failing health for some time her love and loyalty for the church and society lasted until the end.

To the brother, neices, nephews and friends, we extend sympathy.

Mrs. G. C. TALBERT,
Mrs. J. H. Jones,
Committee.

MULHOLLAND.

On August 3, 1951, Mr. Christoper C. Mulholland was called to his heavenly reward, after a long illness, which he bore with patience and fortitude.

His strong Christian character and life of loyalty and service challenges us to follow in his footsteps, and inspires us to live better and more useful lives.

To his bereaved and much loved family we extend our deepest sympathy and prayers that God's blessings may comfort them.

Mrs. D. M. ESTES,
Mrs. LIELA ALEXANDER,
Mrs. W. H. BOONE,
Committee.

A LETTER FROM DR. RIGGS.

(Continued from page 8.)

But the health inspector for this subcounty said that if the expected good rains materialize this fall, they will all be coming back again and will bring plenty of cholera with them. November to February is the cholera season, and he and his assistants are spending full time going the rounds of the villages giving cholera inoculations and smallpox vaccinations. They seem to be doing a good job, but it is another case of personnel and resources not being adequate for the need.

Incidentally I should say something about the leprosarium which is my excuse for being here. Dr. Sundarum arrived back from his one-month refresher course just after we moved here, and is full of enthusiasm and the latest concepts on the treatment of the disease and general policies for leprosaria which he is going to try to put into practice here. Here, as everywhere in India, sanitarium facilities are hopelessly inadequate for the need, and there are huge waiting lists for admission. The new idea is to admit only the early *infectious* cases, that is, the particular type which will respond most quickly to the new expensive drugs and can be discharged cured in the shortest possible time. The non-infectious type cannot be taken in, even tho they may be crippled and deformed, because leprosaria must not be filled with the older chronic cases for custodial care so that there is no space for young people who could be treated and cured. Even the far-advanced infectious cases are to be denied entry, because they would die anyway, or stay ill and resistant to treatment for years, and an early case on the waiting list would become hopelessly advanced in his turn while waiting for that bed.

The Provincial Government in Nadras is supposed to send survey teams out into all the villages to screen the patients and select those most favorable for treatment and bring them in. But apparently there are only two "surveyors" to cover the entire province. I am cycling out to the leprosarium every morning for a half hour, to observe and brush up on diagnosia and procedures. But it is my hope that I can do some of this village work; that is, leave the institutional part of it to Dr. Sundarum and be the outside contact man for the leprosarium. That question, as well as the general health program I have proposed for the Diocese, will be dascussed by the Medical Committee next week, and I expect to have more to report on that next time.

Best regards to all,

ED.

YOUTH AT WORK.

(Continued from page 11.)

hapy to have them. We hope that more of the youth of our churches will come to Elon. It's important to Elon to have young people from Christian homes. It's important to your church to have well-trained Christian laymen as well as preachers.

* * *

Instructor (to young golfer taking his first lesson): "Okay. Hit the ball as close to that flag as you can."

He swung and the ball sailed straight and true toward the hole, rolling to within a few inches of the cup. The young golfer said, "What do I do now?"

Instructor: "Hit the ball into the cup."

Young Golfer: "Why didn't you say so in the first place?"

FOR THE CHILDREN.

(Continued from page 10.)

Next she told him that when she was a little girl she used to talk to the ant lions, or "doodlebugs."

"Could they talk to you?" he asked.

"No, but they minded what I said. I said, "Doddle, up! Doodle, up!' and Mr. Doodle would come up out of the ground, where I could see him."

"Show me, Mother!"

Mother and son knelt in the clean sand and spoke to a "doodle" in the largest funnel-shaped trap. Mother said it first and Buddy repeated her words: "Come, Doodle. Come, Doodle. Doodle, up! Doodle, up!"

The sand at the bottom of the trap stirred. "Oh, Mother, he's coming." And he did come—a small brown bug, dusty from the sand in which he lived. He waited at the bottom of the trap, then went back.

"You see, Buddy, you can call the doodles, too. You don't need to have Mother. Now I'm going into the house to do the dishes, and you can go to every doodle-house and call them all. Tell them it's time to get up for breakfast."

Intermittently, while washing and wiping the dishes, Mrs. Sandusky watched the small earnest figure kneeling with nose close to the doodle traps. When her work was finished she went out to him, pleased in the realization that her son had taken a step in the transfer she so much wished for his development. He had found for a little while an objective interest apart from her.

He said happily, "I called them, and every one came up."

Editor's note: In our next issue, "Buddy Learns More About Doodles" and his mother learns more about little boys.

CONVENTION RECEIPTS.

(Continued from page 13.)

Virginia Valley Conference.

Previously reported		$ 23.00
Antioch	$ 12.00	
Bethel	13.00	
Beulah	1.00	
Joppa	2.00	
Mayland	2.00	
Mt. Lebanon	6.00	
Mt. Olivet (G)	5.00	
New Hope	4.00	
Newport	12.00	
Timber Ridge	12.00	
Winchester	17.00	
Wissler's Chapel	4.00	
		90.00
Total		$ 113.00
Total Receipts		$ 622.00

North Carolina Council of Churches Has New Director

Dr. Clyde A. Milner, president of the North Carolina Council of Churches, announces the appointment of the Rev. Morton R. Kurtz as executive director of the state council. Mr. Kurtz, who has been director of finance and public relations for the Kansas City, Missouri, Council of Churches since February, 1947, will take up his duties in Durham, N. C., this month. At thirty-two, he is the youngest state council executive in the nation.

A native of Kansas City, Mr. Kurtz graduated from the University of Kansas City and the Central Baptist Theological Seminary, and attended Union Theological Seminary in New York City, prior to entering the pastorate. Although ordained in the Southern Baptist Convention, he is now a member of the Presbyterian U. S. Church, from which he originally came. He served Baptist and Community churches in North Kansas City, Fairmount, Missiouri, and Guide Rock, Nebraska, before joining the staff of the Kansas City Council of Churches.

Under Mr. Kurtz's leadership the income of the Kansas City Council almost doubled, and member churches enrolled rose from 120 to 190. He also was active in developing the council's radio and television programs.

In his new post as director of the North Carolina Council, Mr. Kurtz will not only direct the council as a channel of cooperation for churches and social agencies of the state, but will supervise the council's work in weekday religious education, in institutes and workshops on family life, farm and home and leadership education, and in ministry to the 10,000 migrant workers in the state each summer.

Mr. Kurtz will be the fourth executive of the North Carolina Council. One of the earlier leaders, Ernest J. Arnold, now is Southeastern regional director of the National Council of Churches, Rev. Carl R. Key is a CARE secretary, and Miss Frances C. Query, who has been the executive for the past two years, left to take a position with the National Council office in New York City.

HISTORICAL SOCIETY. 1956.
ern Convention of Congregational Christian Churches.
Elon College Library

1844 - Over a Century of Service to the Denomination - 1951

The CHRISTIAN SUN

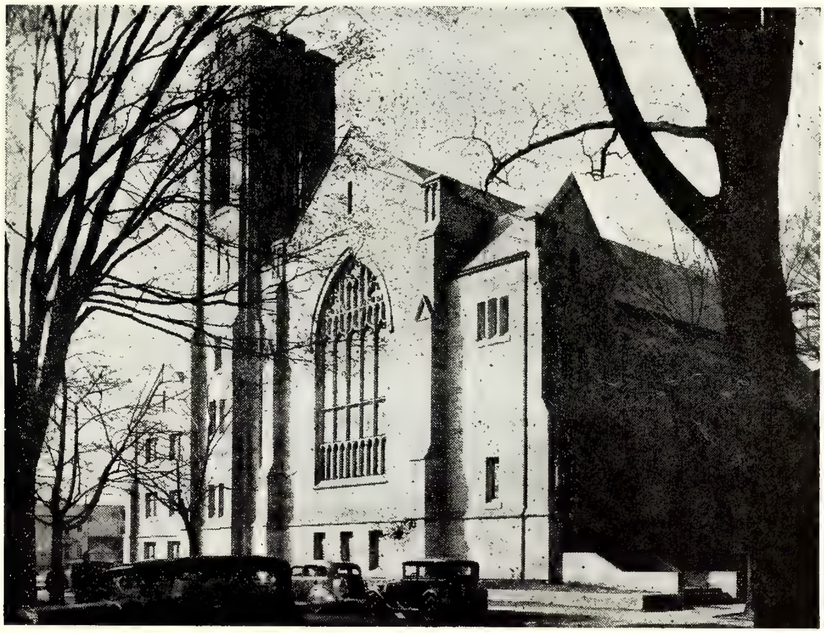
ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME CIII RICHMOND, VA., THURSDAY, SEPTEMBER 20, 1951 NUMBER 37

Elon College Library X

Laymen Work to Build Church Membership



Christian Temple, Norfolk—One of Many Churches Which Will Welcome You

Throughout the entire month of November, the Religion in American Life movement will direct the attention of the nation to the place of religion in personal and community life. "Take some one to church . . . you'll both be richer for it," is the simple theme that will be blazoned on thousands of billboards across the country as a part of the annual, non-sectarian movement which is sponsored by a National Laymen's Committee. This is only one phase of the program which employs, for the first time in religious history, mass advertising in support of religious institutions. The Religion in America movement urges all Americans to attend and support the church of their choice. Go to church—take some one with you!

News Flashes

Has your church raised its apportionments for 1950-51? Your Conference will meet in just a few weeks, and it is looking to you for 100 per cent support.

A meeting of the Board of Publications is scheduled to be held in Suffolk Christian Church on Wednesday, October 3, at 2 o'clock. If our readers have any suggestions for the improvement of our church paper, such suggestions should be sent to the chairman, Rev. D. N. Vore at Suffolk. They will be given consideration.

Timothy Chang is studying at N. C. State College, Raleigh. He is majoring in Poultry, thus preparing himself for useful service to his people in China not only in preaching and teaching, but also in helping to raise the standard of living among the people he will serve in Christ's name. His address is Box 3206, Gold Bldg., State College, Raleigh, N. C.

Mrs. Roy C. Helfenstein, who underwent an operation at the Bebee Hospital in Lewes, Delaware, the first of the month, is improving steadily though slowly and the latest word we have is that she would leave the hospital on Wednesday of this week. It will be another week, however, before she is able to return to Richmond. Dr. Helfenstein now expects to return to his pulpit for the last Sunday in September.

THE LAYMEN'S FELLOWSHIP OF THE SOUTHERN CONVENTION.

Elon College, N. C.
August 27, 1951.

To the Laymen of the Southern Convention:

The third Sunday of October will be observed as Laymen's Sunday throughout the Southern Convention. We are hoping that all our churches will be able to give the laymen an opportunity to conduct the regular church service on this date.

We realize that some of our churches do not have preaching each Sunday and it may be that your church would need to observe Laymen's Sunday preceding or after October 21st.

There is a great need for interest on the part of our laymen in the work of the church. Getting our laymen to be responsible for a regular church service is one way of getting them interested in the work of the church.

The Laymen's Fellowship office at Elon College will assist you in arranging for a speaker in case you are not in position to provide a speaker for your service. Additional information will be sent you at a later date. The main thing we want to do now is to plan with your pastor for the laymen of your church to conduct your regular church service on October 21st.

Sincerely yours,
George D. Colclough, *Chairman Laymen's Fellowship of The Southern Convention.*

Our Motto: "Every Man Working in his Place in his Church."

CLYDE C. FLANNERY

THE EVOLUTION OF A COLLEGE PRESIDENT.

The Rev. C. C. Flannery of Langdale, Alabama, succeeds Prof. W. C. Edge as president of Southern Union College. Dr. Fred Ensminger, president emeritus, says: "He has a good mind, a strong religious and evangelistic bent, is a driver, and makes a good approach to people."

Southern Union College is located at Wadley, Alabama. The Southern Christian Convention incorporated Bethlehem College, now Southern Union (named for the union of the Congregational Christian Churches), at Suffolk in 1922.

The evolution of this college pres-

(Continued on page 15.)

REIDSVILLE'S MANY ACTIVITIES.

Last Saturday the Reidsville Sunday school held their annual picnic. There was a goodly crowd present. For two hours young and old alike enjoyed the swimmming pool, and at 6:15 supper was served. The food was bountiful and delicious; the fellowship was fine. After supper Dr. I. Q., Tucker G. Humphries, asked questions and presented prizes.

Sunday, October 7, is Rally Day at Reidsville. Dr. William T. Scott is the Sunday school rally day speaker. We are aiming at 500 or more this rally day. But rally day is every Sunday at Reidsville, and our slogan is "come to Sunday school—stay for church."

Starting Monday night and continuing through Friday night, October 8-12, our fall revival will be held. The Rev. O. D. Poythress will be our speaker, and Reidsville is anticipating a great spiritual feast.

Not too long ago friends throughout the city contributed a thousand dollars for a boy scout hut. This is now in the building.

The annual Father and Son banquet is being planned for the near future.

We are looking forward to the privilege of being host to our fall conference in November.

ECUMENICAL YOUTH CENTER OF AGAPE DEDICATED.

Agape, the new ecumenical youth center in the beautiful Waldensian Valley of northern Italy, was formally dedicated on August 12. A thousand young people, from over 20 nations, participated in the building of Agape during summer work camps sponsored by the World Council of Churches Youth Department in the past four years. A feature of the dedication was a proccessional, up the hillside, of those who had worked in constructing the buildings, the road and the terraces of "the Village of Christian Love." Leaders from various countries and communions which have participated in the project were also present.

A central point of the opening liturgy, conducted by Pastor Achille Deodato, Moderator of the Italian Waldensian Church, was the formal opening of the Bible upon the communion table of the Central Biulding.

In a ceremony symbolizing the turning over of Agape to the Ecumenical Church by the Waldensians, a key inscribed with the words, "Love Never Faileth," was handed to the Rev. Robert Tobias, of the World Council of Churches. In his speech Mr. Tobias thanked the Waldensian Church and the Italian Protestant youth for this symbolic gift, em-

(Continued on page 7.)

Religion in American Life

During the month of November, a new and rapidly expanding movement in behalf of religion will blanket the nation with an appeal to all Americans to attend and support the church or synagogues of their choic. Constantly, insistently the annual, non-sectarian program, Religion In American Life, will penetrate to communities throughout the land with its simple message: "Take someone to Church this week, you'll both be richer for it."

Using all the channels of national mass advertising, RIAL will seek to give incisive and enduring emphasis to the importance of religion in personal and community life. By radio, television, billboards, car cards, newspapers and magazines, every effort will be made to enlist the people of America squarely behind their religious institutions.

The Religion In American Life program is an outstanding illustration of the awakening of laymen to the essential importance of religon in our American way of life. There are many indications of this new awareness, but none so dramatic and so practical as this movement wherein the nation's business and industrial leaders place their top talent and facilties at the disposal of organized religion.

National advertisng for RIAL is providede on a voluntary basis by American business and the advertising industry through their public service organization, The Advertising Council. The J. Walter Thompson Company, a New York advertising agency, contributes all copy and art work used throughout the campaign.

Heading the program is Charles E. Wilson, director of the office of defense mobilization. Mr. Wilson, on his apointment as mobilization director, resigned from his position as president of the General Electric Company and from most other affiliations. It is significant that he has continued to work for RIAL in spite of the pressure of his heavy new responsibilities.

Evidence of Mr. Wilson's faith in the movement is seen in a recent letter in which he wrote: "The value of religion is basic, and every effort must be made to increase its importance to the community. In the face of the growing world crisis, we must multiply our strength many times; and religion can be—must be—our greatest source of united, national strength."

Mr. Wilson's efforts in behalf of the movement are reflected in the work of hundreds of men and women who have written of their participation in local RIAL campaigns in communities across the country. Their reports to Earle B. Pleasant, national program director, show substantial and concrete results produced in 1950.

The RIAL movement marks the first time that all the major media of mass advertising have been made available for the use of religious groups. This advertising has been made possible as a voluntary service of The Advertising Council. The Council is a non-profit organization maintained by American business to marshall the forces of advertising in behalf of public service programs such as the Red Cross. From the hundreds of programs which request its support, the Council has chosen Religion In American Life as the one religious campaign on its annual schedule of 16 programs.

Materials and plans for organizing an effective local RIAL program are centered on six basic steps. Listed below is an outline of this basic plan:

1. Help organize a RIAL laymen's committee in your community. Line up with your civic and religous leaders to plan a strong, coordinated program to run throughout November.

2. Plan with this committee to make November a "loyalty month" for attendance at church or synagogue. Help make it a community-wide affair.

3. Organize a program of friendly visits, covering every home. Describe to the members of each family visited the work of your religious group and enlist their interest. Per-

(Continued on page 13.)

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

Editor..................Robert Lee House
Managing Editor.........John T. Kernodle

Departmental Editors—Convention, Wm. T. Scott; Missions, F. C. Lester; Women's Work, Mrs. F. C. Lester; Young People's Work, Miss Pattie Lee Coghill; Children, Mrs. R. L. House; Sunday School Lesson, H. S. Hardcastle.

Institutional Representatives—Elon College, L. E. Smith; The Christian Orphanage, John G. Truitt.

Area Reporters—M. W. Andes, W. J. Andes, J. Frank Apple, H. G. Councill, Jr., Clyde Fields, Stanley C. Harrell, I. W. Johnson, S. E. Madren, Will B. O'Neill, Fred Register, P. H. Ricketts, Guy H. Veazey, R. A. Whitten.

Board of Publications—Duane Vore, Chairman, S. T. Holland, Secretary; R. C. Helfenstein, S. E. Madren, P. H. Ricketts, G. D. Colclough, Treasurer, ex officio.

SUBSCRIPTION RATES

One Year............................$3.00
Two Years........................... 5.00

Published by the Board of Publications, agent for the Southern Convention of Congregational Christian Churches, and printed every Thursday except the last in June and December by the Central Publishing Co., Inc., Richmond, Va.

Entered as second-class matter at the Post Office at Richmond, Va., July 25, 1922, under Act of March 3, 1879.

Remittances for subscriptions and notices of change in address should be sent to the Convention Office, Elon College, N. C.

All other matters of business should be addressed to The Christian Sun, 1536 East Broad Street, Richmond 19, Va.

General contributions should be addressed to the editor at Southern Pines, N. C., and should reach him not later than Wednesday of the week preceding date of publication.

Departmental material should be sent to the proper departmental editor, at the address shown on their page, and as early as possible.

The Christian Sun Subscription Blank

Dr. Wm. T. Scott, Elon College, N. C.

Enclosed will be found $3.00 ($5.00) for which please send The Christian Sun for one (two) year(s) to:

Name ....

Address ....

[ ] New ....

[ ] Renewal Name of Church..

From the EDITOR'S *Desk*

Days of Opportunity

The Every Member Canvass is a spiritual experience in the lives of many Christian people. Members of the Budget and Canvass Committee come to a new awareness of the problems and possibilities of the Church. This practical education in churchmanship touches the lives of countless thousands of laymen annually.

The Canvass, preceded by a period of information and inspiration, stimulates the entire membership; and Christian stewardship, cultivated through sermons, teaching and literature, has performed miracles in lives and churches.

No church, large or small, should fail to have an Every Member Canvass. Examples could be multiplied of churches which formerly operated on a deficit, and now maintain a balance in the treasury since the canvass was inaugurated.

To be sure, such a canvass is not a panacea for all ills. It will not automatically raise the budget. Thorough preparation must be made. In some churches the canvass is preceded by a Stewardship Institute. Dr. Will B. O'Neill announces that the Sanford Church will have a Stewardship Institute conducted by Rev. Bedros Baharian of Quincy Point, Massachusetts. Mr. Baharian has had remarkable success in securing tithers. The current series of articles on Stewardship by Dr. J. H. Dollar offer illuminating insights on the whole problem. The vast untapped financial resources of the church, adequate for all Kingdom needs, must and may be found.

Christian Education Week, followed by World-Wide Communion Sunday, offers magnificent opportunities to extend the educational and evangelistic ministries of the church. Here is a ready supplement to the revival meeting in countless churches. The Communion has become a perfunctory service in much of Protestantism. Preceded by careful preparation and visitation, the service may resume its exalted place in Christian worship. There should be a great ingathering of new members on October 7, World-Wide Communion Sunday.

Weldon Crossland has said: "No great word in the vocabulary of churchmen has grown more rapidly in stature and acceptability than has evangelism. To define the areas of the church and community life in which evangelism operates is to reveal how completely present-day evangelism has outgrown the narrow, limited, emotional types of a few years ago."

An enlarged and more generous membership is the birthright of every church. We have the tools to do the task. "He that winneth souls is wise"—in October as well as August.

Growth Reflected in American Churches

When we hear discouraging and disparaging remarks about the Church in our times, about the decline of faith and the twilight of evangelism, it is well to remember rolls have reached their highest point in American history, and percentagewise are outstripping the increase in population. Christian education and evangelism have joined hands far more effectively than is sometimes realized. Better buildings and facilities for Christian education, better architecture and improved worship, the rediscovery of the Christian year and its relation to evangelism has wrought a gradual but perceptible growth in Protestantism.

Sunday school enrollment in 1951, in our nation, was some 800,000 more than in 1949—an increase of 3.04 per cent compared to a population increase of 1.32 percent, indicates an analysis of figures in the new Year Book of American Churches just published by the National Council of Churches of Christ in the U. S. A.

New church membership statistics received directly from official statistics of all faiths—Christians, Jews and others, show that there were 87,548,021 persons, who were members of 285,834 local churches in 1950. At 58.09 per cent of the population, this is the highest in the nation's history. In 1900, the percentage was 34.7.

Total Sunday school enrollment, including officers and teachers, in 246,240 American Sunday and Sabbath schools was reported to be 29,775,357. In 1949 there were 243,454 schools and 28,893,789 persons enrolled. Commenting on these figures, Miss Helen Spaulding, of the National Council's Division of Christian Education in Chicago, stated that, "There has been an upward trend in Sunday school attendance for several years. Sunday school enrollment showed a healthy and continuous growth during the first third of the century. Then, during the thirties something happened; momentum slowed down, and some of the religious bodies actually registered a loss. In 1947 there were definite signs of recovery."

These statistics indicate that our churches are working along sane and wholesome lines. Protestantism is not in retreat. Full steam ahead!

Call to Christian Education Week

By THE RT. REV. HENRY K. SHERRILL, D. D.

President of the National Council of the Churches of Christ in the United States of America.

It is my privilege to bring to your earnest attention the call for the annual observance of Christian Education Week which this year will take place beginning Sunday, September 30, and will close the following Sunday. The theme this year is especially appropriate for the times: "Teach Religion—Make Men Free."

In an era of unprocedentad world conflict and chaos it is essential that we see the issues in clear focus. We hear constantly of the struggle between the democracies and totalitarian powers. But many people do not understand that the principles of democracy rest upon spiritual truth. Democracy is based upon our belief in the supreme value of the individual. But for the validity of that concept we must go deeper and farther than the teaching of the political reformers of the enghteenth century. We must go to the Old Testament, with its message "In the beginning God" and to the New Testament to the Life of him who said, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." There can be no value to the individual life without a faith in God who has endowed men with that light which lighteth every man who cometh into the world.

Likewise we hear a great deal today of the need of brotherhood. But again brotherhood can have no real significance unless there is a common God and Father of us all. In that fact can we find the only deep basis for unity of men, of races and of nations. So it is all along the line of current slogans and aspirations. We are told that we must establish a reign of international law if we are to have a worthwhile peace, but there can be no such law unless there is a supreme law-giver beside whom even the nations themselves are a very little thing. We deal in current phraseology with the branches, forgetting the vine of the religion of Jesus Christ which is the source of all that is most precious to our free world.

The crisis of our time is not simply that we are opposed by political forces which espouse materialism and atheism but that we have all too often divorced religion and life and are attempting to build national life and a world order upon insecure foundations. The great danger is not from without but within.

There are many who are recognizing this fact. But often the main issue is ignored. As I write this, the nation has been shocked by the scandals in the collegiate athletic world. A group of educators have emphasized the need of moral and spiritual foundations. But again morality rests upon religion. Religion must be more than a vague generality. It cannot exist in a vacuum. Here we come straight to the churches, for it is certain that the churches is the body which makes possible the continued life of the spirit.

Central to the task of the church is the teaching function, all too often underestimated, even neglected. As a chaplain in the first world war, I learned of the great ignorance of American youth of the simplest facts of Christian teaching. The failure lies first of all in the home. Our school system is so constituted that everything else is taught but religion. Many of our churches also are responsible, for church, committees or vestries too often neglect to provide funds for adequate teaching of the youth of the parish.

This call is for a Christian Education Week. But one week can only be a symbol of the greater task to be pressed every week, year in and out. We shall need the consecration of our minds, hearts and resources.

So I trust that there will be a significant response to this call from the Division of Christian Education of the National Council of Churches. Parents, pastors, church officials—all of us will do well to consider the signs of the times. We shall only keep our liberties as we know the truth which sets men free—the gift of the Eternal God whose service is perfect freedom.

The President Endorses Religious Education Week

The White House
Washington
June 19. 1951.

Dear Dr. Ross:

I am glad to give my whole-hearted endorsement to the observance of Christian Education Week, September thirtieth through October seventh. In these critical times, when many peoples have become victims of an enslaving totalitarian philosophy, and when many more are being threatened, I am sure that you could have chosen no more significant theme than "Teach Religion — Make Men Free."

Religious education embodies the teaching of those ideals of human dignity and worth which are essential to the democratic way of life. It is of the utmost urgency that we demonstrate to bewildered peoples everywhere not only that we believe in brotherhood as taught by Christ and the great prophets of the Old Testament, but that we put these beliefs into practice.

We must demonstrate our conviction that every man, no matter what his race or creed, has the best opportunity to make the most of his God-given talents in a democratic, religious society. We must put our religious teachings into practice and show, in our dealings with other nations, that we seek no material gains, but only a desire to reinforce the aspiration of all people to live in peace and freedom.

Not only will education in religious principles help us strengthen our way of life, but it will also give each of us courage and faith with which to face the dangerous days ahead and insight into ways we can best achieve permanent peace.

Very sincerly yours,
HARRY S. TRUMAN.

* * *

"Teach Religion — Make Men Free" is the theme for Christian Education Week to be osbserved September 30-October 7.

"This theme is most appropriate to the times," declared Dr. Roy G. Ross, general secretary of the National Council.

"It is only on true religious faith that lasting freedom can be built. Without that high faith in a just and holy God and in men as his responsible creations we shall neither avert nor survive global disaster. If we allow that sturdy faith to have its way with us, our world may have a

(Continued on page 13.)

STEWARDSHIP

Rev. Jesse H. Dollar, *Chairman.*

THE EVERY-MEMBER CANVASS.

How to Plan an Every-Member Canvass.

As the article in The Sun of September 6, (if you didn't read it, do it now) took for granted that several things had already been done in your church, so this one takes for granted that thorough preparation has been made for the actual canvass. No well-planned canvass would be undertaken without having chosen a corps of men, and fewer women, whose interest in the church and whose faith in its program are unquestionable, and whose willingness to give is a well established fact. Young adults are not to be overlooked in picking canvassers. It is not an "old man's job." There should be enough teams so that no team will have more than ten families to visit. A smaller number is better.

Fully as important is the matter of training of the canvassers. It makes no difference how much business experience a person may have had, or of whose bank he is president, he needs to be thoroughly trained for this job. It can easily be that the more commercial training a person has had the more spiritual training he needs for this job! If raising a budget were the only point in taking an Every-Member Canvass, capable business people could certainly "raise" the money. But that is by no means the total purpose of such a canvass. Let us see a few other purposes of a canvass: The canvassers need to be "Spiritually Exercised" through doing their work. Much has been written on "Money-Raising or Stewardship?" and good, solid Stewardship should certainly accompany the money-raising effort. The canvasser is on a Spiritual Mission. He is to take the church, its spirit, its program, its fellowship into every home he visits. Surely training for that mission is important. If the approach is made and the proper representation of the vast scope of service rendered by the church is explained with vision and zest, the money will be given to see it through! How is This Preparation Accomplished? The best method is to have workers come to the church for *not less than three consecutive nights*—perhaps Wednesday, Thursday and Friday before the Sunday of the canvass. There the pastor, or some other well qualified person, will give the instruction. They should be told what not to do in a canvass. The doing of the wrong thing, or the saying of a word out of the spirit and purpose of the occasion can spoil any good results.

There should be no effort to prod a member into making a pledge. On this point the canvasser must sell the church, if need be. Of course the pastor and the Finance Committee have prepared the way into the home by letters, pamphlets and a copy of the church budget. The canvasser begins there, as soon as he arrives! Accomplish your purpose, close your business mission and spend three minutes in a purely church call and you will leave the family glad they are members of that particular church—and glad to support its program. (How to conduct a Stewardship Institute can be had for the asking from the writer, since it is obvious we cannot discuss three full evening programs here).

When Should the Canvass Start?

Most churches have found that a great deal of work needs to be done in preparing the people for a "Loyalty Day" on a given Sunday, and climax service with a service of consecration and pledging. It makes a good, strong, spiritual service and leaves much less work for the canvassers who must look up all who do not pledge in the service. The Finance Committee will take the pledge cards, immediately after the service, and compare them with the church roll, taking out the cards of those who have pledged and making a geographical listing of those to be seen so that the teams will not need to criss-cross each other's routes. There should be as many lists as there are teams to work. The canvassers should come to the church early after lunch, this same Sunday, by all means, and receive their final instructions, have a brief commissioning service and go out to work. They should report the results back to the church that same afternoon, but they should keep the cards of those not seen and plan to see them at once.

Some churches conduct what amounts to an "Every-Family Canvass." That is not what we are talking about. "Papa" doesn't pledge for the whole family, any more than he does all the praying, or all the singing for the family. An every-member canvass means *Every Member*, not just every family. And no canvasser has done his work well until every person on his list has had a call from him and a chance to pledge. Im it is at all possible there should be a Rally when the canvass is completed, and supper at the church to hear the good news, for there will be good news if thorough preparation has been made and the canvassers well trained.

Remember Dr. Dennison's timely admonition: "Canvassers are not collectors." You do not send people out in a canvass to collect money! That is the job of the Fnance Committee, not the canvassers. You will have spoiled the spiritual results you should obtain from the canvass if you collect money from the membership while on the canvass. Please remember that. If you are not willing to follow instructions on "How to Conduct an Every-Member Canvass," don't go out at all. Those who train canvassers know a lot more about the total impact of a canvass than an individual who has not thought it through, and the instructions should be followed implicitely. If you don't pledge your own support to your church, you have no right to go out asking others to do it. See that all canvassers have made their own pledge before they leave for the canvass.

Finally, don't skip anybody! You may feel that a certain person is not able to make a pledge, but you have no right to deny them the opportunity. Nothing hurts a person more than to be ignored. If they can't pledge, and there are very few who can't, they will tell you so, but don't dare flount their poverty in their faces by "skipping" them on the canvass because you think they are too poor. You get more surprises from this group than you do from any other. Poverty of purse and poverty of spirit are two entirely different things! And of all things, don't forget the children of the congregation. Here, again, you are not out for money, but to encourage Stewardship Living. A pledge, with their parents permission, is the sign that the first lessons in this manner of living are bearing some solid fruit.

One must feel that there is more left unsaid than is told, but again we say that if there is any help we can give please write us.

News of Elon College

President L. E. Smith, Elon College, N. C.

THE ELON COLLEGE SUSTAINING FUND.

The Southern Convention in its last session, conscious of economic trends in this country and realizing that our college might be affected adversely by the Korean conflict and other national emergencies affecting the probable enrollment of the college, took steps to augment the college's income by providing for a fund of $35,000 annually for the present binennium to be raised by the churches. A definite appeal was and is made to every individual member of our church. The plan calls for $1.00 from each member, old or young. This amount would not work a hardship on anyone. It really is a small amount to ask for so great a cause. If, however, every individual would respond, that would give to the college a total of approximately $35,000 a year, $70,000 for the biennium. If this small amount could be raised by our churches and paid to the college by September, 1952, we would endeavor to take this amount and balance our budget.

To encourage our churches to make this contribution to our college, the convention designated September and October as College Emphasis Period. During this period, the churches are requested and urged to re-double their efforts to see that this amount is secured. The college has reached the place where support by the church is not optional, but necessary if the college is to continue to function efficiently as a church institution—our church institution. When we are faced with a reality of this type, I am sure that everyone will want to do his full share and will lend his influence to see that others add their influence and their mite in order that courage and efficiency may continue to characterize our institution in advancing the cause of Christian higher education within our church and our country.

If your church has paid its Sustaining Fund allotment in full, congratulations are extended and appreciations are expressed. If your church has not raised its entire Sustaining Fund allotment, this is an earnest heart appeal to you and the entire membership of your church to please use your best efforts and be determined that your church will be placed on the Roll of Honor when you send your annual report to your conference when it meets. Your college is using every possible economy and it knows that it may depend upon you for your assistance.

THE SUSTAINING FUND FOR ELON COLLEGE.

Several of our churches have already paid in full their one dollar per member to the Sustaining Fund for Elon College. September and October are college months and we are hoping that a number of our other churches will raise in full their dollar per member for our educational institution. Never before in the history of Elon College did we need the services which Elon has so well rendered in the past. We need pastors and church leaders. Our college's record of producing young men and young women for full time Christian service inspires not only those of us who know it in the Southern Convention but our church all over the nation.

Like all other church-related institutions, Elon is facing serious difficulties now because of the shortage of students and income. The Sustaining Fund for Elon College at this time will help to insure the continuing good service which our college has rendered to our church so well in the past. There is no investment which your church will make at this time which will perhaps bring greater returns to the life and good work of our denomination than your support of the Sustaining Fund.

Only one dollar per member—that is what we are asking our churches to pay. We believe that if the pastors and church leaders will present Elon College, her record and her needs to our constituency the members of our churches will respond by giving this contribution for this worthy cause. We appeal to the ministers and the churches to respond to this urgent need of our college at this time.

For information and help in the program which you may have in mind for your church in the support of the Sustaining Fund, please contact Dr. Wm. M. Brown, Executive Secretary of the Sustaining Fund, Elon College, N. C., or write direct to the Southern Convention Office, Elon College.

Wm. T. Scott, *Supt.*

APPORTIONMENT GIVING.

By the time this issue of The Christian Sun reaches its readers, the annual meeting of the Eastern North Carolina Conference will be less than 30 days away. The other conferences meet each week following, with the exception of the Valley of Virginia Conference which has already had its annual sesion for this year.

To date, the college has received only $6,896.04 on a total apportionment of $15,000. There is plenty of time for every church in the convention to secure its apportionment for the college in full. If your college is to pay salaries and meet other bills, it will be necessary for the full amount of $15,000 to be secured and forwarded to the college within this quarter. I am confident that our churches will express their interest in their institution in this substantial way. Your college is depending on you to give this assistance. In turn, it will re-double its efforts to be of service to the church.

Previously reported		$6,865.71
Eastern Va. Conference:		
Centerville	$ 15.00	
N. C. & Va. Conference:		
Liberty S. S.	$ 5.65	
Western N. C. Conference:		
Flint Hill (M)	$ 9.68	
		30.33
Grand Total		$6,896.04

AGAPE DEDICATED.

(Continued from page 2.)

phasizing the significance of Agape in the universal church, and the responsibilities of the Italian Protestant Youth within the ecumenical movement for the maintenance of common ideals.

In the evening, scenes from an English nativity play and a 13th century play of Jacopono da Todi were performed. Five hundred people took part in the service of Holy Communion conducted by Pastor Tullio Vinay, Secretary of the Italian Protestant Youth Federation.

A number of the fourteen young Americans who had been part of the Agape work camp community the past summer, were present. Louis Evans, Jr., of Hollywood, California, spoke during the dedication ceremonies on behalf of the workcampers. He had served during the past weeks as an elder in the workcamp community.

Christian Missions

At Home and Abroad

FROM OUR INDIA PORJECT.

American Marathi Mission,
Rahuri,
Dist. Ahmednagar,
Bombay State, India,
August 27, 1951.

The Rev. Dr. Wm. T. Scott,
Superintendent,
Southern Convention,
Elon College, N. C.

My Dear Dr. Scott:

My first letter to you was written on the 18th of July, in which I had mentioned my safe arrival in Bombay, and told you something about the grand welcome I received from my friends in India. It is over a month now since my last letter and I am sure you would like to know what I have been doing since then.

I had a week or ten days with my family and I had time to tell them and others about the very happy experiences I had while I was in the States. There have been many demands on me during the past few weeks to tell various groups and gatherings about my trip, and all have heard with deep interest and cheer what I had to tell them. Among many things I told them, I have time and again mentioned my first trip to the South, my meeting you on the train, and the result of that meeting. People have rejoiced to hear that account and have given grateful thanks for the wonderful provision God has made for me because of that meeting with you. Our people here are full of questions about the American people and churches, and I am finding a very great thrill to tell them what I know and what I have experienced in America. It is my very sincere prayer that our churches will receive a great inspiration from the life and service of your churches and that they will grow to fulfil the will of God and serve him better in the days to come.

I have spent a considerable time in planning for my work during the past few days and have already begun my new work. As you know, that the American Marathi Mission has given me the responsibility of conducting Bible institutes, refresher courses, religious conferences, and laymen's classes, throughout the Mission area. This means that I am expected to travel a great deal, visiting practically each mission station and key villages to do my work. I have already done some travelling and gotten acquainted with my work. I think I like my work and feel that I am going to enjoy doing it. There is a definite challenge before me and with the strength of the Lord and the cooperation of the local people I feel that I can do my very best for the growth of our churches in this area.

Only yesterday I returned home from a conference that was held for the village Sunday school teachers. It was a small group but a good one and I enjoyed my time with them. We discussed ways and means to improve our Sunday schools, methods of rural worship service and adequate giving. I was able to tell them about what I saw in the States in this connection and I trust that they have been greatly challenged with that information. I do not say that we can do all or much of what the Western churches are doing but we certainly can try and do something.

The political situation here is causing us deep anxiety. The tension between India and Pakistan is increasing day by day, and none can tell what the outcome of that might be. We only hope it won't be war. The international political situation too is getting very serious. Mr. Nehru, as you must have read in your local papers, resigned from the Congress Executive causing deep concern among the people. He has done that at this critical time, just a few months prior to the general elections, and we feel he has done it to clear the Congress party of the corruption and the inefficiency it has been under since we received our independence about four years ago. It does look as if there will be radical changes if the policy of the Indian Congress and the country will be far better off with abler and newer men at the head of that organization. We have yet to see what takes place as a result of this crisis, and we pray that all will be well and for the good of the country and our relationships with the western world.

I trust both you and Mrs. Scott are well. We have often thought of you with grateful remebrances, and prayed for you. May God's richest and best blessings be upon you and your precious work. We feel extremely grateful to you for your friendship and kind help. It was a privilege to meet and know you and we thank God for it. I shall write to you again and soon.

No copies of the CHRISTIAN SUN have arrived yet, but we are sure that some are on their way here and we are looking forward to reading them.

My wife and son join me in sending their greetings to you.

With best of wishes to you both, Miss Coghill and others I have met in that area.

Yours faithfully and in his service,

PRAKASH.

MISSIONARY QUARTET ENROUTE FOR INDIA.

"The job of all Christians, and the Christian Church in this present chaotic world is to keep faith in God, in his power to bring good out of evil, in the final triumph of love and right and to help bring about understanding among the peoples of the world." said Rev. Edith Flora Preusse, New England Congregational Christian educator under the American Board who sailed September 6, on the *Queen Mary* from New York en route to resume her service in Ahmednagar, India following furlough in the U. S. A.

Miss Preusse was ordained a Congregational minister in the Rockville, Conn. Congregational Church, and commissioned a career missionary of the American Board Congregational Church of Wethersfield, Conn. in 1944, just prior to sailing for India.

Ahmednagar Girl's School in which Miss Preusse will teach was founded by the American Board in 1838 and has a student body of over 600 Indian girls who study and work under the school motto, "Not to be ministered unto, but to minister." This Christian school began in a period in history when, unlike the new India of today, the attitude toward education for girls was contained in a current proberb which ran, "A woman's wisdom should not extend beyond the oven." Today India is pushing the education of her women and giving them equal opportunities in the national life.

The American Board of Commissioners for Foreign Missions under which Miss Preusse serves is the oldest foreign missionary society in America. It held its *first* meeting in 1810 in the home of Rev. Noah Porter

(Continued on page 13.)

Church Women at Work

With Emphasis on Missions

MRS. F. C. LESTER, *Editor*
840 Sunset Avenue, Asheboro, N. C.

WOMAN'S CONFERENCE WILL HAVE MISSIONARY SPEAKER.

The featured speaker for the North Carolina Woman's Conference October 2nd will be Mary Hurlbut, just returned from Africa. Miss Hurlbut is a very fine speaker and one of the best of the missionary speakers, Miss Coghill states. She is a native of Missouri and is always in great demand as a speaker when home on furlough.

Miss Hurlbut has been working with the Carl Dilles in West Africa, and they too are some of our best missionaries, so we are delighted to have a speaker from this field.

Also on the N. C. Conference program will be a speaker from the North Carolina Council of Churches to explain about the migrant workers in North Carolina and what is being done for them.

Mrs. W. B. Williams of Newport News, Va., Convention President, will be at Conference and bring a message on the theme of the day, "A Highway for our God."

Another feature on the program will be Mr. A. H. McIver, who will explain the work of the Convention Mission Board in helping churches throughout the state.

The program is planned to begin at 10:30 and end at 3:30.

MRS. W. J. ANDES,
President.

* * * * *

MEET MRS. WILLIAMS.

We in Newport News are happy to see Mrs. W. B. Williams come to the presidency of the Southern Convention Women. We are proud of her; and we rejoice with the Convention in getting so conscientious a leader. Tudor has a rich and varied background in the work of the church. She has served faithfully and well in the many duties which have been assigned to her through the years, and is widely known throughout the Convention and beyond it for the generous gifts of her time and talent.

Distance holds no dread for Tudor. For example, her church work this summer has taken her thousands of miles—she served as registrar for the School of Missions at Elon in June; arranged the Southern regional dinner at the International Christian Endeavor Convention in Grand Rapids, Michigan, in July; and in August taught two classes at the Christian Enedavor Conference at Massanetta, in addition to many board and committee meetings within the bounds of the Southern Convention. But Tudor is always faithful to her work in the local church too. She has served as Director of Religious Education in our Newport News Church for some 20 years; is a member of the Board of Deacons and Deaconesses; and gives incalculable hours in visiting and secreterial work.

MRS W. B. WILLIAMS
President, Southern Convention Women

Always interested in young people, Tudor is a Counselor for the Southern Convention Pilgrim Fellowship and for the Eastern Virginia Fellowship. She is a former secretary and treasurer of the Virginia Christian Endeavor Union, and is now on the Southern Regional Committee of Christian Endeavor (composed of 9 states).

In our women's work, Tudor has served as treasurer of the Eastern Virginia Woman's Board since 1942; was Friendly Service Chairman of the Southern Convention Woman's Board for two years; and Vice-President of the same Board for two years. She is a member at large from Eastern Virginia on the Sounthern Convention Board.

And it was just by chance that Tudor Williams grew up in the Congregational Christian Church! Her mother, a member of the Disciples of Christ Church, moved to Newport News and came to our First Christian Church thinking it to be of her denomination. Happily for us, she liked the church so well that she brought her membership to it.

Tudor grew up in a family of three girls and one boy. She is married to Bernard Williams who is vice-president and general manager of the Perry Electric Company, Newport News. Bernard is also active in the local church and is vice-president of the Southern Convention Laymen's Fellowship.

Our best wishes and our prayers go with Tudor in this new venture of Christian service.

FRANCES GRANGER.

* * * * *

FARM AND CHURCH COOPERATE.

Miss Pattie Lee Coghill writes that she and several others from our North Carolina churches attended Farm and Home Week at State College, Raleigh, July 30-August 2. The first evening address, by Rev. James W. Sells, was entitled "A New Day of Opportunity for the Rural Church." Rev. Dumont Clarke, leader in the "Lord's Acre" idea, was also on the program.

From Miss Coghill we also learn that Mrs. J. E. Bryant, president of our Valley of Virginia women, and Miss Virginia Mason from our Winchester Church attended a similar Farm and Home Week in their state, and that Miss Mason attended the National Farm and Home Week session in Detroit, Michigan.

Farm — and Home — and Church should certainly all be connected. Every such contact made by our church women is valuable for them and for our church.

* * * * *

EASTERN VIRGINIA BOARD MEETS.

The Eastern Virginia Women's Board met at Bethlehem Church near Suffolk, Virginia, on August 30 to make plans for the Eastern Virginia Women's Conference at that church on Thursday, October 4. Miss Coghill writes they had a fine meeting and enjoyed a lovely lunch served by the young women of Bethlehem Church.

Those present included Mrs. W. T. Harrell, Mrs. L. W. Stagg, Mrs. W. V. Leathers, Mrs. W. B. Williams, Mrs. R. E. Brittle, Mrs. G. C.

(Continued on page 13.)

FOR THE CHILDREN

MRS. R. L. HOUSE, *Editor, Southern Pines, N. C.*

Continued from last week is one review. The book is *We Gather Together*, by Grace W. McCavran, published by Friendship Press. The cloth edition costs $2.00. This book is a lovely collection of stories (many of them true) telling how people in many lands praise and work for God. It is for junior age children and well illustrated. As children read this book they will become acquainted with the way other people worship, where and how they worship God. There are a few songs. It is a lovely book for use individually or in groups.

In one chapter we read, "A favorite carol our's, 'O Come, All Ye Faithful' has been translated into many languages. In India, in Africa, in Egypt, in Japan, in Korea, in Syria, in Europe, on the pampas of South America, under the palms of the Philippines, and wherever Christian people gather, the music of that carol of praise rises 'O Come, All Ye Faithful.' " The hymn is given in Latin, German and English. Add this one to your Sunday school library.

About This and That.

Mr. Wade Stevick of Pinehurst who is the owner of a huge turkey farm told some little folk recently that an old Cherokee Indian Chief (80 years of age) has written to him requesting turkey feathers for headdresses. That's interesting because once the Cherokee killed the wild turkey and now he gets the domestic ones that are pulled by electric, suction machines. . . .

If your church uses the Mission Council Church Calendar perhaps you enjoyed the attractive pictures of a Sunday school group at work. Three tables are shown with their teachers and pupils working away. Below the picture is a poem called "The Teacher," by Leslie P. Hill. The same calendar has a picture of a serious looking young boy who is studying his lessons and a view from Mexican missions. . . .

Mr. C. B. Riddle of Washington gladdens my stamp-collecting heart by sending letters with commerative stamps attached and he also sent additional information about Dr. Walter Reed. September 14 was the 100th anniversary of his birth and there were special services held at Gloucester, Va. which is near his birthplace. Mrs. Blossom Reed, daughter of Dr. Reed, was present and placed a wreath on the door of his birthplace, Belroi. One of the speakers was Dr. Wyndham Blanton of Richmond who is a distinquished surgeon, a well known writer and a real Christian.

Dr. Reed's birthdate was observed in New York City too. New York University's College of Medicine described him as "the greatest graduate of our college" and a portrait in black and white pastels done by Dr. Frank Netter, a medical artist and graduate of the same college, was presented to the college by the Alumni Association. It will hang in the Alumni Hall. It is good to know that the doctor who conquerored dread yellow fever is not forgotten. . . .

By the way, if you like art and medicine there is no better combination than a medical artist. He draws (often it is a she) pictures of operations and parts of the body and evidences of diseases. The modern camera cannot catch all and the medical world depends upon the eye and skill of an artist. It is a great profession.

BUDDY LEARNS MORE ABOUT DOODLES.

By EDITH BRANDIS.

Issued by the National Kindergarten Association.

For a long time after Buddy first learned about "doodlebugs" he continued his interest in them. Every morning by a little extra attention—not too much of course—his mother satisfied his longing for notice. This was done while she helped him get ready for his breakfast and while he ate and afterwards while he washed his hands and face and donned his playsuit. He was made to feel beloved and happy.

Then he went out alone and called the "Doodles," kneeling close to their traps and speaking very earnestly to every one.

Later on, Buddy and Mother watched a large red ant get caught in a trap and try unsuccessfully to work his way out. They saw him drop to the bottom and then saw Mr. Doodle come up and drag him to his lair.

Mother explained that the traps Doodle made were to catch insects, on which he lived, and the reason the walls were so steep and so smooth was in order that Doodle need not go without food. By actually watching, Buddy found that no bug could get out once it had gone over the rim into the funnel.

Sometimes, for a joke, Buddy would drop a very tiny stone over the edge, and Doodle would always come up, but when he saw it was only a stone which he could not eat he went below at once.

Then Buddy began to search out the funnel traps of ant lions wherever he happened to be, and he found them where the ground was sandy and rather soft. He found colonies of them in the orchard, under the orange trees, and out in the garden; and his mother was always ready to go when he called to see each new colony. He learned to call them ant bears or ant lions, but he found that they answered to "Doodle" or to a little grain of sand dropped into the trap.

As the summer went by, Buddy began to take an interest in all sorts of things in the yard and garden. Each morning he had a list of places to visit: all his "doodlebug" colonies; a tree on which little pink peaches were ripening; some bean plants, whose seeds his mother had given him and helped him put into the ground; a California brown towhee that ran around the orchard, which he followed and feed; a fat toad that lived under a big rock in the back yard. He asked his mother fewer and fewer questions and became more and more self-reliant, but he never failed to show her anything new or of special interest or to bring her any oddity that he discovered.

Mrs. Sandusky realized that her son was laying a foundation for rounded and successful living during his approaching kindergarten and school years. She made it an invariable rule to meet his every new experience with interest and enthusiasm, knowing that enthusiasm, even over pleasing trifles, makes for happiness all through life.

What is greatness? One characteristic of the truly great man is that emergencies seem to open valves which release reserves of nervous and mental power.—*Deets Pickett.*

Youth at Work in the Church

MAX VESTAL, Box 792, Elon College, N. C.

YOUTH FELLOWSHIP RALLY SUNDAY, SEPTEMBER 30th, SHADY GROVE CHURCH.

Dear Friends:

Time has passed quickly since our last Youth Rally on July 29, and here it is almost time for another rally. The officers and counselors have already met and planned a very good program which we feel sure everyone will enjoy.

This time we have been invited to the Shady Grove Church for our rally. The church is located near Ether.

Let's each one personally try to do all that we can to make this a rally which we can go away from saying, "this is the best one we've ever attended." Plan to have all of your group present if possible.

Registration will be from 2:30 until 3:00, as usual. Supper will be served picnic style on the church grounds so please bring your usual picnic lunch. Drinks will be furnished by the host church.

Once again I urge you, one and all, to start making plans right away to attend this rally because we feel sure everyone will enjoy it much better if you are there.

I hope to see you September 30 at Shady Grove Church.

Sincerely,

DORIS LEE OWEN,

Sec. Western N. C. Conference.

* * * * *

COUNCIL TO MEET.

The officers and counselors of the Southern Convention Pilgrim Fellowship will meet at Virgilina in the new parsonage, Saturday afternoon, September 22, 1951. They will be the guests of Rev. and Mrs. Mark Andes for the afternoon.

* * * * *

ATTENTION COLLEGE STUDENTS.

Dr. Bryant Drake, Chicago, Ill., will be in the Southern Convention, October 21-26. Dr. Drake is the national secretary of the Congregational Christian Students. Meetings will be held at Elon, Raleigh, Durham, and Greensboro for college students. Please send names of the college students from your church to Miss Pattie Lee Coghill, Elon College, N. C.

ROSEMONT REPRESENTED AT MASSANETTA.

Four young people from Rosemont Church attended the fifty-seventh C. E. Convention held during August at Masanetta Springs. Mrs. Elizabeth Cofield, Mrs. Ada Gladstone and the writer attended as counselors. One young man from South Norfolk Church attended with us. We were asked to send "Massanetta Echoes."

Massanetta Springs is a six-hour drive from Norfolk, four miles this side of Harrisonburg, nestled in the beautiful Blue Ridge Mountains and a place of Heavenly enchantment. The large, roomy hotel, spacious grounds, excellent and well planned schedule; together with delicious meals, all contributed to our enjoyment.

FALL MEETINGS.

September 30—Shady Grove will entertain the regular Western North Carolina Pilgrim Fellowship Rally. 2:30-8:00.

October 7—The Eastern Virginia Youth Fellowship Missionary Rally will be held at Suffolk. 2.30-4.00.

October 14—The North Carolina and Virginia Pilgrim Fellowship will be meeting at Apple's Chapel.

October 21—The Valley of Virginia Pilgrim Fellowship Rally will meet at Winchester.

October 27-28—The Eastern North Carolina Pilgrim Fellowship will hold its annual week-end conference.

The eight study groups (each had a counselor), and lives of consecrated missionaries, and early church leaders were carefully studied.

We were especially honored with being able to sit in class of Rev. and Mrs. Herman Reynolds from India, and Rev. Edwin D. Miner, Director, American Mission to Lepers, Inc., New York City.

Our own former Norfolk friends, Rev. and Mrs. R. Glenn Moore, now missionaries in New Mexico were with us, also.

Rev. Harvey C. Hahn, Dayton, Ohio, has such a dynamic, forceful, and clear message for young people, that we could only wish hundreds had been with us, to hear him.

The Vesper Services on the hill back of the hotel made Christian living a vital part of our dedication for future service. The growing achievement came on the last evening, when under direction of Rev. Doris J. Foltz, each person carried a lighted candle, without speaking, to the hill, and formed a human lighted cross, with over two hundred and forty young people, as well as adults, for participants. The scene left such an impression on each of us that it will never be forgotten.

The Evangelistic Services were both interesting and instructive, and already we're thinking of Massanetta of 1952. The following thoughts are mine:

Why Massanetta?

Do you wish to gain new hope, new life, and inspiration true?

Then, attend C. E. Convention for 1952!

When we see these precious girls and boys, who soon, will step into our places, here—God grant we may encourage them: To live for Christ, and his ideals everywhere.

They need our help—let us hold our torches high!

Knowing that love can never never die!

We'll smile and pray, as we onward go;

Facing life's golden sunset:—

When we sing, "Blest be the Tie," for the last time—

We hope to hear—"Welcome Home, come up higher, faithful child of mine."

HAZEL T. WILLIAMS.

* * * * *

RELAX WITH MAX.

The City of Burlington observed Elon College day Monday, September 10. Many of the students here were given valuable prizes by the Burlington merchants. I was lucky enough to win a nice billfold. I think everyone in the Southern Convention should be thankful to Burlington for this friendly gesture toward our college.

* * *

The reason there are so few good talkers in public is that there are so few thinkers in private.

* * *

Asked the meaning of the word budget, one little boy replied soberly: "It's a family quarrel."

* * *

I don't think any of us would fuss so much about budgets if we would take more time to think about the many things that God has given us free.

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

ENLARGING THE CHRISTIAN FELLOWSHIP.

Lesson XIV—September 30, 1951.

Memory Selection: *For I am not ashamed of the gospel; for it is the power of God unto salvation to every one that believeth.*—Romans 1:16.

Lesson: Romans 15:14-29.

Devotional Reading: Romans 1:8-16.

A Church with a Good Reputation.

"And I myself also am persuaded of you, my brethren, that ye yourselves are full of goodness, filled with all knowledge, able to admonish one another." Paul did not found the Church of Rome, he had not ever visited it, but he had heard of it. Its reputation had gone far and wide. And it had a good reputation. Those Roman Christians were good folks, they were intelligent Christians, they were able to help one another, they were men and women of faith. And Paul writes them words of commendation and encouragement. Big-hearted man that he was, he could rejoice in the good work of another man.

What about the reputation of your church? Churches do have reputations, they have certain characteristics which sooner or later become known in the community and in the country. What kind of reputation does your church have? Is it a freindly church? Is it a liberal church? Is it a missionary church? Is it a progressive church? Is it a spiritual church? Is it an unselfish church? Is it a live church? Mr. church-member what kind of church are you helping your church to be?

A Minister to the Gentiles.

"That I should be a minister of Christ Jesus to the Gentiles, ministering the gospel of God, that the offering up of the Gentiles might be made acceptable, being sanctified by the Holy Spirit." Paul not only felt that he had been called to the ministry, he felt that he had been called particularly to a ministry among the Gentiles. And his ministry was to the Gentile world. He carried the good news far and wide, and established churches in many strategic places in the Gentile world. God gave him special gifts and graces that fitted him eminently for work among the Gentiles. Every minister does not have the same gifts, nor is he called to the same kind of work. Some men are great preachers, others are great pastors, still others are good organizers, teachers, evangelists, financiers, counsellors. It takes all kinds of people to do the work of the Kingdom, and there is a place for all types in the work of the Kingdom. Missionaries are not necessarily preachers or teachers. Some of them are doctors and dentists and nurses and farmers and craftsmen, and vocational experts. Let every man do his work well. Work well done will be recognized and rewarded by the Master.

Christ Working Through Us.

"For I will not dare to speak of any things save those which Christ wrought through me. . . ." God works, of course, in many ways, but works most effectively through people, through human personality. Paul spoke of the things that Christ had wrought through him. He had been simply the instrument through whom Christ had worked. He had yielded himself as an instrument of righteousness, and God had used him in doing a great work. God can do the same thing through us, even the least of us. The important factor is not primarily how many talents we have, but the extent to which we allow God to use what we have. As the hymn or poem has it, Christ has no hands or feet or mouth or tongue except our hands and feet and mouths and tongues, and he works through them, expressing himself through them. That is what Paul had in mind when he urged his friends to present themselves a living sacrifice.

The Fulfilment of a Long-Delayed Ambition.

"For I hope to see you in my journey, and to be brought by you on my way, if first in some measure I shall have been satisfied with your company." For a long time Paul had dreamed of going to Rome to visit the Christians there. But for one reason or another his dream had not come to pass. Now at length it looks as if he would realize his great ambition. He wanted to take the gospel to the very limits of the Roman Empire, even to the coast of Spain, and on his way he planned to stop at Rome—for a short time. But first of all he had to make a trip to Jerusalem to take a contribution that the churches of Macedonia and Achaia had received for the Christians of the mother church. He went to Jerusalem and from thence did go to Rome, as he hoped, but not as he planned. For when he did go to Rome, he went as a prisoner, to be be tried before the Roman government for his life. God works in mysterious ways, his wonders to perform and his purpose to fulfil. Even if Paul had gone to Rome as a free man, he would not have spent much time there. The church was established there. But there were vast areas to the West where the people had never heard of the gospel and he must press on. Paul had the missionary passion. He burned with the missionary spirit. He claimed the whole world for Christ.

Partakers of the Spiritual—Sharers in the Material.

For if the Gentiles have been partakers of their spiritual things, they owe it to them also to minister unto them in carnal things. Paul made no apology for the fact that material things were given a place in the spiritual life of the churches. If folks received spiritual blessings they ought to show appreciation with material things. This is true, of course, of members of the church. The member of the church who does not contribute to the support of the church is a parasite, a chiseler. To be sure the church does not charge for its services. But the church does have to have money to stay in business and the members of the church are the folks to contribute money to keep it in business. But the thing actually goes farther. The fact is that if a man lives in a community in which there is a church, and in which the community receives the benefits which a church confers on a community, he ought to contribute whether he is a member or not. That is a matter of good sportsmanship to say the least. People need make no apology for asking the members of a church, and even members of the community, to support the enterprises of the church. He who receives from the church ought to give to the church.

Enlarging the Christian Fellowship.

The emphasis in this lesson is a missionary emphasis. It is designed to show the larger fellowship of the

Church of Jesus Christ. A Christian Church which is not a missionary church is a misnomer. The essential genius of Christianity is missionary. Our modern world needs more ministers and leaders with something of Paul's passion for the lost, and more churches like the churches of Macedonia and Achaia which will give liberally for the ministering to the saints.

Based on "International Sunday School Lessons;" copyrighted 1951 by Division of Christian Education, National Council of the Churches in the U. S. A.

RELIGION IN AMERICAN LIFE.

(Continued from page 3.)

suade all familes to attend every religous service during November.

4. Inactive members and families who have not become members of a religious group may only be waiting for your call. Help them to return to an active, purposeful membership.

5. Take full advantage of this favorable atmosphere created by RIAL throughout the nation to secure added funds for your church or synagogue. The conditions for raising funds will be psychologically right in November. During the month the entire community will be forcefully reminded of the value of religion and its work.

6. Make use of all the help and material offered by the national RIAL office for use as program aids to local committees. For materials and suggestions write to Earle B. Pleasant, national director, Religion In American Life 289 Fourth Ave., New York 10, N. Y.

RELIGIOUS EDUCATION WEEK.

(Continued from page 5.)

bright and shinning future. It is imperative that we nurture this faith, and that we teach children, youth, and adults its meaning for our day."

Daily themes have been designated as follows for this 21st annual celebration of Christian Education Week:

Sunday, September 30, Rally Day—"Religion — the Foundation of Freedom."

Monday, October 1, Leaders Day—"Responsibilities of the Free."

Tuesday, October 2, Family Day—"The Family Teaches."

Wednesday, October 3, Local Church Day—"The Church Teaches."

Thursday, October 4, Community Day—"The Community Teaches."

Friday, October 5, Youth Day—"Youth—Answer the Call of Christ."

Saturday, October 6, Personal Meditation Day—"Be Still and Konw."

Sunday, October 7, World Communion Sunday.

The scriptural phrase "You will know the truth, and the truth will make you free" (John 8:32—RSV) summarizes the message of Christian Education Week, according to Dr. Ross.

ENROUTE FOR INDIA.

(Continued from page 8.)

at Farmington, Conn., with its *first* President, Hon. John Treadwell, then Governor of Connecticut in the chair.

Among those who sailed on the *Queen Mary* en route to India were three young representatives of Oberlin College, who being unable to go to China under Oberlin - in - Shansi, will serve under the American Board. They are Richard Eldridge Dudley, son of Rev. Raymond A. Dudley, India Secretary of the American Board, whose home is at 86 Hancock Street, Auburndale, Massachusetts, and Mr. and Mrs. Joseph Walter Elder of 315 Wilmington Avenue, Dayton, Ohio, who were married just a month ago.

Of this trio two were born abroad—Richard E. Dudley in Kodaikanal, in South India, while his parents were serving under the American Board in India, and Joseph W. Elder in Kermanshah, Iran, of Presbyterian parents. Mrs. Elder was born in Dayton, Ohio. Richard Dudley learned Tamil simultaneously with English and first came to his homeland in 1936-37 on furlough. He returned in 1943 to continue his education, graduating from Newton High School, Newton, Massachusetts, and then going on to Oberlin College.

All three of these Oberlin College young people are being assigned to the American Board Madura Mission and their exact placement and type of work will be determined by Bishop Newbigen of the United Church of South India which is made up of four denominations.

CHURCH WOMEN AT WORK.

(Continued from page 9.)

Brittle, Mrs. Garland Spratley, Mrs. Hayes Holland, Mrs. A. C. Moore, Mrs. W. H. Johnson, Mrs. Ray Gordan, Mrs. W. C. Seeley, and Miss Coghill. Sounds like a good attendance by a good group of offi:cers!

* * * * *

WANT TO GO TO MEXICO?

The National Fellowship of Congregational Christian Women is making tentative plans for a trip to Mexico and a tour of missionary work there, as well as general sightseeing. The tour will be made in November if a sufficient number of women are interested. The cost will be about $200. If you are interested, please write Mrs. E. E. McClintock, 287 Fourth Avenue, New York 10, N. Y.

This is a wonderful opportunity for a "guided tour" at a time when we are studying about our missionary work in Mexico. How fine it would be if several from our Southern Convention area could go!

* * * * *

ADVANCE.

"Advance" is a good word for Christians. We need to keep ever moving forward. It is a good word for Congregational Christians, for it is the name of our national magazine. Mrs. E. E. McClintock, circulation chairman, writes: We now have 50 per cent more subscribers than when we began last March. We need many more agents in local churches, however, and I hope you will keep reminding your socities about this. Please tell them that we hope Advance agents will not go out of office at the end of the year, even though other officers may. We are trying to build a group of representatives who will feel acquainted with us and will work with us year after year."

Wonder if any women's society in the Southern Convention has an "Ad vance Agent"? Wonder if any society has been able to take advantage of the club rate? Let's hear from some of you who are securing subscriptions to *Advance.*

WHY ALL THE HURRY?

Americans are a busy people. For most persons the tempo has been speeded up until they are constantly in a hurry, living in a rush from morning until night.

Hurry has become a bad habit, a state of mind from which Americans suffer and for which they pay the penalty in loss of health. It accounts for the increase in heart aliments and the mounting deaths. The difference between sixty miles an hour and forty miles is small in the time required to reach a destination. But it is considerable in safety and in its effects upon human nerves.

There is no need to hurry through life, missing most of the fun along the way. Take it easy and relax. You may discover you aren't half as busy as you think you are. You'll live longer and have much more fun.

—*Clipped.*

The Orphanage

J. G. Truitt, *Superintendent*

Dear Friends:

A trip to Eastern Virginia was made this past week end. While in that section I called on the following ministers: Revs. R. E. Brittle, Jesse H. Dollar, Duane N. Vore, I. W. Johnson, J. W. Roberts, Allen Hurdle, Melvin Dollar, Millard Stevens, James H. Lightbourne, Jr., Ellis N. Clark, H. S. Hardcastle, W. L. Wood, J. Everette Neese, and Johnson Griffin. If I had had more time I would have called on every minister in the conference. It was a pleasure to be in Eastern Virginia again, since I have spent twenty-one years in that conference—five in Norfolk, and sixteen in Suffolk. It is a great conference made up of great and good people.

I preached on Sunday at Wakefield, Barrett's, and Windsor. The people at Wakefield passed the offering plate at the close of my mesage and received $67.37 for the Orphanage. I bet you cannot guess what I talked about! A lady at Barrett's gave a small gift to be put in the special gifts column, and at Windsor Mrs. Rabie donated $10.00 to the work here. But quite apart from these gifts the fellowship and renewal of friendships with so many fine people was a real joy both for Mrs. Truitt and me. The Woods are doing a good job at the Wakefield pastorate, and are held in high esteem by the folks there.

Windsor Church is so beautiful it deserves a whole paragraph in this letter. I believe it is just about the most beautiful church I have been in recently. I know a growing congregation in Windsor will wonder why I didn't say it was the most beautiful church in the Southern Convention. They would, and they wouldn't be far wrong. It is beautiful, and comfortable and with lovely Sunday school rooms. The service Sunday night was largely attended, and it was a well arranged and conducted service of worship. Ellis Clarke and his people are greatly deserving of the conference and convention's commendation for the excellent job done.

I went to Eastern Virginia to get four little children, homeless and being provided for temporarily by the Nansemond County welfare organization—Charles, Janice, Dorothy, and Jessie Spicer. They were interceded for by the pastor and people of Liberty Spring Church. They seem very happy, a little new and perhaps a bit lonely, but I saw the three girls yesterday afternoon playing in a group of others their age and they seemed to be liking it.

This note is being written too rapidly because I am due to be going right now to Greensboro to get a seven year old boy, Larry Jones, who needs so much some place like this. Pastor and people of Palm Street Church are interceding for this homeless boy. This brings our total to eleven more than when I came here. We now have 81.

Thanks to everybody for all your help, and may God bless you.

John G. Truitt,
Superintendent.

Donated Commodities for the Week.

Business Girls' Circle, Pleasant Ridge Church, for Brenda Crumpler: Clothing.

Miss Mary J Earp, Washington, D. C.: Clothing.

Mrs. C. A. Saunders, Franklin, Va.: Clothing.

Mrs. J. G. Brady, Liberty, N. C.: Clothing.

Miss Violet Holt, Burlington, N. C.: Clothing.

Mrs. D. H. Lanier, Winston-Salem, N. C.: Clothing.

* * * * *

REPORT FOR SEPTEMBER 13, 1951.

Sunday School Monthly Offerings.

Amount brought forward		$ 8,975.91
Eastern N. C. Conference:		
Ebenezer	$ 21.55	
New Elam	34.50	
		56.05
Eastern Va. Conference:		
Bethlehem (Nans.) S. S.	$ 23.55	
Franklin	45.00	
Newport News S. S.	7.15	
Portsmouth, First S. S.	12.37	
		88.07
N. C. & Va. Conference:		
Long's Chapel		7.31
Western N. C. Conference:		
Ramseur S. S.		31.45
Valley Va. Conference:		
Bethel S. S.		2.00
Total		$ 184.88
Grand Total		$ 9,160.79

Special Offerings.

Amount brought forward		$16,080.41
Templemen's Bible Class, Christian Temple	$ 10.00	
Pisgah S. S., Pisgah, Alabama	10.00	
Missionary Society, Auburn Christian Church, for Patsy Allen	17.00	
Philathea Class, Reidsville Church, for Clarence Williams	10.00	
Wakefield Christian Church (Special Offering)	67.37	
Mrs. Mae Rabie, Windsor, Va.	10.00	
A Friend	1.50	
Circle No 9, Suffolk Christian Church	25.00	
Circle No. 5, Suffolk Christian Church	25.00	
Mr. and Mrs. L. S. Flynn, Winston-Salem, N. C.	50.00	
Woman's Missionary Society of the Wadly, Ala. Cong. Christian Church, in memory of Rev. G. D. Hunt	10.00	
A friend, in memory of Mr. Gordon Holland	5.00	
Special Gifts	40.55	
		281.42

Home Coming and 44th Anniversary Contributions:

An Albion, Maine, Friend.	$ 5.00	
Mr. Marlowe R. Kersey, Dayton, Ohio	11.00	
		16.00
Total		$ 297.42
Grand Total		$16,377.83
Total for the Week		$ 482.30
Total for the Year		$25,537.99

MEMORIAL GIFTS

"Instead of Flowers"

Dr. John G. Truitt
Christian Orphanage
Elon College, N. C.

Dear Dr. Truitt:

Please acknowledge the enclosed $.................. as a memorial gift sent to the Christian Orphanage in lieu of flowers in memory of:

....
(Name of Deceased) (City) (Date of Death)

....
(Survivor to be Written) (Address)

Name..

Address...

UNIVERSAL MILITARY TRAINING AND ALCOHOLIC BEVERAGES.

By WAYNE W. WOMER, *Executive Secretary, Virginia Church Temperance Council.*

It is quite possible that the proponents of Universal Military Training will try to get final action on this legislation before Congress recesses on October 1st. It is necessary to bear in mind that this UMT Program is a very serious departure from American custom and if adopted it could be in operation a very long time.

It should be the concern of every Christian that if such legislation is passed, that it should contain adequate safeguards for the personal safety, health, welfare and morals of the National Security Training Corps. We should remind ourselves that this Bill affects the lives of 13 million youths now between the ages of 14 and a half and 25 years old. Registration is set at 18, and young men will be subject to the draft at 18 and a half, if the available pool of men over 19 is exhausted by the Local Board.

The President's Advisory Committee on Universal Training made the following recommendation: "Limitation of the opportunities for the purchase by Trainees of any alcoholic beverages, including beer, through prohibiting the sale thereof to them on any Military, Naval, or any other Camp reservation, or in any post exchange, ship's store, or Canteen, declaring off limits to Trainees all Taverns, Tap Rooms, and similar facilities whose principal business is selling alcoholic beverages, soliciting the assistance of local committee in this program, making it a Federal crime to knowingly to sell such beverages to any person in training."

The social pressure toward drinking is greater in the Services than in civilian life. Millions of parents are disturbed at the prospect of having their sons receive military training in Camps where alcoholic beverages are as widely accepted and used as they are in the training centers at present. This UMT Program will apply to every youth. It will make him either a better or a poorer citizen when he returns to civilian life. This Program therefore needs to be the most wholesome and carefully guarded that can possibly be conceived. With its purpose of defense and preparedness it requires the development of the highest physical and spiritual qualities in the men.

Alcoholism is the major health and social problem of today. A recent age study of Keeley patients shows that 83 per cent began drinking when they were below the age of twenty. The problems arising from so-called moderate drinking are as great as, if not greater than, alcoholism. Drinking driving, immorality resulting from drinking, crime, delinquency are very frequently the results of social drinking. Many States now have laws prohibiting the sale of alcoholic beverages to anyone under twenty-one years of age.

We are asking all Christian people to immediately send letters to the members of our Congressional Delegation so that they will know your feeling about this vital matter when it comes to them for action, urging them not to accept any program which does not contain the recommendations made by the President's Advisory Commission on Universal Military Training in 1947, namely, that the sale of alcoholic beverages, including beer, be prohibited to Trainees in all Armed Services installations, and that all Taverns, Tap Rooms, and similar facilities whose principal business is selling alcoholic beverages be put "off limits" to them.

Your letters should be addressed to Senators, Harry F. Byrd and A. Willis Robertson, United States Senate, Washington, D. C., and to the following representatives, addressing them to House of Representatives Office Building, Washington, D. C., Edward J. Robeson, Jr. (1); Porter Hardy, Jr. (2); J Vaughan Gary (3); Watkins M. Abbitt (4); Thomas B. Stanley (5); Clarence G. Burton (6); Burr P. Harrison (7); Howard W. Smith (8); Tom B. Fugate (9)—the number after each name is the number of the Congressional District.

Important: Write your letters today. Urge others to do likewise.

EVOLUTION OF A COLLEGE PRESIDENT.

(Continued from page 2.)

ident is given in the following biographical sketch.

I was born in Cromona, Kentucky (Letcher County) June 14, 1920, on the Trail of the Lonesome Pine. This is the country of the feuders and of Devil John Wright, The Self Made Sheriff.

Father was and is a coal miner. I was born and reared in a log cabin, on Potter's Fork. A great-great uncle of my Mother's side of the family, Potter by name, bought the fork for a hound dog and hog rifle. Now there are several coal mines and a half dozen thriving towns in the valley.

I attended grammer school and graduated from a one-room school, all eight grades in the one room, one teacher, of course. I stayed in the eighth grade two years, just to play basketball, and because I liked the teacher.

I began preaching before I finished grade school at the age of 13 and was formally ordained at 16 in the Free Will Baptist Church. There was no Congregational Church in the county, and still isn't.

In high school, I played basketball and football, was a member of the Debating Team, and on the staff of the school paper and annual. I became interested in Philosophy and read the some half dozen books of philosophy in the high school library.

I applied to Berea College for admission, probably more for curiosity than anything else. I doubted the possibility of my getting in Berea and the idea of my going to college was just too much of a dream to ever come true. I was the first person from my community to ever complete high school.

I was accepted in Berea, and my Dad scraped together what money he could and gave it to me. I had to borrow some from the college to make my down payment. When I took my departure permit at the end of four years, the college owed me $75.00. That proved to me that a person can get an education if he really wants it and is willing to work a little.

I did my major work in college in Philosophy and Religon, and was inspired to go on and do further work. . . . I was accepted at Yale in the spring of 44, and was married in the summer of 1945, to Virginia Mitchener, whom I had met waiting tables at Berea.

In the fall of 1947, I returned to Berea College to become Associate pastor of Union Church on the campus. My wife completed her work for her A. B. degree. At the end of our first year in Berea, the opportunity presented itself to become pastor of the Community Church in Evarts (Harlan County) Kentucky. There I succeeded the late Rev. Eugene C. Rainey. After two and one-half years at Evarts, we came to Langdale, Alabama, suceeding Rev. Melvin Dollar. Our first and only child Maureen, was born at Evarts.

America's "First Fifty" Churches

(According to Christian Herald's latest annual survey)

		1950	1949
1.	Methodist	8,935,647	8,792,309
2.	Southern Baptist	7,079,889	6,761,265
3.	National Baptist Convention, USA	4,445,605	4,385,206
4.	National Baptist Convention of America	2,595,789	2,594,521
5.	Presbyterian (USA)	2,448,596	2,401,849
6.	Protestant Episcopal	2,346,319	2,297,989
7.	United Lutheran	1,954,342	1,814,172
8.	Disciples of Christ	1,767,964	1,738,605
9.	Lutheran—Missouri Synod	1,674,901	1,569,364
10.	American Baptist Convention	1,561,073	1,583,360
11.	Congregational Christian	1,190,131	1,184,661
12.	African Methodist Episcopal	1,166,301	1,066,301
13.	Latter Day Saints	1,005,346	980,347
14.	Churches of Christ	903,000	814,200
15.	Evangelical Lutheran	825,466	757,352
16.	Evangelical and Reformed	726,361	714,583
17.	Evangelical United Brethren	717,531	711,537
18.	American Lutheran	715,640	692,567
19.	Presbyterian (US)	702,210	653,594
20.	African M. E. Zion	588,000	520,175
21.	Augustana Evangelical Lutheran	454,742	439,231
22.	Colored M. E.	381,000	381,000
23.	Assemblies of God	318,478	275,000
24.	Church of God in Christ	316,705	340,530
25.	Evangelical Lutheran Joint Synod	307,216	297,922
26.	National Association Free Will Baptists	255,127	255,127
27.	American Baptist Association	240,315	313,817
28.	Seventh Day Adventists	237,168	229,945
29.	Salvation Army	227,008	215,094
30.	Church of the Nazarene	226,684	220,042
31.	United Presbyterian (NA)	213,810	213,810
32.	Church of the Brethren	186,201	185,088
33.	Reformed Church in America	183,178	179,085
34.	Christian Reformed	154,950	142,818
35.	Latter Day Saints (Reorganized)	124,925	121,745
36.	Church of God (Cleveland)	124,372	106,490
37.	Socities of Friends	112,805	113,013
38.	Church of God (Anderson)	107,094	105,022
39.	General Association Regular Baptist	94,822	85,000
40.	Federated Churches	88,411	88,411
41.	Cumberland Presbyterian	80,140	80,236
42.	American Unitarian Association	75,389	74,447
43.	United American Free Will Baptist	75,000	75,000
44.	Primitive Baptist	69,157	69,157
45.	Independent Fundamental Churches of America	65,000	65,000
46.	Universalist Church of America	64,245	62,927
47.	International Church of the Four Square Gospel	59,984	59,897
48.	Lutheran Free	59,860	54,608
49.	Mennonite Church	58,330	56,746
50.	Evangelical Mission Covenant of America	51,264	51,009

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.

1844 - Over a Century of Service to the Denomination - 1951

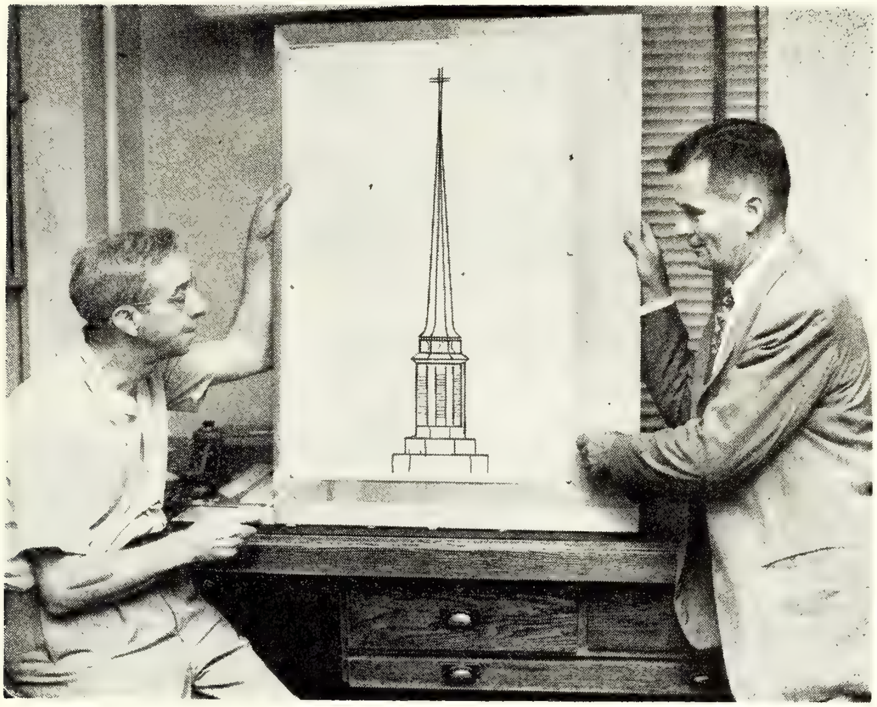
The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME CIII RICHMOND, VA., THURSDAY, SEPTEMBER 27, 1951 NUMBER 38

A Greensboro Spire



The steeple of the new First Church in Greensboro, North Carolina, was designed by Mr. W. B. Truitt, construction engineer, manufacturer and member of long standing in the church. Here the steeple-designer points out the interesting features of design and construction to his minister, Dr. W. E. Wisseman.

Perhaps others, like Mr. Truitt would like to take up steeple-designing as a hobby. "Let men see your good works that they may glorify your Father which is in heaven." Surely every talent can be dedicated to God, and no church is without latent talent which has never been harnessed for Kingdom purposes.

Other features of the Greensboro enterprise are found in this issue.

News Flashes

Rev. Raymond Grissom moved from Sanford to the Hank's Chapel parsonage, near Pittsboro, on Monday.

Rev. R. L. Williamson of Charlottsville, Virginia, visited in Sanford on Sunday. He is a former pastor of the Sanford Church.

The Suffolk Christian Church conducted its every member canvass Sunday. The budget is $25,959.00. Rev. Duane Vore is pastor.

The program committee of the Eastern Carolina Ministerial Union met in Chapel Hill on Monday, Dr. W. B. O'Neill is chairman.

The United Church of Chapel Hill held a service of welcome for university students Sunday evening. Miss Pattie Lee Coghill was present for the occasion.

Mr. Charles Barnett, who was the assistant pastor at First Church, Richmond, last year, preached at the church last Sunday. Dr. Helfenstein hopes to be in his pulpit on September 30.

The 142 annual meeting of the American Board will be held at Beneficent Church in Providence, Rhode Island, October 16-18. Dr. John A. Mackay of Princeton will preach the annual sermon.

Rev. J. Howard Smith, chaplain of Arnold College, Milford, Connecticut, has been made dean of men. Professor Smith has just returned from a European tour in which he traveled in nine countries.

Rev. L. H. Veazey of High Point is conducting revival services this week at Palmyria Church in the Virginia Valley Conference. Mr. Veazey helped build this church when he served that field nine years ago.

Rev. Millard Stevens, pastor of Christian Temple, Norfolk, Va. will be guest speaker at a week of special services September 23 to 28 at Franklin Congregational Christian Church. Rev. W. A. Grissom is pastor of the church.

YOUNGSVILLE WILL DEDICATE ORGAN AND PEWS.

On September 30th at 11:00 a. m. the church at Youngsville, N. C. will dedicate their new pews and organ. This, at the first seemed entirely too much for so small a group. It took five years time to get enough money to purchase the pews. Never an appeal; only the backing of a small, devoted group, with the understanding to double their Sunday school offerings Sunday after Sunday. The pews discarded were made by Rev. P. T. Klapp who was the pastor at that time—about 1887. The church was organized in 1886.

After the pews were purchased came the idea of an organ. We searched the old records and found the original list of charter members, with their covenant. And, shall I say, one of this list lives still. From the descendants of the charter members has come a great portion of the money for this beautiful Hammond electric organ. Of course others were contacted and some who heard of the efforts of the church made contributions. For all this we are very greatful.

Now we want to dedicate these, the pews and the organ to the service of the Lord with our greatful thanks for all who made this equipment possible. Dr. W. T. Scott, superintendent of the Southern Convention will preach the sermon and the dedicatory service will follow.

E. M. Carter,
Pastor.

AMELIA CHRISTIAN CHURCH.

The Amelia Christian Church plans to begin building Sunday school rooms this winter in order to have a better plan of teaching for our young people. In order to raise a portion of the needed money, the church has planted five acres of cotton from which we hope to produce, approximately six bales. Our members have already co-operated and picked three bales; we hope to finish in the next week.

The Amelia Church gave its first Annual Rally Day, Sunday, September 16. Our speaker, Mr. Rex Powell of Fuquay, gave a very interesting talk on the purpose and necessity of attending Sunday school. He said that, through it we could develop the desire to attend church service regularly.

The young people presented the play "Christian Bells," as the afternoon entertainment. This play also stressed the importance of worshipping God by attending church. We have been invited to give the play at some other church. We are planning to do so, and we sincerely hope that we portray the lessons therein.

The movie, "A Wonderful Life," was given here Sunday, September 23 in place of the evening service.

Everyone donated freely so that our church might be able to give its part toward the cost of showing of the film. I think everyone enjoyed the movie and received spiritual help there from.

May Johnson,
Church Reporter.

TWIDDY APPONTED TO PEACE EDUCATION STAFF.

C. Baxter Twiddy of Elon College has been appointed for a short-term position on the peace education staff of the American Friends Service Committee, with Southeastern Regional Office in Greensboro, to work with organized groups in the region on immediate major problems facing the American people. A member of the Congregational Christian Church, he was graduated from Elon College in 1950 and continued his study at Chicago Theological Seminary in 1950-51.

This will be his first experience with the committee since he served as a work camper in both the Delmo Homes project in Missouri in 1947 and in the Quaker International Voluntary Service overseas in 1949. He is a native of Norfolk, Virginia. Rerently married to Ann Truitt, daughter of Supt. J. G. Truitt, Baxter has established residence at Elon College.

The problem to claim the immediate attention of this phase of the peace education program is the drive launched by the military to secure universal military training for all 18-year-old men.

Important Issue.

Many church, labor, farm, educational and other groups have repeatedly expressed their objections to this radical departure from American tradition. A particularly ominous feature of the legislation to be considered by Congress, when a presidential commission reports soon, is the permanent nature of the military program being proposed. This would go a long way toward making the United States a military state. This matter deserves the most thoughtful attention of every American and the coordinated efforts of those who must register opposition.

Lay Preacher Reports From Chapel Hill

The United Congregational Christian Church of Chapel Hill? Sure we had heard of it, but we really were quite surprised when in June of last year we made our first visit there. Rev. Bernard Munger and the members of his congregation were so cordial; their visits to our home showed their interest; their kindness caused us to think at once that we would enjoy Chapel Hill and being in the Chapel Hill Church.

Soon after we arrived Mr. Munger announced his resignation. Those were dark days that followed. The darkness was, however, minimized because of the fine guest-preachers who came to us. Dr. John G. Truitt, Dr. D. J. Bowden, Dr. W. W. Sloan, Rev. William P. Smith, Rev. Fred Register, and Dr. L. E. Smith brought to us inspiration and guidance. Supt. W. T. Scott gave freely of his time and efforts working with the Pulpit Committee and preached for us occasionally. Finally the committee decided that the man we wanted just was not in the continental United States. It was necessary to wait for his return.

Then it was in November that I was called upon to take up the preaching duties. Never has a man had a more helpful, cooperative congregation. Sunday after Sunday from then until August 12th of this year we worked together. Each Sunday I preached a Youth Sermon, for children are so important in the life of a church, and then I preached as best I could to the adults of our church. I had the feeling that with such interested, sincere Christians listening almost any person could have preached to them. Their eagerness seemed to call for the simple gospel; it was never my intention to give them anything else.

But this is not all that has happned in our church during these months. Our parsonage does not look like the same house. We have sanded and refinished the floors; painted both the interior and the exterior; installed an oil furnance, a hot water heater, an electric stove; repaired and replaced the screens; repaired the garage; and improved the driveway. The total expense was approximately $1,750. Then at the church improvements have also been made. Shrubbery has been planted; light fixtures have been installed in the pastor's study which has also been provided this year; and two Sunday school rooms have been prepared in the balcony of the church. These are very attractive. The painting was done by the men and women of the church. The total cost of these projects has been approximately $500. A very attractive bulletin board is being prepared for the lawn of the church; it will be lighted at night by an automatic device being donated by some of our men. There has also been more than $200 added to the organ fund during the year.

In May the Men's Fellowship was organized. It is a growing organization; it shows promise of growth in our church. A church with an active men's group is very likely a working church. June was the month of Vacation Church Schools and ours was most successful. We had an average attendance of 24; our staff numbered 7.

Our church is on the Sustaining Fund Honor Roll; Miss Anne Ferrell is on the Scholarship at Elon College now. We are proud to be on the Honor Roll; we are happy to have Anne in school at Elon.

The first Sunday in September was the beginning of a new era for our church. Rev. R. L. Jackson began his duties as full-time minister. His training, his devotion to his duty, his enthusiasm for his work, his fine personality, and his good sermons make us think that his work here will be long and fruitful—it is our prayer that it will be.

It was this Sunday that the congregation surprised us in a most unusual and wonderful way. They presented to Verona and me a wonderful ''pop-up'' toaster made by one of the most reputable companies, and a ''salad-tossing'' set in our silver pattern. These gifts have made us most happy; the thoughtfulness, kindness and good spirit of our Chapel Hill friends has again been demonstrated. We can never express our

(Continued on page 7.)

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

Editor..................Robert Lee House
Managing Editor.........John T. Kernodle

Departmental Editors—Convention, Wm. T. Scott; Missions, F. C. Lester; Women's Work, Mrs. F. C. Lester; Young People's Work, Miss Pattie Lee Coghill; Children, Mrs. R. L. House; Sunday School Lesson, H. S. Hardcastle.

Institutional Representatives—Elon College, L. E. Smith; The Christian Orphanage, John G. Truitt.

Area Reporters—M. W. Andes, W. J. Andes, J. Frank Apple, H. G. Councill, Jr., Clyde Fields, Stanley C. Harrell, I. W. Johnson, S. E. Madren, Will B. O'Neill, Fred Register, P. H. Ricketts, Guy H. Veazey, R. A. Whitten.

Board of Publications—Duane Vore, Chairman, S. T. Holland, Secretary; R. C. Helfenstein, S. E. Madren, P. H. Ricketts, G. D. Colclough, Treasurer, ex officio.

SUBSCRIPTION RATES

One Year...........................$3.00
Two Years.......................... 5.00

Published by the Board of Publications, agent for the Southern Convention of Congregational Christian Churches, and printed every Thursday except the last in June and December by the Central Publishing Co., Inc., Richmond, Va.

Entered as second-class matter at the Post Office at Richmond, Va., July 25, 1922, under Act of March 3, 1879.

Remittances for subscriptions and notices of change in address should be sent to the Convention Office, Elon College, N. C.

All other matters of business should be addressed to The Christian Sun, 1536 East Broad Street, Richmond 19, Va.

General contributions should be addressed to the editor at Southern Pines, N. C., and should reach him not later than Wednesday of the week preceding date of publication.

Departmental material should be sent to the proper departmental editor, at the address shown on their page, and as early as possible.

The Christian Sun Subscription Blank

Dr. Wm. T. Scott, Elon College, N. C.

Enclosed will be found $3.00 ($5.00) for which please send The Christian Sun for one (two) year(s) to:

Name ....

Address ....

[ ] New ....

[ ] Renewal Name of Church ....

From the EDITOR'S Desk

I Will Build My Church

Christ had many ways of building his Church. No uniform pattern is followed. It is interesting to see what devotion and ingenuity can do. Examples, instructive examples, abound.

The editor of **The Drury Mirror,** Drury College, Springfield, Mo., has a long editorial on the project of erecting a new steeple on Stone Chapel. He writes: "There can't be too much wrong with a college that will work harder to get a new chapel steeple than a classroom building. We can't complain too much as students of a college that is convinced that there is more to education than a stock of text-books. We can't even gripe too much about a college that is sincerely trying to perpetuate an ideal."

The construction and erection of a church steeple can be an interesting and exciting affair. It can be the focal point of new interest, the symbol of new and loftier aspirations. A brother and sister gave the lovely steeple that adorns our Sanford Church. The steeple on our Greensboro Church will become a landmark in that part of the city. Here and there we find incomplete churches, churches without steeples. The tower or steeple seems necessary to make a church complete.

The ingenuity of a mechanic who saw possibilities in an old sewing machine has resulted in the strengthening of a Presbyterian church in Freemont, Ohio.

Nine years ago he converted an old sewing machine into a foot-propelled jig-saw and gave it to a group of Boy Scouts meeting at the church. They then were meeting in the basement of the church manse. Acquiring a few tools, they set up a shop with electric power in the church steeple, and began to raise money for other tools through movies, barbecues, and other activities. Before long they had nearly $1,000 worth of wood-working equipment.

But they still needed more room. When the church went to work to raise money for a separate youth building, the Scouts threw their support into the campaign. Two of the results are a splendid work-shop occupying the entire basement of the new structure, and a greatly expanded program of activities.

From basement to steeple there are multiplied opportunities for service in building the church. Building the structure and building the spirit both go hand in hand.

A New Day at Sunbury

A few years ago the congregation at Damascus Church decided to change their location and erect a new building. They moved into Sunbury and built an attractive, worshipful church. The new church building and the more desirable location have brought new vitality to the church.

Now the church has taken another forward step. It has decided to change from a part-time preaching station to a full-time pastorate. Rev. T. Fred Wright has resigned at Liberty Church, Henderson, in order to become the first full-time pastor at Sunbury. Mr. Wright will return to the Eastern Virginia Conference, where he served previously as pastor of the Waverly Church. The new church and location at Sunbury, plus the shift to a full-time charge, make it a situation of unusual challenge and promise.

Sustained initiative is necessary for a church to take these three difficult steps: a new location, a new building, and a new program. These may be the required steps for progress in many of our churches.

The Heavenly Church of Pastor Buege

Art, science and faith live in quiet harmony in the simple Minneapolis church which dynamic-minded Pastor William Buege, the elderly great Finnish-American architect, Eliel Saarinen, and a trusting parish erected despite conservative doubts, **Pageant** magazine for October reports.

Designed with modern, stark simplicity—no wall parallel to any other, its simple materials their own adornment, the church impresses parishoners and visitors alike with its inherent holiness. The single decorative feature, a giant metal cross which with its shadow dominates the interior, makes a memorable impression. The strange windows bathe the interior in a soft light.

More than a year old now, the little Minneapolis church has been visited by Christians from all over the world who come to admire its fine design, its air of honesty and holiness. The conservative, modest-income group of parishoners is proud of its church.

It was not always so, though. Young Pastor Buege had an up-hill fight with finances limited, traditional ideas as to the appearance of a church, and the difficulty of finding a fine modern designer with the sincere understanding of his problem to produce a sincere design for his church. All this the dedicated young pastor, who once erected a Georgian church of canvass on Bougainville for home-sick G. I.'s, accomplished.

They Had a Mind to Build

By Mrs. O. H. Paris.

Perhaps readers of The Sun and people throughout the Southern Convention thought the Greensbor First congregation was a bit slow in getting started on its building program. Even our National Building Society no doubt had been saying, ''O Ye of little faith,'' but surely ''God has a hand in the affairs of men,'' for through our delay, things have worked around so that we were able to secure Carl Monroe, one of our own able, consecrated, talented young men, to supervise the construction. Carl had had plenty of experience and responsibility in building. Following the Ground Breaking Service in late April he has lost no time, but in his quiet unassuming way has day by day made remarkable progress, until today, out on Radiance Drive there is rapidly arising a church building which will do honor to us, to our city and to our denomination.

Rev. W. E. Wisseman, fifth from left above, is shown breaking ground for the new home of Greensboro's First Congregational Christian Church, of which he has been pastor for nearly sixteen years. Others in the picture, taken on the site of the new church on Radiance Drive, are, left to right: John Foster, chairman of the building committee of the church; Hinton Rountree, superintendent of the Sunday school; President L. E. Smith; Carl Monroe, superintendent of construction; Dr. Wisseman; Wallace Truitt, chairman of the board of trustees; Supt. Wm. T. Scott; Mrs. H. G. Ballinger, president of the women's auxiliary; Betty Jean Wiggins, president of the young people's organizations, and S. D. Scott, chairman of the board of deacons.

Of course, back of Carl is the Building Committee, headed by John Foster, working endless hours to overcome all the headaches and obstacles that go with a building program. We marvel at their patience and wisdom.

Now, you and I know that any worthwhile project stems from the individual, so back of the Building Committee stand the members, congregation and friends of the First Congregational Christian Church, almost to a man, woman and child. *Together* we are building, each group, each individual making their contribution in their own way. Surely St. Paul's advice to Timothy, ''Stir up the gift that is within you'' applied literally to members of our church, each one willing to use the gift that God has given them. For instance, we wonder sometimes how people build a church without a Russell Powell, who from the beginning has given such valuable aid in planning, designing and supervising; or without a W. B. Truitt, who with G. W. Griffin and Norman Hilliard, has designed and planned all the details of the steeple that will surely ''rise up to call them blessed''; the groups of men who by working each Tuesday and Thursday evening have saved several thousand dollars in labor; the women of the church who through various ways have raised near $4,000 for the Building Fund during the past twelve months; the young people, children and even the beginners have had a hand—all work- toward one end—a new House of Worship for the Glory of God.

Then we wonder how people build churches without a pastor like our Dr. Wisseman, who inspires and challenges us by his faith, his confidence in his people, and his willingness to share and sacrfice. Even when, for lack of funds, the Building Committee was saying we must leave unfinished one unit of the church, I don't think Dr. Wisseman ever really believed any part of it would be left off. So he was not surprised when he received the phone call while on vacation in Dallas, Texas, telling him that the congregation had unanimously voted to ''go all the way' and complete the building.

The Board of Home Missions has given invaluable assistance. Curtis Shumacher trained our people in stewardship, and William Newman guided us in the formulation of our plans. A generous grant from the Church Building department helped our morale and gave us a strong financial lift.

To build a church through sacrifice, labor, and love is something we covet for every congregation, for through this experience we are discovering that, while creating a new church building, our working together is creating what is even more important—a sense of Christian fellowship, a fine spirit of oneness and togetherness which we will always cherish, and without which our new building would be cold and empty.

Seals and not signatures are used in Japan as a means of identification, according to information received by the Japan International Christian University Foundation. Seals are the legal method of identification and the signature is given no official recognition. Seals are mostly of crystal, metal, stone or wood, with the engraving of the family or personal name. There are two types of seals in use: registered seal, which is registered with the city, town or village office; and unofficial seal, which is used for cashing checks, signing receipts on pay envelopes and ration coupons, etc.

OBSERVE CHRISTIAN EDUCATION WEEK
September 30 - October 7

Begin or end the week with RALLY DAY.

Special programs, A sermon on the importance of Christian Education, special recognition of teachers and officers, and fellowship meetings, are all appropriate ways to observe it.

Leadership Training—

Are you planning for a Leadership Training School or Class in your church this year? Write Miss Coghill, our Educational Secretary, for a list of courses, books and help in securing teachers and setting it up.

Sunday Schools—

"The Sunday School is one of the most important organizations in our country today. Why? Because in Protestantism it is the only place where religion can be taught. This makes the Sunday school all the more important since we meet only once a week, and about 30 minutes is the limit of time allowed one to teach religion to children. Let us take our Sunday school work more seriously. Let's make every minute count while we are in class. Think how long it would take us to finish even high school if we had only 26 hours of work each year. It would take about forty-one years to complete just one year. Think of that. Yet we are satisfied to do as we have been doing in the study of the all important text book, the Bible. Let's give every possible minute we have in teaching the Bible to those who come to our Sunday schools."—S. H. Pell, president of Western N. C. Sunday School Convention.

Sunday School Library—

Any church could have a small library, with one good book for teachers of each department; some general books on teaching; books on worship and other subjects of interest to Sunday school workers.

Every Sunday school superintendent should have a copy of the "Program Manual" each quarter. It costs 25c, and it is worth the price, because it contains Christmas and other personal programs. It also carries excellent Worship Services.

Miss Coghill is sending a "Christian Education Bulletin" this week to each Sunday school superintendent. Be on the lookout for your copy. Use it improving your Sunday school.

From a letter from the pastor of one of our largest churches in the Southern Convention: "We switched to Pilgrim Series Sunday School materials in October of this year. Granting that the teachers have had only a limited time to use it, they are very enthusiastic about it. We had used in the past a general mixture of materials, only a portion of which came from Pilgrim Press. We had some Standard and some David C. Cook. I think our teachers are interested in Pilgrim Series for the following reasons: (1) It gives a family 'carry over' rather than disconnected ideas; (2) While it presents the need for more preparation, it gives both teacher and student factual material while in the long run it covers the whole area of Christian experience, and (3) It offers some additional work both mental and physical, for the class to undertake. I think experience in teaching materials will prove that we have been wise in switching to the total use of the Pilgrim Series."

This series is equally usable in the smallest church.

Mrs. Nelson Jackson, teacher of the high school girls class in our Tryon, N. C., Church, had four of her pupils complete the work on the list below which was prepared by Dr. Richard Sewell of Yale University:

What a Graduate of a Sunday School Should Know

I.—These Things You Should Know by Heart:

The Books of the Bible; The Lord's Prayer; The Ten Commandments; The Beatitudes; at least three Psalms, including the 23rd; I. Corrinthians, Chapter 13; Matthew 4: 24-34; Isaiah 40 or 53.

II.—Know these Stories, Characters and Books from the Old Testament:

The Beginnings: The Garden of Eden, Cain and Abel, The Tower of Bable, The Flood. The Patriarchs: Abraham, Isaac, Jacob. Egypt and the Exodus: Joseph, Moses, The Ten Commandments, the Golden Calf. Old Testament Heroes and Heroines: Joshua, Samson and Delilah, Ruth, Esther and Jonah. Prophets: Elijah, Elisha, Isaiah, Amos. Proverbs, Ecclesiastes, Song of Solomon.

III.—And these Things from the New Testament:

The Life of Christ, The Career of Paul, Revelation and Apocalyptic Literature.

IV.—You should Know these Things about the Church and Its History:

How the Church was Founded: St. Peter; The Early Struggles; Who Were the "Church Fathers"? Luther and The Reformation; The Meaning of Protestantism; The Growth of the Sects: Congregationalism, Presbyterianism, etc.; Protestantism, Catholicism, Judaism: in What Ways are They Alike, How Do They Differ?

V.—You should Know What these Words Mean, and Why these Special Matters are Important:

Prayer, Worship, Grace, Redemption, The Atonement, Confession, Repentence, Salvation, Original Sin, The Holy Ghost, The Trinity, Angel, Archangel, Evangelical, Apostle, Disciple, Saint, Rabbi, Priest, Minister, Cathedral, Synagogue, Church, Chapel, Temple, Sanctuary, Communion, Sermon, Altar, Cross, Pulpit, Pew, Aisle, Nave, Transept, Hymn, Offertory, Anthem, Baptism, The Sacraments, The Golden Rule, Parable, Church Seasons.

VI.—But More Important than All, is What Religion Means, and What the Religious Attitude is.

Ask your teacher this every Sunday. Don't be satisfied until you get it straight. Unless you are clear about this, nothing else will mean much. Everything you learn, everything you do is related to it.

VII.—This should lead you to think about what Religion has to do with things in general, your daily life, your community and the world. You will hear and read these words constantly; be sure you know what they mean.

Tolerance, Obligation, Self-sacrifice, Community Service, Ideals, Charity, Altruism, Public Spirit, Freedom, Fellowship.

NOTE.—You cannot learn all these things at once and perhaps not all at Sunday school. Your parents and teachers at school will help. Use dictionaries and encyclopedias.

News of Elon College

PRESIDENT L. E. SMITH, Elon College, N. C.

ELON'S STUDENT BODY, 1951-52.

Student enrollment in Elon College is determined largely by two things, conditions on the campus and the economic conditions throughout the country. In 1932-33 in the depth of the depression, total enrollment for the year barely exceeded 200. As conditions improved on and off the campus, the student body increased. There was a healthy and continuous increase up to 1941. World War II caused a drastic reduction in our student body. This loss, however, was quickly overcome by the assignment of a Cadet Training Corp of the Air Force for training. At the close of the war, enrollment increased rapidly until there were more than 900 students on our campus. With the beginning of the Korean incident, enrollment on the Elon Campus again began to decline. At the end of the first quarter 1950-51, we had an enrollment of 733 students. We have reached the end of the enrollment period for 1951-52. To date, we have enrolled 582 students. This does not include "specials." The total enrollment for this quarter will barely excede 600.

Of course this is an excellent student body and we have a very fine type of student. These facts, however, do not atone for the loss of revenue. Our overhead is practically the same is it would be if we had 150 more students. Considering conditions as they are, including the draft, we are extremely fortunate in having this large a student body.

I feel that the church, the alumni, and the general public will be glad to contribute to the current funds of the college as an expression of appreciation of what has been done and of continued interest in the program of Christian Higher Education on our campus. It is time now for the homes of our church and the alumni to begin to recommend our college to our own young people and urge them to give Elon a fair consideration in selecting their college. For our young people to enter Elon not only means the strengthening of the college, but the solidarity of our church young peple and the strengthening of the church itself. Should any pastor or parent have questions or suggestions of any kind, they will certainly be appreciated and given every possible consideration.

APPORTIONMENT GIVING.

Our friends have been good to us this week. We have a total of $901.08. This atones in part for the lean weeks we have had recently, but barely places us over the halfway mark. There are but a few months left. We have a long way to go, but with so many churches and friends pulling for us, we should reach the goal of $15,000 in due time.

If your church has not sent in its full apportionment for the college, this would be a good time to attend to this important matter. With greatly decreased income from the student body, we shall necessarily need increased funds from other sources. Your contribution will help.

Previously reported		$6,896.04
Eastern N. C. Conference:		
Antioch	$ 17.00	
Bethlehem	6.00	
Good Hope	18.00	
Liberty (Vance)	50.00	
Eastern Va. Conference:		
Christian Temple	650.00	
Second, Norfolk	10.00	
Waverly	120.08	
N. C. and Va. Conference:		
Gibsonville	20.00	
Western N. C. Conference:		
Ether	10.00	
		901.08
Grand Total		$7,797.12

ELON COLLEGE SUSTAINING FUND.

The purpose of this article is to give to the church members of the Southern Convention a report on the Sustaining Fund Scholarships awarded for the session of 1951-1952.

It will be recalled that every church meeting its goal for the Sustaining fund 100 per cent prior to September 1, 1951, is entitled to a Sustaining Fund Scholarship worth $100.00. Seventeen churches reached or exceeded their respective goals before the date mentioned, but only five of these churches nominated young persons to receive the scholarship awards. The remaining Roll of Honor churches reported that they had no eligible young people available at this time.

It is with pleasure that we announce the following scholarship awards for the present session: Carolyn Braxton, Elon College Community Church, Rev. Howard P. Bozarth, pastor; Barbara Chasman, Windsor Church, Rev. Ellis N. Clark, pastor; Anne Farrell, Zion (WNC), Rev. R. E. Tally, pastor; Walter O'Berry, Liberty Spring, Rev. Jesse H. Dollar, pastor; James Flynt, and Wayne Vestal (half scholarship each), Asheboro, Rev. F. C. Lester, pastor.

We congratulate these young people on the fact that they have received Sustaining Fund Scholarships for the present session. We also extend our best wishes and thanks to the pastors and churches from which these young people come.

The college administration has under consideration the possibility of awarding Sustaining Fund Scholarships for the session of 1952-1953 under conditions similar to those obtaining for the present session. A detailed announcement on this subject will be made.

Meanwhile we urge all of our churches to do their part for the Sustaining Fund during the remainder of this conference year and especially during the month of October.

Remember that Sustaining Fund Sunday is October 14. Will you not do your part on that date to enable your church to reach its goal of *"One Dollar Per Member for Elon."*?

WM. M. BROWN,
Convention Secretary.

President and Mrs. L. E. Smith, who were in Eastern Virginia the first of this week, passed through Richmond Tuesday afternoon on their way back to Elon College.

The North Carolina and Virginia Minister's Association met at Elon on Monday of last week. Rev. Max Welch presided. Supt. John G. Truitt served as chaplain. Speakers included Baxter Twiddy, W. J. Andes and L. E. Smith.

LAY PREACHER REPORTS.

(Continued from page 3.)

appreciation. We can only redouble our efforts hoping that under Mr. Jackson's leadership our church will move forward. The church faces a great challenge; with God's help we accept it.

J. EARL DANIELY.

One of the surest roads to unhappiness is to let someone else do your job for you.

Christian Missions

At Home and Abroad

SEED SOWING (AND SOME HARVEST) ON FORMOSA.

Harold Matthews, Secretary for China of the American Board, in his current *China News Letter*, says: "When Maude Hunter was in Boston, just prior to her flight from here to Jim in Taipeh, we discussed the possibility of informal, unofficial projects which the Hunters might be able to stimulate."

Here is what Maude Hunter wrote in her first letter:

"I have attended few church services that have meant more to me than did the one that met here in our home last Sunday. A notice had been sent out to a few friends to come to a meeting here at 10:30 a. m. The first ring at our front gate brought in Mr. and Mrs. Liu. I recognized Mr. Liu (Liu P'an Lun's son) and said 'I'm Mrs. Hunter.' 'Oh, you are our teacher,' they exclaimed. 'But you are so much fatter I didn't quite know you,' Mrs. Liu added. The next ring brought, 'Oh, Mrs. Hunter, you taught me English in 1933. This is my husband. I didn't get married until I was 33.' Jim was down buying the flowers for the two YMCA services—a Mandarin church service at ten and the English five o'clock service—but he got back in time to get in on the fun.

"When Mr. Chang Heng Ch'iu, the former Chinese secretary of our North China Mission, came into our gate, he said 'How many are here?' I answered, 'More than twenty." He was so pleased. He said, 'I thought perhaps we would have ten or so.' Before the service was over we had twenty-seven.

"We started our service with 'Joyful, Joyful,' and in memory I visualized our former choir in Tungchou singing that hymn in the processional. As I pumped away on our baby organ I could catch glimpse of old friends and more memories would be recalled.

"After our Bible reading and prayer, Mr. Chang preached a short sermon and then he said he wanted to discuss with them the advisability of organizing a Congregational fellowship here. He stressed the fact that the training they had had prevented them from worshiping with the groups here because they are fundamentialists and stress the 'Second Coming.' He spoke of their dependence on God's guidance, of the fact they had been saved from having to live under the present Communist rule and of their great responsibility in helping to build a free and more Christian world. He told of the experiences that our Congregationalists had had during the Japanese-Chinese war when Jim Hunter had enabled them to form a Christian Fellowship and to establish a second Lu Ho in Sian. Mr. Chang and other leaders had answered Jim's call to come over into Free China to work and serve. And today Jim Hunter is again making it possible for the Christian refugees to form a fellowship.

"By that time, had I been pumping the organ, I would have blown out the bellows, I was so proud of Jim. It wasn't an accident that he had been able to help out in Sian and I don't think it is one here either.

"After Mr. Chang's talk a chairman was elected—Li Ju Sung—and a committee formed. I'm the treasurer. Jim was pleased that in a few minutes' time everything was organized—'That shows the result of our good North China training,' he said.

"For the present we are going to meet here but we hope to need a larger place soon. On this committee was Fan En Yu and he suggested that we use their new Kindergarten building which is almost built now. I think that is a wonderful idea. Two of our Lu Ho students are organizing a Kindergarten which is to be opened September first. They are planning on a hundred students. If this is successful, they want to start a grade school later, etc. After our service En Yu asked for a picture of me to hang in the office of their Kindergarten, for I am to serve on their board of managers. When I told him I had only a very small one, he said that was all right, they'd enlarge it. When I go down to inspect the building next week, I shall expect to see a large, funereal picture of me.

"Now it seems to me there is great hope in this new organization. Some day, and the sooner the better, we shall want to be ready to go back to the mainland with trained Christian leadership, and if we do not continue in our leadership training now, how shall we be ready to help when the time comes?

"These D. P.'s are living under a strain, for they cannot hear from their loved ones or friends at home and in many cases fear to do so. They are not welcomed here, for the economy of this island is strained to support so many people and their coming makes it more difficult for the natives. There was, however, no other place to go. They have a big contribution to make and we hope we shall be able to help them make it.

"Since these people speak of him as 'Secretary Chang,' this fellowship will become the outgrowth of his faith and vision. Incidentally he is a much happier man because he has this responsibility."

MISSION TO TURKEY.

Dr. J. Kingsly Birge and Mrs. Birge of the American Board flew on Friday, September 14, by Pan American Airline from New York to Turkey where Dr. Birge will work on a special project financed by the Rockfeller Foundation involving a study of the historic backgrounds of the Turkish Republic.

Dr. Birge, a recognized authority on English-Turkish literature, Turkish history and language began his service in Turkey under the American Board in 1914. He has been released for three years by the American Board for this special research enterprise under the Rockefeller Foundation.

As head of the American Board publication Department in Istanbul, Dr. Birge in 1950 saw the completion and publication of a revision of the famous Redhouse English-Turkish dictionary after 12 years of work. While in the U. S. A. in 1943-44 Dr. Birge taught in the School of Oriental Languages at Princeton University.

As an author Dr. Birge is known in international scholastic circles for several books, one of the most outstanding being "Guide to Turkish Area Studies" published by the American Council of Learned Societies and considered an invaluable source of basic facts about Turkey.

---

200 Japanese national leaders will visit the United States during the fiscal year 1952. They will stay from 60-90 days to study 7 general fields of interest: law, government, health and welfare, education, information, labor, and agriculture.

Church Women at Work

With Emphasis on Missions

Mrs. F. C. Lester, *Editor*
840 Sunset Avenue, Asheboro, N. C.

CONFERENCE SPEAKER.

Miss Mary W. Hurlbut, who has just arrived in the States from West Africa, will be the guest speaker at the North Carolina and Eastern Virginia Fall Conferences. She works among the Ovimbundus in the same mission with Rev. and Mrs. Carl Dille, who have many friends in the Southern Convention.

Miss Hurlbut was born in Nebraska, educated at Knox College, and has an M. A. from Teachers College, Columbia University. She taught in this country before going to Africa. In her present work Miss Hurlbut thinks in English, teaches in Portuguese, the official language, and converses much in Umbundu, the native tongue.

Working as she does with the Christian women leaders in the villages, helping build up the native churches, guiding young folks in crude "summer camps," preaching, teaching, and loving, Miss Hurlbut believes that to have a strong Christian home you must have a Bible in the home. It is hard to supply enough copies. On one trip she took 73 Bibles with her, thinking she had enough for two places, but before she left the first spot she had sold out and many went away disappointed.

After one of her visits to the "bush," an elder arose and said: "This is the first time we have had a white person in our village who came with love in her heart and no other motive than to be with us and help us."

Miss Hurlbut will bring us a real life story of these kindly, eager Africans, of their trials in times of famine and locust invasions, of their long hours of hard work and small pay, and of their thirst for education. She has been the personification of the Gospel to many of these people in her years of service there, and through her we shall gain some new insights into the world-wide Christian fellowship.

* * * * *

WOMAN'S CONFERENCE.

Following is the program of the North Carolina Woman's Conference to be held at Ingram, Va. on October 2, 1951:

MORNING SESSION.
10:30 o'Clock.

Call to Order—Mrs. W. J. Andes, president
Opening Worship and Presentation of Spiritual Life Emphasis, 1951-52 — Mrs. Carl Wallace Superintendent of Spiritual Life.
Recognition of Guests, Ministers, Wives and Others—Dr. Wm. T. Scott, Superintendent Southern Convention.
Recognition of District Superintendents—Mrs. W. J. Andes.
Appointment of Committees.
Reports:
  Treasurer—Miss Susie Allen.
  Literature—Mrs. Tucker Humphries.
  Family Life—Mrs. John G. Truitt.
  Friendly Service—Mrs. S. L. Mauldin.
"Migrant Work in North Carolina"—North Carolina Council of Churches.
"Our Thank Offering This Year"—Mrs. F. C. Lester, Chairman.
Offering.
Offertory Prayer—Dr. Wm. T. Scott.
Address—Miss Mary Hurlburt, returned Missionary from India.
Closing Prayer.
Adjournment for Lunch.

AFTERNOON SESSION.
1:30 o'Clock.

Memorial Service, including Report on Life Memberships and Memorials—Mrs. H. E. Robinson, Superintendent.
Report on Interdenominational Cooperation—Mrs. B. B. Johnson, Chairman.
Report on Children's Work—Mrs. Carl Key, Superintendent.
Report on Young People's Work—Mrs. Clyde Fields, Superintendent.
"Surveying the Highway"—Mrs. W. B. Williams, Convention President.
"Churches for Our Country's Need in North Carolina"—Mrs. W. E. Wisseman.
Business Session:
  Report of Committee on Recommendations —Mrs. W. T. Scott.
  Report of Nominating Committee—Mrs. J. G. Truitt.
  Election of Officers.
  Other Committee Reports.
  Miscellaneous Business.
Installation Service and Benediction—Rev. Mark W. Andes.

* * *

Special Announcement:

All members of the North Carolina Woman's Board, including the Officers elected at Conference and the newly installed District Superintendents, are asked to meet on Thursday, October 18, 1951, at 10 a. m., in the Burlington Congregational Christian Church.

* * * * *

SPECIAL NOTICE.

Anyone who attends the North Carolina Woman's Conference in Ingram, Va., and wishes overnight accommodations, may secure same by writing Mrs. J. K. Landrum, Vernon Hill, Va. Mrs. Leroy Adams, the president of the Ingram society, assures us that they will be glad to provide overnight entertainment should such be desired. This is for the benefit of those who travel a long distance and could not make the trip and return in one day.

* * * * *

MRS. ADAMS HONORED AT INGRAM.

When our retiring president of a dozen years, Mrs. Leroy Adams, arrived at church (Ingram, Virginia) a little early to prepare for her last meeting as the presiding officer on September 7, she was a little surprised. Mrs. G. I. Satterfield and Mrs. F. C. Whitlow, joint hostesses, were there. The assembly room had assumed the appearance of a reception hall. Soon about twenty-five persons had arrived.

By candlelight, with a background of lovely music by Miss Naomi Farthing, the following officers were installed: Mrs. P. W. Farthing, president; Mrs. W. W. Hankins, Jr., vice-president; Mrs. J. K. Landrum, secretary-treasurer.

At the conclusion of the installation service a loverly hand painted tray was presented to Mrs. Adams. In presenting the tray Mrs. Whitlow paid tribute to Mrs. Adams as an outstanding church, civic and cultural leader in the community. She said in closing, "This tray comes filled with our love, respect, and good wishes. We have chosen this gift because it is useful. Each time you use it we hope it may be a reminder of those you served, who loved you in return."

Mrs. G. I Satterfield presided at the table and served one of her delicious and beautiful cakes, for which she is famous. Miss Elsie Satterfield, president of the young people's society, assisted her at the punch bowl.

The Ingram women returned to their homes feeling that it had been good to be in the house of the Lord for worship, business, and fellowship.

Mrs. J. K. Landrum,
Secretary.

* * * * *

GREENSBORO TALENT PROJECT.

The women of the First Church, Greensboro, have had a very interesting, pleasant and profitable experience for the last several months, putting on a Talent Project for the Building Fund.

Last February 125 women were given new one dollar bills and were asked to multiply that dollar as many

(Continued on page 15.)

STEWARDSHIP

Rev. Jesse H. Dollar, *Chairman*.

STEWARDSHIP FOR THE INDIVIDUAL.

TO PLEDGE OR NOT TO PLEDGE.

Those who are charged with the task of admisistering church budgets sometimes encounter an attitude of reluctance in the matter of making pledges to support the church program. The basis for such an attitude may sometimes be found in a previous difficult or unpleasant experience with pledging, in mere wish to feel free of any specific financial obligation to the church, or in a generalized indifference toward the church and its service program. Since sound church finance demands a reasonably regular and predictable income, as well as expenditure, this reluctance to make pledges to the church budget deserves honest and critical examination.

Old Testament Pledges.

It is clear that pledges—vows and covenants — were a prominent feature of Old Testament worship and religious rites. Psalm 50:5, Psalm 22:25, Psalm 116:14, Psalm 66:13 all serve as illustrations of a common practice. There are many instances in which the partriarchs acknowledged God's promises by making pledges, or vows, in their turn. Indeed, it would seem both inconsistent and unfair to accept and cherish the many rich promises of God, without making reciprocal promises of loyalty to him.

Furthermore, there is scarcely another area of human relationships in which we do not both approve and practice the taking of pledges, the making of vows, and the commitment in advance of goods, or services, or loyalties.

Modern-Day Pledges.

We make certain far-reaching pledges at the marriage altar, covering our whole future life on earth. We take baptismal vows in which we pledge renunciation of sin, and loyal obedience to Christ. We sign promissory notes at the bank, and in various business transactions. We pledge our loyalty and support to civic organizations, to our country and to the community chest. Such pledges commonly involve both money and service, to be paid over a stated future period. There is therefore ample precedent, both in Biblical and in modern times, for the making of vows or pledges involving future performance. Certainly it would be difficult to justify reluctance to make a pledge to support the church financially on the ground that we oppose the principle of pledging. One would be in position of refusing to conform, in matters of church finance, to a practice almost universally followed in our other social, economic, and general human relationships.

Objections Given to Church Pledges.

Consider the common grounds for objecting to the budgetary pledge to the church:

1. We cannot be sure that funds will be available for paying such a pledge.

That objection would be true for any of us, no doubt, though some must consider it more seriously than others. But we might refuse, with similar reasoning, to promise in advance to pay the rent, or the interest on a note, or the installments on the car. The only conclusion one can reach by studying this objection carefully is that, while certain obligations are so vital and important as to justify advance promises to pay, our obligation to support the church is not one of them, but must be considered to depend upon the ups and downs of momentary convenience.

2. We do not like to publicize our giving, even to the local finance committee.

If this objection springs from a genuine conviction that our left hands should not know what our right hands are doing in matters of giving, one is impelled to cammend the spirit, if not the consequence, of such reasoning. Two comments would seem to be relevant here, however. First, there is some risk that this argument may serve merely as a "front," behind which we hide a disinclination to bear our share of the financial load. Second, no member who promises a definite sum over a period of a year to the church budget can be accused of Pharisaic self-glorification unless his spirit of generosity in other areas is also designed "to be seen of men." The practical, down-to-earth necessities of a church financial program require that members indicate approximately what contribution they will plan to make during the year. Anyway, the publicity need not extend beyond a few local officials.

3. Failure to make good on a pledge would reflect discredit on the one who made it.

Such failure would be discreditable only in case it were deliberate, or due to negligence. Pledges to a church budget are adjustable, according to one's ability, and failure to pay because of unforeeen difficulty or undue financial hardship need not and should not be cause for criticism.

Advantages of Church Pledges.

Making a pledge to the church budget is merely saying in effect, "I shall plan, during the coming year to contribute regularly a minimum of . . . . dollars to the support of the church and its activities." The advantages such a practice would afford in church finance are too obvious to need elaboration. The advantages to the individual, however, are also significant. In making such a pledge, I am helped to realize my "stake" in the church and its program. Systematic, New Testament giving is encouraged and made easier. Placing my financial obligation to the church on a hit-or-miss, hand-to-mouth basis, is a very easy path to indifference, and loss of interest in what the church is doing. Therefore, the maintenance of a close interest in and attachment to the church, and the sound administration of local church finance, both argue in favor of the definite, annual, budgetary pledge.

Christian Faith Calls for Commitment.

How ridiculous it would seem to say to one's partner at the marriage altar, "I want to marry you, but I won't make any long-range promises. So we'll see how everything works out, and not tie ourselves down to anything specific in the way of promises or pledges." Or suppose we should say to an employee, "I don't know how much I can pay for your services; so the contract will just call for such payments as I may be able to make, now and then."

It would seem to be time to incorporate into our church financial procedure, and into our conception of the demands of loyalty to God and his church, a definite annual commitment in advance to bear what share we reasonably can of the cost. Let us resolve to keep faith with God, with the church, and with each other by being as systematic in church contributions as in business, social, and personal relationships.

(Continued on page 11.)

FOR THE CHILDREN

Mrs. R. L. House, *Editor, Southern Pines, N. C.*

The Children's Church

Even the small children can have a part in building the church. In this way the church becomes their church. Here, one of the Kindergarten groups in the First Church, Greensboro, presents its savings to the minister, Dr. W. E. Wisseman. Do the children in your church save and contribute to the building fund? Why not try it? It is fun. Moreover, it does a lot of good.

Newport News Kindergarten Depatrment Has Parent-Teacher Meeting

In November the teachers in the Beginners Department of the First Congregational Christian Church of Newport News, Va. were instrumental in organizing a Parent-Teachers meeting. The purposes of this informal gathering were; first, for the parents to learn what the department planned to do for the quarter, and second, for the parents and teachers to become better acquainted.

Our group was small for the first meeting, but we feel that the enthusiasm shown will increase our attendance at the next get-together.

The Sunday school this year is using the new Pilgrim Series, which is a unified program for the whole church school. The parent-teachers meeting is a means of cor-ordinating this program.

The program for our first parent-teachers meeting was very informal. Mrs. Lanson Granger, whose son is a member of the Beginners Department, outlined the purpose of the meeting, and conducted the group in a game of fellowship. The superintendent then introduced the teachers in the department, and she reported the activities accomplished during the month of October and the future plans for the quarter. A song sheet was prepared and distributed giving a few of the songs used in the department, and the group was led in singing several.

During the social part of the program an exhibit was held in the Beginners' rooms. There the parents were given the opportunity to become better acquainted with the various activities of the department, and to talk informally with the teachers concerning the many problems.

A new feature of the Beginers Department is a bulletin board which is of interest to the parents. Included on this board are appropriate prayers and articles, poems and pictures. The board is located in our room and we invite the parents to come in on Sundays either before or after the class session. We had our first display on April 15 and the response has been very interesting. The parents are urged to make contributions which they think of value. We believe this new addition to our department will help both the parents and teachers.

A request was made to the Worker's Council by the teachers of the department asking to change the name from Beginners Department to the Kindergarten Department. In April this request was granted and the name has been officially changed to read: Kindergarten Department of the Church School.

A very interesting program has been planned for our Parent-Teachers meeting to be held on May 7 at 8:15 p. m. in our class rooms. We are hoping that a large number of our parents will take advantage of this informal gathering of teachers and parents.

The group was very enthusiastic over the first meeting and decided to get-together each quarter to coordinate the program of the Beginners Department with the home.

Mrs. Herbert L. West,
Superintendent Kindergarten Department.

STEWARDSHIP.

(Continued from page 10.)

LET ME THINK.

How and what shall I give this year to and through my church?

If I give nothing—

I cast a ballot in favor of closing my church.

I discourage others.

I am a dead beat.

If I give to local support and not to benevolence—

I vote to stop all missionary activity in this hour of the world's great need.

I break faith with the missionaries who have given their all and are dependent upon the church.

I refuse to obey the command to go into all the world and preach the gospel.

If I give less than last year—

I show my disapproval of the work that has been done.

I favor curtailment of the work at home and abroad.

(Continued on page 15.)

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

ABRAHAM, GOD'S PIONEER.

Lesson I—October 7, 1951.

Memory Selection: *He looked for the city, which hath the foundations, whose builder and maker is God.*—Hebrews 11:10.

Lesson: Genesis 12:1-9; 13:14-17.

Devotional Reading: Hebrews 11:1-10.

By Way of Introduction.

We begin today a series of lessons on "The Beginnings of the Hebrew Nation." One might wonder why modern people should study about these people who lived in such a far-off land in such a far-away time. The fact is that these lessons can be very helpful and even vital for those of us who are Christians, even though they are about the Jews. For the Christian faith and tradition has a Jewish background and heritage. The Old Testament is strictly a Jewish book, and the New Testament with the exception of two books, was written by people who were Jews. Furthermore, and more important, our Savior the Lord Jesus Christ, was a Jew, and he declared "that salvation was of the Jews." This series of lessons, then, will tell us something of the story of how God "called" or "elected" this nation because of all the peoples of the ancient world, they were best able to reveal his will and to fulfil his purpose. And of how through a long process of history he developed them until in "the fulness of time" he sent forth his Son, a Jew, to save the whole world. These lessons will show something of God's mysterious ways, of his activity in history, of his soverignty. and of his love. We ought to have a new sense of awe, and a deeper faith, as a result of these lessons during the next quarter.

A Call.

"Now Jehovah said unto Abraham, get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee." We do not know how God said this unto Abraham, but he said it in such a way that Abraham knew he had said it, and what he had said. God speaks in various ways. But those who are attentive and responsive know that he speaks. This man, living in security and perhaps luxury felt the desire to know the true and living God and he responded to what he knew was the voice of God. It was as a call that made great demands upon him. He was to leave not only his own country and his own kinfolks, but even his own home folks, and to go to a place—he did not even know where he was going. Here was the pioneer spirit at its best and highest.

A Covenant.

Israel was "a covenant people." God chose Israel from among all the people of the earth. And this covenant really began with Abraham. "I will make of thee a great nation, and I will bless thee and make thy name great." Jehovah here makes a covenant with Abraham, a covenant that bound him to the "chosen people" represented by Abraham. All the subsequent history of the Hebrew people was the story of this covenant relationship. It was a covenant involving two parties, God and Israel. Israel was not always true to the covenant. But God was faithful, and patient, and the covenant was the thing that made Israel a great nation, and that gave to the world the last word in religion in Jesus Christ.

A Compliance.

"So Abraham went, as Jehovah had spoken unto him." It was as simple as that. God said "Go" and Abraham went. Here is obedience at its highest. But it was not blind obedience. It was obedience based on faith in the character and goodness of God. Abraham did not know where he was going, but he knew with whom he was going, and he knew that in the long path that he must tread, God would lead him aright. And think of it, the old fellow was seventy-five years of age! At the time when folks now are looking for security and a soft place, this fellow was starting out on a great adventure! That is the spirit of the pioneer.

A Consecration.

"And there he builded an altar unto Jehovah." "And there he builded an altar unto Jehovah, and called upon the name of Jehovah." You could track the man by his altars. Wherever he went he set up his altar, worshipped his God, bore his witness before the unbelievers. He kept his faith vital and strong by renewing it through worship. And even after he struck his tents and moved on, he left behind him a spot that was a mute but eloquent witness to his faith in the living God. Alas that all too few homes now have an altar in them, that all too few people erect their altars in the places of their sojourn or pilgrimage, and leave to those who come after them the witness and the heritage of a living faith.

A Confirmation.

Jehovah told Abraham that he would bless him, that he would make of him a great nation, that he would give to him and his seed the land unto which he was journeying. God is not slack concerning his promises, as men are ofttimes slack. God kept his word. He did bless Abraham, he did give unto his seed the land, he has wrought a curse on the people that have cursed or mistreated the Jews. The word of God standeth sure. Those who obey him and claim and expect the promises and the reward.

A Call for Pioneers Toady.

"Wanted, Pioneers!" To be sure there are only a few geographical areas to be explored in our modern world. But there is still an insistent call for pioneers, for men and women, for young people, who will adventure with God into new areas of life. Race relations, industrial relationships, international relationships, science, medicine, education, here, there, everywhere are needed folks who will blaze new trials, who will go into new areas of life, who will move out and on with Christ who was the great "Pioneer of Life" as he has been called.

Get this. This lesson takes us back to the beginning of that historic relationship between God and a "chosen people" which has influenced history more than any other event or process in history. We are dealing with creative, redemptive forces that ultimately formed the pivotal point in history, the coming of the Lord Jesus Christ.

Based on "International Sunday School Lessons;" copyrighted 1951 by Division of Christian Education, National Council of the Churches in the U. S. A.

The Japanese "Taikun," which means "Great Lord" is the origin of the English "Tycoon," used to describe industrial magnates. It became part of the English language about 150 years ago.

Youth at Work in the Church

Max Vestal, Box 792, Elon College, N. C.

BILL TOLLEY WRITES FROM HARTFORD.

PHILIPPINE STUDENT ARRIVES.

Good news . . . . our Philippine student has arrived! Namely—Jose Dabuet (pronounced Ho-Sa Dob-wet Jose is a young minister from the Philippines who will be studying at Princeton Seminary, thanks to the young people of the Southern Convention. As you know, the North Carolina and Virginia Conference of Young People pledged $325 per year for this foreign missions project. The executive committee planned an overall budget of $510 for the fiscal year 1950-51. Each young people's group has been asked to contribute to this yearly budget. Many already have—some have not! Have you? Now is the time to come through for Jose. We must not let him down. It is the goal of the North Carolina and Virginia Conference to have all apportionments in by October 14 (our fall rally). Don't let your group keep this dream from coming true.

Send all your apportionment money to Miss Mary Wisseman, 315 Edgeworth Street, Greensboro, N. C.

Sunday school classes or any young people's group may help on this project too! Thank you.

NOW ABOUT OUR FALL RALLY!!!

The fall rally of the North Carolina and Virginia Young People's Conference will be held October 14th at Apple's Chapel. Rally time—2:30 p. m. Directions to Apple's Chapel are as follows:

(Apple's Chapel is about two miles from Osceola, N. C.)

Elon-Burlington and vicinity—go to Gibsonville, pass the high school to Frieden's Lutheran Church where you bear *right* to Apple's Chapel.

From Reidsville, take 87 to Thompsonville and NC 150. Take 150 to Osceola (150 turns there) but go straight through to Apple's Chapel.

From Greensboro, go to Monticello and take NC 150. Take 150 to Osceola and take *right* to Apple's Chapel.

We are asking all groups to come prepared with a list of all young people attending, key young persons and counselors. This list is to be ready and handed in to the registrar as you register. This will be greatly appreciated by your conference officers. Also be sure to bring your usual sandwiches for supper.

I though my last letter to you *was* the last one, but this one is, for sure, as I have already arrived in Hartford, Connecticut. Good luck on your projects—have a nice time at the rally (wish I could be there).

Sincerely,
William P. Tolley.

* * * * *

CHRISTIAN WORK CAMP IN TRANSVAAL.

Students and members of different professions and Protestant denominations, including South Africans, visitors from Bechuanaland protectorate, a Frenchman and a Swiss pastor took part in a Christian work camp in Transvaal, this summer. They constructed a small dam to provide the camp with drinking water, mended roads, repaired bungalows and erected fences in order to make the camp a permanent conference center.

Services of worship were prepared by Pastor Robert Lombard of the Swiss Mission in South Africa, who had taken part in the 1949 ecumenical youth camp at Berlin, sponsored by the World Council of Churches' Youth Department. It is proposed to hold another camp with international participation in 1952.

* * * * *

BRITIST YOUTH CONFERENCE GREETED BY H. R. H. ELIZABETH.

In a message to the 1,000 delegates attending the British Conference of Christian Youth at Bangor, North Wales, on August 24 to 31, Princess Elizabeth said: "It is, I think, a very inspiring thought that so many young people of different denominations should come together in friendship to consider the meaning of the Christian Gospel in our lives today. I am sure you will find in its truth a real bond of understanding which will draw you ever closer together though still remaining loyal and faithful to your traditions. I pray that you may find this, for unity and understanding between different peoples can be nothing but a grace and blessing."

Delegates met in four sections to discuss the main themes:—Work, International Affairs, Education and—largest of all—Evangelism. In 40 sub-groups which met each day the central point of discussion proved to be: The Christian faith—what it is—and how it is to be presented. Early in the conference these young people were disturbed by the need to hold two separate Communion services. Most of them attended both services, the Anglican and that of the Free Churches.

Miss Jean Fraser, Director of the World Council of Churches Youth Department, attended the conference which brought together official representatives of different denominations from all parts of the British Isles and nearly 200 visitors from Europe, the U. S. A. and the British Commonwealth.

* * * * *

RELAX WITH MAK.

This has been a big week here at Elon—Freshmen initiation. It is good to see so many people here from our churches, even if they aren't so dressed up during the initiation. A few of our people here are Louise McLoud, Albemarle; Wayne Vestal, Asheboro; Jimmy Flynto, Asheboro; George Barron, Franklin; Janette Wilson, Mebane; and many others.

* * *

Don't forget the big W N C Youth Rally to be held at Shady Grove, near Troy, Sunday, September 30.

* * *

Seeing ourselves as others see us wouldn't do much good. We couldn't believe it anyway.

* * *

The football team had done nothing but fumble all afternoon. So when a substitute, warming up in front of the bench, dropped a ball someone flipped to him, it was too much for a leather-lunged fan. "Send him in, coach," he yelled from the stands. "He's ready!"

* * *

Little Danny wanted a dog so badly. Pleading with his mother, he brought up every argument he could think of: the animal would not eat much, it wouldn't require much care, he would keep it outdoors and away from all her household treasures. Mother was almost persuaded, but not quite. The boy racked his brain for more ammunition. Suddenly he had it!

"And another thing, Mother—he won't play with matches!"

The Orphanage

J. G. Truitt, *Superintendent*

Dear Friends:

Thanks to several people who have sent clothes and money for school clothing for our children in school. It is a good thing for a class or organization, or even an individual to "sponsor" a child here. The Palm Street Church in Greensboro has "adopted" Larry Jones as theirs. They will send us money as we need it for his shoes and clothes. We shall purchase the clothing he needs from time to time and send the bill to them. Thus he will have the right fit of clothing and shoes, and at the time he needs them. He will not be overdressed, or under, but just the things which will be in accord with his needs under the circumstances.

Larry was recommended to us by his pastor, the Rev. Mack Welch, and the people of his church and Sunday school. He is seven years old. Was in the hands of relatives who did not have the ability to keep him off the streets, in school, and out of trouble. He felt on account of certain circumstances unwanted, unnecessary. He felt ill at ease in the community school. Parents in the community inadvertently isolated him from their affection and companionship. He was in trouble. His days were no good, and his nights were worse. Couldn't we do something was Rev. Mr. Welch's plea. No was the answer for two or three trips, but friend Welch saw things getting worse, and would not take no for an answer. He has been admitted here.

He is as bright as a dollar. I wish you could see him now. He has plenty of friends. He is wanted, needed, and appreciated. He is swift to show his understanding that things are better, different. As Mrs. Truitt and I come out of Greensboro with him a week ago we stopped at a supper market to do a little shopping. Mrs. Truitt bought him a dozen donuts. He ate three and said I will save the others for the boys, for he had been wanting to see "the boys" He is a wide awake boy and needed playmates. Well, now he has them. Thanks to you and your help in giving him a home here.

He will find three boys almost as new as he is—Cecil, Charles, and another Charles. They have come to like it here, in fact did right from the beginning. We have 81 children here now, and plenty more knocking for admittance. The superintendent from one of the larger orphanages pled with me to take a boy he was having to turn away. Said he was overcrowded. Two county welfare offices in the last ten days have urged me to receive children they had to offer. Again I say, saying no is one of my hardest jobs.

This morning I received a letter from one of my good minister friends telling me a class in his church wanted to clothe a child regularly. That is good news. A request like that helps to offset the many other kind. A few nickles from a number of people will not be missed any month and yet it will mean a lot to us who have to care for 81 children. We like very much to have a class say to us: clothe this child as per your own standards for the children and send us the bills as they are made. That really solves a problem.

Will we have to wait for Thanksgiving to pay some of these urgent bills here on my desk? Seems like I cannot believe it. I believe we shall be blessed with good friends right now and all along. Thanks again for everything.

John G. Trultt,
Superintendent.

Donated Commodities for the Week .

Mrs. C. W. Parker, Portsmouth, Va., Clothing.

* * * * *

REPORT FOR SEPTEMBER 20, 1951.

Sunday School Monthly Offerings.

Amount brought forward		$ 9,160.79
Eastern N. C. Conference:		
Bethel	$ 23.05	
New Elam	22.78	
		45.83
Eastern Va. Conference:		
Suffolk Sunday School		150.00
Western N. C. Conference:		
Pleasant Cross	$ 6.05	
Pleasant Union	9.23	
		15.28
Total		$ 211.11
Grand Total		$ 9,371.90

Special Offerings

Amount brought forward		$16,377.83
Mr. & Mrs. J. S. Rollings, Sr., Suffolk, Va.	$ .50	
Circle No. 4, Suffolk Ch. .	25.00	
Interest, L. S. Holt Fund	150.00	
Miss G. Louise Triplett, Wakefield, Va.	25.00	
Children's S. S., Congregational Christian Church, Lincoln, Neb.	15.00	
Paul Powel (for Robert Rowland	51.60	
Mr. & Mrs. Clyde R. Buckner, in memory of Miss Sadie Fonville	5.00	
Special Gifts	60.00	
		332.10
Grand Total		16,709.93
Total for Week		$ 543.21
Total for Year		$26,081.20

AVAILABLE OFFICE SPACE.

Protestant and Other Americans United for Separation of Church and State is now in its new headquarters in Washington, D. C. It has office space available and is willing to share it with a congenial organization or individual. The building is located in the Embassy district near Dupont Circle. Space available consists of three rooms and bath—the entire third floor.

Interested officials of church related organizations may contact Mr. Charles H. Wallace, Telephone Decatur 4044.

MEMORIAL GIFTS

"Instead of Flowers"

Dr. John G. Truitt
Christian Orphanage
Elon College, N. C.

Dear Dr. Truitt:

Please acknowledge the enclosed $.................... as a memorial gift sent to the Christian Orphanage in lieu of flowers in memory of:

....
(Name of Deceased) (City) (Date of Death)

....
(Survivor to be Written) (Address)

Name..

Address..

In Memoriam

NELSON.

Caudy A. Nelson, aged 62 years, son of Mrs. Alice Nelson and the late George Nelson, died on Sunday morning, September 2, enroute to Winchester Memorial Hospital, where he was being taken from his home at High View, W. Va., suffering from a severe heart attack. Mr. Nelson had been in his usual health up to a few hours before his death, which came as a shock to his family and friends.

The deceased had been a life-long member of the Timber Ridge Church, and for the past three years to the time of his death, he was a member of the board of trustees of the church.

Funeral services were held from the home of Chalmers Nelson, a son, in Winchester, Wednesday afternoon, conducted by the writer, and burial was in Mount Hebron Cemetery, Winchester.

The deceased is survived by his widow, Mrs. Virgie Oates Nelson, his mother, Mrs. Alice Nelson, two daughters, Mrs. C. F. Trenary of Winchester, and Mrs. Louis Gordon of Detroit; two sons, Chalmers and Gordon both of Winchester; two brothers, H. F. Nelson and Edgar C. Nelson, both of Winchester. Nine grand children and one great grand child also survive.

Mr. Nelson was faithful to his church, kind and loving to his family, and loyal to his friends.

R. W. WHITTEN.

SAVAGE.

Whereas, in the Providence of God, Mrs. Mary Lee Harrell Savage was called to her eternal reward on August 15, 1951; and whereas, she was a consistent Christian, kind friend and a beloved member of the Woman's Missionary Society of Liberty Spring Christian Church,

Therefore, be it resolved:

1. That we humbly submit to God's will, knowing his way is best;

2. That we emulate her steadfast faith in God, sincerity, humility, and helpful service to others; and

3. That we extend our deepest sympathy to the bereaved family, and commend them to the Comforter who gives sufficient grace and strength for every need.

Mrs. SHIRLEY H. RAWLES,
Mrs. WILLIAM T. HARRELL,
Mrs. THURMAN G. COPELAND.

HANBURY.

In loving memory of my husband, Cary Edward Hanbury, who passed away six years ago, September 17, 1945, to his heavenly home to be with the **Father in Heaven.**

The angel came and took him to heaven to be there with the redeemed. How sweet it will be when we all get to heaven with our loved ones there.

How I've missed you! Your sweet voice and loving smiles are just a memory. I know you have gone to dwell with Jesus forevermore. Some sweet day I will meet you, dear husband, in heaven where everything is bright, a beautiful land, a beautiful mansion not made by hands.

No more I hear his footsteps, no more I hear his sweet voice here on earth. In heaven there will be no sad partings. We'll evermore sing and rejoice over on God's great Celestial Shore. Some day I'll meet him there to live forevermore.

When we reach the Golden Shore, sorrows will come no more. Then I'll see him in the eternal mansions. We will meet with all our loved ones, and with Jesus there abide.

His devoted wife,

IDA V. HANBURY.

STEWARDSHIP.

(Continued from page 11.)

If I give grudgingly and of necessity—

I shall find no joy in my giving.

I shall not receive the Lord's richest blessing; for it is written that the Lord loves a cheerful giver.

If I give niggardly—

I shall become more narrow and sordid.

I shall be in fear lest others shall know the smallness of my soul.

I shall testify to the value I put upon Christ and the church.

If I refuse to make a subscription in advance—

I make it difficult for my denomination to project plans for the year.

If I give less than one tenth of my income—

I do less than that which was required of the poorest of the Jews.

If I give proportionately—

I shall give something. I shall not refuse to make any subscription if, because of necessity, mine must be small.

I shall be blessed in my giving, whether the gift be large or small. "For if there be first a wiling mind, it is accepted according to that a man hath and not according to that he hath not."

I shall probably increase my gifts; I know the Kingdom causes need increased support, and that I have not been giving in proportion. I must ask myself whether or not my giving has increased with my income.

If I give systematically—

I shall make it possible for my local church and for my denomination to plan work in advance, and to live within income.

I shall make it much easier for myself. I know, from past experience, that the accumulation of small obligations soon becomes burdensome.

I shall find real joy and satisfaction in my giving.

If I give sacrificially—

I shall worship God in my giving.

I shall truly advance the cause of Christ over the forbidding barriers of cruelty and hate.

I shall testify to the high value I place upon Christ and the church in ministering to the needs of suffering humanity.

I shall encourage others to maintain a service of mercy and compassion.

I shall express my love to God and man in strengthening the bonds of Christian fellowship around the world.

How and What shall I give This Year to and through my Church?

Let Me Think and Let Me Pray!

CHURCH WOMEN AT WORK.

(Continued from page 9.)

times as they possibly could in the next three months.

The women went to work, sewing (all kinds of pretty things), baking for their friends and neighbors, baby sitting, planting vegetables and flowers to sell. One lady did her married daughter's family ironing. Some of the circles put their money together and put on spaghetti suppers and brunswick stews. For three months our women sewed, baked and stewed and in May when the time was up, each member turned her money into the circle leader and told how she had made it.

On May 28 we had a Talent Party and each circle leader turned in the money her members had made and told the most unusual ways it was made. When the money was counted the total was $1,564.09.

The party was divided into two parts. After the counting of the money, each circle had been asked to have a part on the program—displaying their talents—a skit, games, music (the words being written by one of their own members to familiar tunes), recitations, and two of the circles had the refreshments.

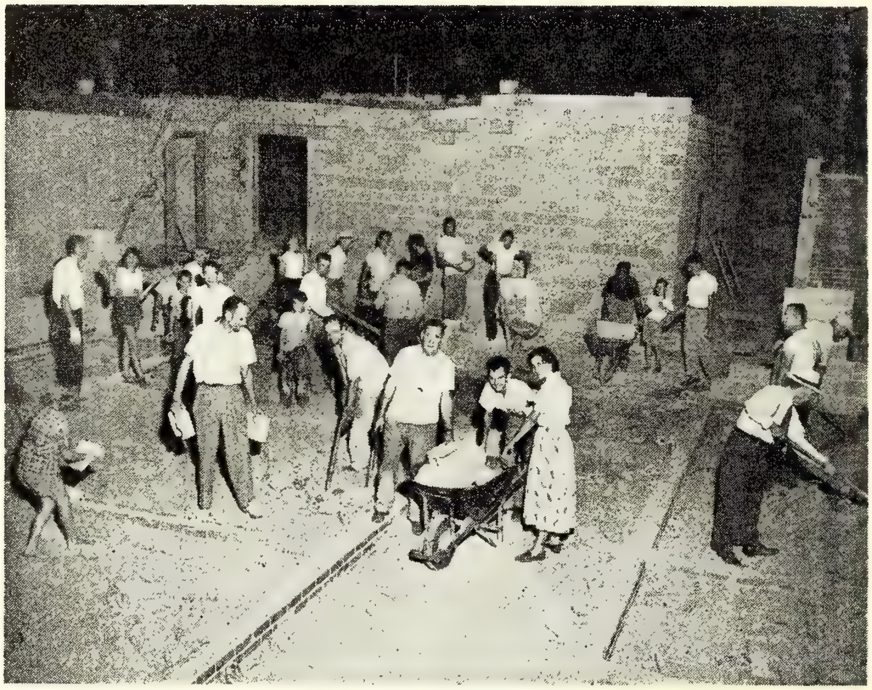
About 75 women and our minister were present and every one had a good time, because of the excellent sum of money they had made, and also because of the fun and fellowship they had together.

The women were so happy and proud of their accomplishment they wanted to continue this project for the summer. When the money was in and counted this time it amounted to $231.94, making the total amount made on this project, $1,796.03.

Our women are doing a wonderful job of working together for the building of the church and God's Kingdom.

Mrs. H. G. Ballinger
President.

Construction Project in Greensboro



We used to hear it said, "A penny saved is a penny earned." Our generation has almost forgotten that homely truth. Now and then the truth is remembered and revived.

First Church, Greensboro, originally planned to let a contract for their new structure, then abandoned that plan for a secondary one. A superintendent was employed and placed in charge of construction. The church acts as its own contractor. Men of the church, and a few brave ladies, volunteer their services on Tuesday and Thursday afternoons. It is estimated that this volunteer labor saves the church approximately $1,000 a month. These volunteers dig or fill ditches, clear away debris, load or unload brick, and do countless odd jobs to facilitate the work of the skilled laborers.

Members of the church have become better acquainted. A new esprit de corps exists. Every item of construction is followed with keen and multiplied interest. As a result, the fellowship has been strengthened while the cost has been considerably decreased.

Here is a pattern of construction which may be emulated with profit by others.

HISTORICAL SOCIETY 1956.
Southern Convention of Congregational Christian Churches.
Elon College Library

1844 - Over a Century of Service to the Denomination - 1951

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME CIII · RICHMOND, VA., THURSDAY, OCTOBER 4, 1951 · NUMBER 39

Elon College Library X

First Old Testament Manuscri[illegible] Delivered

Dr. Luther A. Weigle (center), chairman of the Standard Bible Committee of the National Council of Churches presents the first completed manuscripts of the Revised Standard Version of the Old Testament to William R. McCulley, president, and W. T. Dickerson, Jr., vice-president, of Thomas Nelson and Sons, publishers.

The immense project to capture the truth and beauty of the Holy Bible in Twentieth Century English—on which scholars have labored 14 years—has moved toward completion with the delivery of the first manuscripts of the Revised Standard Version of the Old Testament to the publishers. Delivery of the remaining manuscripts is scheduled to insure publication of the new version in September, 1952. Work on the Revised Standard Version of the New Testament was completed in 1945, and it was published by Thomas Nelson the following year.

The committee (whose personnel is given on page 3 of this issue) believes that the new version presents God's Word in language that is clear and understandable today. But Dr. Weigle is emphatic in stating that he and his colleagues have not been "revising the Bible."

"The Scriptures," he explains, "were written in Hebrew and Greek, and what we have been revising is the English translation of the Bible—the English words, phrases and sentences which were used to express the meaning of the Hebrew and Greek."

"Many of the old English expressions have become obsolete and have lost all meaning to us," Dr. Weigle pointed out. "But what is more important to rectify is the great number of words and phrases which have changed their meaning and now convey an entirely erroneous impression. Our job has been the recovery of the Bible for the English reader at those points where our present authorized English versions do not accurately convey its meaning."

News Flashes

The Rev. J. Everette Neese is the speaker for the current Spiritual Emphasis week at First Church, Norfolk. Rev. C. C. Thomas is pastor.

A Ground Breaking Service for the new educational building of The Church of Wide Fellowship in Southern Pines will be held Sunday afternoon.

"The National Council of Churches views its task in Christian Life and Work" is issued in pamphlet form and may be secured from the New York office at 15c each.

Susan Jane Jackson—weight 7lbs.—arrived in Duke Hospital September 30 at 12:08 p. m. Her parents Dick and Dorothy Jackson are both doing nicely also.

The Kitchen at Elon College was burned Saturday night, the 29th. Some damage to the dining room. Damages: about $40,000 to valauble kitchen equipment and building.

The Board of Publications met in Suffolk on Wednesday afternoon of this week. Plans for making The Christian Sun of more value to our constituency were discussed at great length. It was also decided to urge the local churches to make greater use of its columns for news of general interest.

The North Carolina Council of Churches has agreed to assist North Carolina communities arrange for a simultaneous observance in their respective communities to celebrate the completion of the Revised Standard Version of the Bible. This statewide and nationwide observance will be held on September 30, 1952, At each community observance a copy of the new version will be presented to persons chosen for the honor by a local committee.

STEWARDSHIP CLINICS FOR OUR NORTH CAROLINA CHURCHES FOR PASTORS AND LAYMEN.

Plan to Attend.

Wednesday, Oct. 9—Eastern North Carolina Conference.
At the United Church, Raleigh, N. C.
Sessions: 10 a. m., 2 p. m., and 7:30 p. m.
Thursday, Oct. 10 — Western North Carolina Conference.
At the Asheboro Church.
Sessions: 10 a. m., 2 p. m., and 7:30 p. m.
Friday, Oct. 11—North Carolina and Virginia Conference.
At Elon College.
Sessions: 10 a. m., 2 p. m., and 7:30 p. m.
Leader: Dr. Jesse H. Dollar, and others.

Attend the Clinic in your Conference if possible. We urge our laymen to attend with their pastors. If you can't attend the morning or afternoon sessions, plan to come for the night meeting.

LAYMEN'S SERVICE SCHEDULED.

The Laymen of Pleasant Ridge Congregational Christian Church are planning to observe Laymen's Sunday on the second Sunday in October.

This year we are to try a new program. Instead of a guest speaker, we are to have three local men speak on these subjects: "What Christ Means to Me, as a Layman"; "What My Church Means to Me as a Layman"; and "What Evangelism Means to Me as a Layman."

The Laymen will have complete charge of the service, music and all. We expect a day of great joy and inspiration from the men of Pleasant Ridge.

Southern Convention Dates to Remember

ELON COLLEGE PERIOD

Sept. 30-Oct.	7	Religious Education Week (Interdenominational)
October	2	N. C. Woman's Missionary Conference—Ingram Church
	4	E. Va. Woman's Missionary Conference—Bethlehem
	7	World-Wide Communion Sunday
	7	E. Va. Youth Fellowship Missionary Rally—Suffolk
	12	Board of Christian Education—Elon College
	14	N. C. & Va. Youth Fellowship Rally—Apple's Chapel
	14	Elon College Sustaining Fund Sunday
	16	Southern Convention Executive Board Meeting—Henderson
	17	E. Va. Woman's Conference Executive Board—Suffolk
	18	N. C. Woman's Conference Executive Board—Burlington
	21	Valley Va. Youth Fellowship Rally—Winchester
	21	Laymen's Sunday
	23-24	E. N. C. Annual Conference (and C. M. A.)—Sanford
	23	Cong'l Christian Student Conference—Durham
	24	Cong'l Christian Student Conference—Elon College
	25	Cong'l Christian Student Conference—Raleigh
	26	Cong'l Christian Student Conference—Greensboro
	27	National Youth Fellowship Work Day for Christ
	27-28	E. N. C. Youth Fellowship Week-end Conference—Wake Chapel
Oct. 31-Nov.	1	Eastern Virginia Annual Conference—Franklin

CHRISTIAN ORPHANAGE PERIOD

November	7-8	W. N. C. Annual Conference (and C. M. A.)—Hank's Chapel
	13-14	N. C. & Va. Annual Conference (and C. M. A.)—Reidsville
	22	Thanksgiving Day
	25	Stewardship Sunday
	27-29	Southeastern Inter-Council Convocation—Atlanta
December	2	First Sunday in Advent
	4	E. Va. Christian Missionary Association—Liberty Spring
	9	Universal Bible Sunday
	23	Christmas Sunday

PERSONNEL OF THE STANDARD BIBLE COMMITTEE.

(See page one.)

Professor William F. Albright, Johns Hopkins University, 1945—O. T. (Methodist).

Dr. Julius A. Bewer, professor-emeritus, Union Theological Seminary, 1930—O. T. (Congregational).

Professor Walter Russell Bowie, Union Theological Seminary, 1937—N. T. (Protestant Episcopal).

Professor Millar Burrows, Yale University, 1938—O. T. and N. T. (Congregational).

Professor Henry J. Cadbury, Harvard University, 1930—N. T. (Friends).

Dean Clarence T. Craig, Drew Theological Seminary, 1938—N. T. (Congregational).

Dr. George Dahl, professor-emeritus, Yale University, 1938—O. T. (Congregational).

Dr. Edgar J. Goodspeed, professor-emeritus, University of Chicago, 1930—N. T. (Baptist).

Professor Frederick C. Grant, Union Theological Seminary, 1937—N. T. (Protestant Episcopal).

Professor J. Philip Hyatt, Vanderbilt University, 1945—O. T. (Disciples of Christ).

Dr. William. A. Irwin, professor-emeritus, University of Chicago, 1937—O. T. (Baptist).

Dr. Fleming James, former dean School of Theology, University of the South, Sewanee, Tennessee, Executive Secretary, O. T. Section, 1947—(Protestant Episcopal).

Profesor Herbert G. May, Oberlin Graduate School of Theology, 1945—O. T. (Congregational).

Professor James Muilenburg, Union Theological Seminary, 1945—O. T. (Congregational).

Professor Harry M. Orlinsky, Jewish Institute of Religion, New York, 1945—O. T. (Jewish).

Dr. Paul Calvin Payne, Presbyterian (U. S. A.) Board of Christian Edcation, Philadelphia, ex-officio.

Dr. Roy G. Ross, National Council of Churches, New York, ex-officio.

Dean Willard L. Sperry, Harvard University Divinity School, 1937—O. T. (Congregational).

Professor Leroy Waterman, University of Michigan, 1937—O. T. (Baptist).

Dr. Luther A. Weigle, dean-emeritus, Yale University Divinity School, 1929—O. T. and N. T. (Congregational).

Professor Abdel R. Wentz, Lutheran Theological Seminary, Gettysburg, 1938—N. T. (Lutheran).

Dr. Kyle M. Yates, Second Baptist Church, Houston, Tex., 1938—O. T. (Baptist).

APPEAL FOR HARVEST FESTIVAL.

An appeal to the churches to select a Sunday this fall for the promotion of a ''Harvest Festival'' is being made by the National Council of Churches.

In a statement issued by its Department of Town and Country Church, the National Council urges the revival of the festival as a means of relating worship ''to the ordinary pursuits of men.''

The practice of the ''Harvest Festival,'' which dates back to primitive times, the statement declares, had been abandoned by numerous denominations in favor of Thanksgiving.

''This unfortunate trend has produced a nation of town and country churches in whose worship the references to seed-time and harvest are peculiarly lacking,'' the statement added.

Dr. Benson Y. Landis, secretary of the Council's town and country church department, says the churches were being asked to schedule a ''Harvest Festival'' in addition to the regular Thanksgiving observances because of the ''exceptional opportunities for religious experience and expression in services of thanksgiving and dedication at the harvest season.''

As part of a suggested order of service, Dr. Landis said, the churches are being asked to make collections of food, which after being displayed at the church, will be turned over to needy people in the community, or elsewhere.

A special order of service has been prepared by Dr. James M. Carr, Secretary of the Town and Country Church Department of the Presbyterian Church U. S.

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

Editor..................Robert Lee House
Managing Editor.........John T. Kernodle

Departmental Editors—Convention, Wm. T. Scott; Missions, F. C. Lester; Women's Work, Mrs. F. C. Lester; Young People's Work, Miss Pattie Lee Coghill; Children, Mrs. R. L. House; Sunday School Lesson, H. S. Hardcastle.

Institutional Representatives—Elon College, L. E. Smith; The Christian Orphanage, John G. Truitt.

Area Reporters—M. W. Andes, W. J. Andes, J. Frank Apple, H. G. Councill, Jr., Clyde Fields, Stanley C. Harrell, I. W. Johnson, S. E. Madren, Will B. O'Neill, Fred Register, P. H. Ricketts, Guy H. Veazey, R. A. Whitten.

Board of Publications—Duane Vore, Chairman, S. T. Holland, Secretary; R. C. Helfenstein, S. E. Madren, P. H. Ricketts, G. D. Colclough, Treasurer, ex officio.

SUBSCRIPTION RATES

One Year	$3.00
Two Years	5.00

Published by the Board of Publications, agent for the Southern Convention of Congregational Christian Churches, and printed every Thursday except the last in June and December by the Central Publishing Co., Inc., Richmond, Va.

Entered as second-class matter at the Post Office at Richmond, Va., July 25, 1922, under Act of March 3, 1879.

Remittances for subscriptions and notices of change in address should be sent to the Convention Office, Elon College, N. C.

All other matters of business should be addressed to The Christian Sun, 1536 East Broad Street, Richmond 19, Va.

General contributions should be addressed to the editor at Southern Pines, N. C., and should reach him not later than Wednesday of the week preceding date of publication.

Departmental material should be sent to the proper departmental editor, at the address shown on their page, and as early as possible.

The Christian Sun Subscription Blank

Dr. Wm. T. Scott, Elon College, N. C.

Enclosed will be found $3.00 ($5.00) for which please send The Christian Sun for one (two) year(s) to:

Name ....

Address ....

[ ] New ....

[ ] Renewal Name of Church ....

From the EDITOR'S *Desk*

United Protestantism Deliberates

How does united Protestantism function? How are decisions made? Who has final authority? What is the modus operandi of the so-called superchurch?

Some of the best minds and greatest spirits of the major denominations met in New York during September at the first fall meeting of the General Board of the National Council of Churches. What was on the agenda?

One of the highlights of the session was a luncheon honoring Dr. Luther A. Weigle, dean-emeritus of Yale Divinity School. Dr. Weigle was presented with an award of merit by Bishop Sherrill for his work as chairman for nine years of the 43-member Planning Committee which worked out the highly complex problems involved in merging twelve interdenominational agencies into the National Council. The award was made in the form of a specially bound volume of "Christian Faith in Action," the official account of the historic constituting convention of the National Council held last year in Cleveland.

The tribute to Dr. Weigle, inscribed in hand illuminated letters and bound into the book, said the award was being made in appreciation "for the vision, the understanding, the patience, the high spiritual idealism with which he and his colleagues brought a distant dream into reality; and in expression of personal admiration and affection; on behalf of all, in the present and in the future, who share and rejoice in the fruits of his labor."

The board unainmously endorsed the publication of the Revised Standard Version of the Bible, scheduled for publication next year. The revised edition—the New Testament was published two years ago—has been in the process of being edited for 13 years by a group of leading Biblical scholars, whose work has been under the supervision of Dr. Weigle.

The top question on the agenda was the selection of the location for the permanent headquarters of the National Council. It is clear from the record that the democratic process is given every opportunity to operate. The 25-member committee set up to select a headquarters location indicated that the many-faceted problem will receive extended consideration and no quick decision will be forthcoming. Interest of 12 cities as possible sites for the National Council, now housed temporarily in five buildings in New York and another in Chicago, was placed on the record. It should be noted that "Any city practicing racial discrimination will be automatically ruled out as a possible site for the headquarters." Dr. J. Earl Moreland of Ashland, Virginia, president of Randolph-Macon College, said that it was a "source of regret" to him that because of this problem, many Southern cities could not be considered.

Another important decision reached by the committee was that in the selection of a headquarters site they would not be swayed "by the availability of gifts or buildings or facilities" but that their choice would be made on the basis of service to the National Council's constituents. In line with this action, the committee turned down an expenses-paid invitation to hold its next meeting in Columbus, Ohio, and look over plans for a proposed "Temple of Good Will" that city is planning as a center. The committee proposed a number of "criteria" by which the site will be determined. The site should, they said, be easy to reach by rail, air and automobile; be near media of mass communication such as radio and press associations; have adequate office space and hotel accommodations; and afford skilled help and adequate banking facilities.

At present the Council is housed in about 85,000 square feet, most of it in New York City, and pays an annual rent of $154,822. Approximately 500 persons are employed by the Council and its business transactions go as high as $4 million a year.

Each member of the committee was requested by the chairman to give an expression of views on the best location for the headquarters site. In general, the committee appeared to be about equally divided on an Eastern and Mid-Western site. Each emphasized, however, that their thinking on the matter was not fully crystalized, nor did they approach the issue with any preconceived notions.

The Council's Department of Evangelism outlined plans for the 15 months evangelistic crusade which opens on World Communion Sunday, October 7.

According to this report, special emphasis will be placed on reaching groups often overlooked, such as the nation's 1,000,000 migrant farm workers and their families, labor groups, the families of armed service personnel, college students and children.

The chairman of the department, Dr. E. G. Homrighuasen, of Princeton Theological Seminary, said: "Evangelism, for the first time in the history of the cooperative work of the churches, is integrated into the central structure of its ministry and is at the heart of every one of the Council's programs."

As a concrete way to apply Christian principles to specific conditions, the General Board called on American churches to join in remedying the plight of the nation's migratory workers.

The board's recommendations, which were prepared by the Council's Division of Home Missions, suggested that the churches strengthen their own direct ministry to the workers and their families, and asked the churches to give support to certain government measures to improve the migrant's health, welfare, and economic status.

"We are sensitive Americans," the statement said, "to the fact that a million migratory farm workers and their families, citizens of our own land, do not enjoy the human rights and privileges which the General Assembly of the United Nations has agreed should be 'a common standard of achievement for all peoples and all nations.' "

The board outlined some of the major problems the churches have discovered in 30 years' cooperative ministry to migrants across the country. These included health problems arising from crowded and unsanitary housing, economic insecurity because of irregular employment, limited educational opportunities for migrant children, discrimination, community hostility, and lack of an established church life.

In areas where migrant labor is used, the board said, every effort should be made by local churches to include migrants in their fellowship. It urged also that church people increase their support of the cooperative ministry carried on by national home mission boards on behalf of migrants not usually reached by local churches.

Our Education Secretary Suggests . . .

The Southern Pines Church continues to hold Planning Conferences for its workers every quarter during the year, with excellent results. Why not try it in your church?

Pattie Lee Coghill.

* * *

Dear Friend:

Mr. and Mrs. J. Earl Parker have offered us the hospitality of their new, spacious home on Ridge Street for our Sunday's Retreat. We meet at 2:00 p. m. for a Devotional and Orientation period, then begin our group planning for October-December. Your special responsibility is, I believe—

(Space here for listing position of addresses.)

We meet with the conviction that the work of our church is of such supreme importance as to deserve the most careful, long-range planning. Weldon Crossland says: "The programs of tens of thousands of Protestant Churches are like Creation before the spirit of God moved upon it—without form and void; and darkness is on the face of it. They are guess-work churches. Their plans lack perspective, continuity and effectiveness. They are opportunist churches, using techniques that are immature and catch as catch can. To use an analogy of the golf course, their stance is careless, they fail to keep their eyes on the ball, they do not follow through, and they turn in an extremely poor score at the end of the Christian year."

Failure to plan becomes a grievous sin of omission. Plan, therefore, the *time, place, personnel,* and *program* of your meetings. Would you like to reach new or additional homes? Utilize additional people in your programs. Compile and study your prospect list. Telephone, asking for commitment, and make assignment Sunday. Have you overlooked music, or any other essential item in your program? Make this your best program.

Materials will be available at The Retreat. Come, bring the members of your committee, or the leaders in your department. Plan to stay for supper at 5:30 p. m. Bring sandwiches. Enjoy the fellowship, Adjourn at 6:30.

Sincerely and confidently yours,

Robert Lee House,
Minister.

FIRST CHRISTIAN, PORTSMOUTH, REPORTS PROGRESS.

The Sunday school and church of First Christian, Portsmouth are moving forward with enthusiasm. Many activities of the past year and the plans for the coming year indicate real progress.

The classes of the Sunday school have responded regularly in a very impressive manner with worship programs as a part of the opening exercises. Each class has presented at least one service and some have conducted two.

On the fourth Sunday in September the Fidelity Class, Mr. H. W. Lee, teacher, presented the program. After a brief effective spiritual lesson the class president, Talmadge Mountcastle presented the Financial Secretary with a check of $500 to be used for the church. This is an outstanding Sunday school class of young married couples. They recently sponsored a baby contest that netted the church and Sunday school $1,068. They should be commended for their many fine contributions and they are constantly looking for opportunities of service.

The Workers Council of the Sunday school has had some excellent planning meetings under the direction of instruction in the Portsmouth City Schools. Plans have been made to try to build up the different departments of the church, including attendance, room beautification that will make them of a more spiritual nature. The improvement of the primary department has been selected as the first project. Trained specialist from our denomination and outside the denomination have been secured to work with our teachers and serve as consultants during the first quarter of the church year.

The Men's club has been active, has had regular well attended meetings. During the month of August when the pastor was on vacation the laymen were responsible for the services and assisted with the services in the church at Eclipse.

The month of October promises to offer many interesting programs. A special program for first Sunday, World Communion; Rally Day is being observed second Sunday in the Sunday school and the installation of officers for the church at the morning service; third Sunday will be laymen's Sunday; fourth Sunday the Golden Anniversary program.

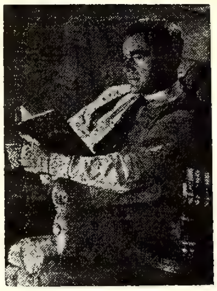
The Women's Fellowship has been an inspiration to the church. They have had family night with an evening meal each month, their financial contributions have been large and the parsonage will soon be paid for due partly to the efforts of the ladies.

The Young People have been reorganized into two age groups for the Sunday evening study groups. They are planning the program for the Rally Day service on second Sunday.

With the beginning of a second half century the membership accepts its responsibilities as an opportunity of service and a determination that the efforts of those during the first half century shall not have been in vain.

W. W. Pilard,
Superintendent.

Have You Read ?



Go Tell the People. Theodore Parker Ferris. Charles Scribner's Sons. $2.00.

The five lectures which appear in this compact volume were the inaugural series of the George Craig Stewart Lectures on Preaching at the Seabury-Western Theological Seminary. They do honor to the very great American preacher whom they memorialize. The fact that the author dedicates this book to another eminent preacher, Walter Russell Bowie, "The one who taught me all I know about preaching," is enough to recommend the book for some ministers. Those who have his "This Created World" will know something of his calibre as a writer.

Dr. Parker is rector of Trinity Church, Boston. What does an Episcopal rector have to say about preaching? Stressing the fact that the Gospel is good news, the author states that the sermon should be written (*written,* mind you) in the indicative rather than the imperative mood. The psychological factors which make such a presentation desirable are set forth.

The sermon is conceived largely as a revelation rather than an exhortation. This emphasis, which in itself may be arbitrary and one-sided, should prove to be a healthy corrective to those who identify preaching and exhortation. Great vistas of preaching are suggested under four groups: the prophetic, didactic, evangelical (why not evangelistic?) and the therapeutic sermon.

Two chapters are devoted to The Form of a Sermon. Although there are some pertinent suggestions concerning the choice of texts and the divisions of a sermon, this reviewer feels that the two chapters might have been combined and abbreviated with slight loss of value.

The final chapter is devoted to the "Personal Problems of a Preacher." This man speaks with the authority of experience when he warns: "Let every preacher watch himself closely to see that the things he likes to do best do not always take precedence over the things he likes to do least."

Add this volume to your library shelf on Preaching.

Anointed to Preach. Clovis G. Chapell. Abingdon Coksebury Press. $1.50.

The author has published 26 books of sermons which have been widely read (and preached) by men of various denominations. Now he endeavors to share with his brethren something of what he has learned about preaching during a long and fruitful ministry.

Clovis Chapell, the preacher, puts the emphasis on preaching. He says: "To put our chief emphasis anywhere else is, in my opinion, to major on minors." He has helpful suggestions on the choice of a text ("Choose a text that you do not have to support, but that will support you"), the choice of a theme and the development of the theme. The final test is the delivery of the sermon.

These messages are cast in the form of sermons and are based on texts. The well-known Chapell formula for sermonizing is used: the question and three-fold answer is typical.

This is not a profound book on preaching. It is easy reading and makes good sense. Those who read it will return to the pulpit with a new zest for preaching.

Christian Faith in Action. Robbins W. Barstow, Editor. The National Council of Churches. 297 Fourth Avenue, New York 10. $4.25.

This epochal volume carries the narrative and picitorial record of The Constituting Convention of the National Council of the Churches of Christ in the U. S. A.

In the words of the Editor: "This commemorative volume endeavors to set forth briefly the story of this significant occasion, what led up to it, what took place, and what is expected of the new organization, together with the major addresses, minutes and other factual material."

Valuable reference material is found in the minutes, the constitution and the organizational chart. The pictoral section and the addresses should win wide interest and acclaim. Here are vivid pictures of the recognized leaders of Protestanism, the vanguard of ecumenicity.

The addresses, with few exceptions, are memorable and quotable. Dr. Ralph Sockman declared that "The Protestant Church has far more unity than many of its critics realize." Toyokiko Kagawa of Japan fired this question: "Are you Americans willing to bear the Cross of Jesus in order to unite all Nations into one?" Dr. W. A. Visser 't Hooft, General Secretary of the World Council of Churches, brought this insight: "We know already how much the poorer and richer churches need each other, how both have to give and receive in the process of inter-church aid. And so this new ecumenical fact slowly but surely penetrates the life of our Churches." Dr. Albert Stauffacher emphaiszed: "The Churches of this National Council are summoned by their Lord, the Head of the Church, and through the achievements, the open doors, and the resources God has given, to bring an offering, continuous and dependable, sufficiently worthy and costly to match his sacrifices and promises in the gospel."

This commemorative volume is unique and those who endeavor to keep abreast of the latest and finest development in Protestantism will not be without it.

WHAT DOES A PROTESTANT BELIEVE?

According to Dr. Ray Freeman Jenney, minister of Chicago's famous Bryn Mawr Community Church, few laymen of the Protestant faith know the answer to the question. Because Dr Jenney believes it is vitally important that all Protestants should know the cardinal principles of their faith he has written "I Am a Protestant." The book has recently been published by the Bobbs-Merrill Company.

"This book is primarily for laymen," Dr. Jenny writes in the Preface to "I Am a Protestant." It is neither an attack on the Roman Catholic Church nor a defense of the Protestant Church. It is a pro-Protestant pronouncement. Those who work with young people in colleges and universities, and the Protestant chaplains in both World Wars I and II, report that Roman Catholic young people are better indoctrinated in the teachings of their church than are the Protestant young people, most of whom are vague about Christian doc-

(Continued on page 15.)

News of Elon College

President L. E. Smith, Elon College, N. C.

ATTENDANCE AT PUBLIC OCCASIONS.

Thursday afternoon of last week I was traveling in interest of the college. The radio on my car was going. I happened to be listening to the league baseball game between the Boston Braves and the Brooklyn Dodgers. The game was played at Brooklyn. It was an exciting fame. The announcer gave the game play by play. Between innings he was commenting on the attendance—2,080 paid admissions for, as he said, one of the greatest games in baseball history. Then he took occasion to comment on the attendance at all league games and stated that attendance this year was 42 per cent less than a year ago.

The Burlington, Bees a B professional team, uses Elon College park for its games during the summer. Attendance at Elon Park for these legue games declined 60 per cent as compared with last year.

There seems to be a general falling off in the patronage for practically all public occasions. This seems to be true for the major athletic events throughout the country.

Colleges have nothing to do directly with big league baseball games, but they are interested in athletics. By far the greater majority of our institutions for men and women participate in intercollegiate sports. The question of intercollegiate athletics is a very live one today. The general public has successfully rallied from the shock occasioned by irregularities in athletic organizations in West Point and William Mary College. Educators are decrying the practice of a great many of our institutions of higher learning and are urging that caution be used to make sure that no scandal of any kind shall happen on our campuses. The pressure brought to bear upon faculty and students by alumni and friends for winning teams is rather had to resist, The student bodies of our institutions are equally insistent in their demands for athletic teams that excel. We all want to win. In order to provide funds for inflated athletic teams, the price of admission to games has gone up and up. The larger universities with great drawing power determined to charge the top dollar possible. Just as long as it is possible to amass gate receipts to exceed $100,000 for a single game, there shall be plenty of room for all kinds of practices of unfairness. If the college authorities who are clamoring for "Simon Pure" athletic programs in our college will use their influence to set the admission fee at 50c instead of from $2.50 to $5.00, they will reduce the possibility of corruption in our athletic programs by 90 per cent. Who has the courage to advocate such a regulation? You may put in any other rule you like and all the rules you care for, but so long as it is possible for a school to amass a quarter of a million dollars net in one football season, rules and regulations will mean but little. With that much money in sight, there are always ways and means of evading rules and setting up standards according to the desires of those who are interested. This may be a radical position, but I am confident that if you take the money out of the game, you will eliminate 90 per cent of the possibility of unfairness and dishonesty. There would be no temptation to play ineligible or to tamper with grades and records to make it possible for expert ball carriers to get in any particular school. For one, I would like to see admission charges to all intercollegiate games set at 50c.

APPORTIONMENT GIVING.

Each week brings us nearer to the end of the current conference year. During the church year each local church is supposed to pay its conference apportionments in full. There are but a few more weeks remaining, and much money is due to be raised. Our report last week was most encouraging. This current report is encouraging, not from the standpoint of amount contributed but from the fact that our two youngest churches are making contributions to the college.

From Beverly Hills Sunday school, Burlington, N. C., comes a contribution of $13.15. From the Fayetteville, N. C., Eutaw Community Church comes a contribution of $4. Very good, and congratulations to these two young churches. We wish for them much success and great prosperity in their organizations and in their religious lives.

The college is worthy and deserves the support of every church and Sunday school in the Convention. The plan of the Convention calls for such universal support. As last year, I trust that the great majority of our churches will raise and forward to the Convention office the full amount of their apportionments for the college.

Previously reported		$7,797.12
Eastern N. C. Conference:		
Mt. Herman	$ 15.00	
Eutaw Community Church	4.00	
N. C. and Va. Conference:		
Asheville	4.50	
Beverly Hills, Burlington, Sunday School	13.15	
Va. Valley Conference:		
Winchester Sunday School	8.34	
		44.99
Grand total		$7,842.11

MODERN YOUTH: DON'T BE A GUINEA PIG.

Television viewers gazed in shocked amazement, newspaper readers couldn't believe what the columns were revealing, radio listners bowed their heads in embarrassed silence, as the Congressional hearings relayed to the world the moral decay of the youth of our country. All America was horrified at the filth which rose to the surface through the investigations. Marihuana and dope addiction was revealed to have been the rule, rather than the exception, in high schools throughout the country, with the result that 15 and 16 year old girls by the scores resorted to prostitution in an effort to obtain money to continue on in their narcotic habits.

Out of this repugnant setting has come one of the most challenging messages ever to be printed—*Modern Youth: Don't Be A Guinea Pig.* It tells where the corruption starts, how it progresses, but more important—how to clean it up! In Psalm 119:9 David asked the question: "Wherewithal shall a young man cleanse his way?" Then the Psalmist answers it himself: "By taking heed thereto according to thy (God's) Word."

Sample copies of this timely folder, written by Jack Wyrtzen, attractively printed in two colors, are available by writting the American Tract Society, 21 West 46th Street, New York 19, N. Y.

Christian Missions

At Home and Abroad

VETERAN MISSIONARY TO PHILIPPINES PASSES.

Rev. Frank Johnston Woodward for 40 years a missionary of the American Board in the Philippine Islands and Micronesia, died September 18, in the Harrodsburg Hospital, Harrodsburg, Kentucky, at the age of 67.

Mr. Woodward was flown home from Cabadbaran, Mindanao, Philippine Islands for health reasons last May 30. More recently he has been at the home of his son, Rev. Leonard E. Woodward, Harrodsburg, Kentucky.

Frank J. Woodward was born in Shelocta, Pennsylvania, and educated at Pennsylvania State Teachers College, Class of 1908, and Western Theoligical Seminary. He enlisted for foreign service as a Congregational Christian missionary in 1911 and first served for four years in Micronesia, South Seas, going on in 1917 to the Philippines where he has worked ever since.

Since 1946 Mr. Woodward has held the important post of Field Secretary of the Northeast Mindanao Conference which covers an area as large as Ohio. He has been guide, counsellor, and friend to pastors and people alike, to the Filipinos and Moslem Moros. Often he has helped the farmers improve their crops by bringing them better seeds, suggesting ideas on cooperative marketing, poultry raising and better diet.

Commital services, conducted by his son, Rev. Leonard E. Woodward of Harrodsburg, Kentucky, will be held tomorrow afternoon, Thursday, September 20, at 3:30 in Newton Cemetary, Newton, Mass., where Mr. Woodward will be buried in the American Board lot beside his wife, the late Marion Wells Woodward, who died in March, 1948. A memorial service will follow at 4:30 in the Walker Missionary Homes, 144 Hanock Street, Auburndale, Mass., conducted by Dr. Alden Hyde Clark, of Wellesley, Mass., and Rev. Walter C. Tong of Newton Center, Mass., a fellow missionary in the Philippines of Mr. Woodward.

When Mr. Woodward first went to the Philippines he often tramped over jungle trails, soaked to the skin by tropical downpours, for in those early days, there were hardly 40 miles of automobile roads in all that great island of Mindanao. Now for over ten years it has been a pioneer area where thousands of settlers come to take homesteads on the fertile virgin land, and it is among these folks that Mr. Woodward has been helping to build a strong Protestant Christian Church.

POLIO VICTIM RETURNS TO INDIA.

A triumph of Christian faith, plus the skill of doctors and nurses is personified in Miss Miriam E. Rogers, Congregational Christian educator under the American Board in India, who on Friday, September 21 sailed back to her work from New York on the *Queen Mary.*

Part way through her second term of service in 1949 Miss Rogers, then in Bombay, was stricken with polio. After treatment in the polio rehabilitation clinic in India she was flown to Warm Springs, Georgia that fall and went to her home in Cleveland, Ohio, the following spring.

With the use of crutches and a brace Miss Rogers has been travelling about the U. S. A., but when she reaches India she will have a special Hillman-Minz, a British car, made with a hand clutch for disabled drivers. This is the special gift of American friends to Miss Rogers.

"From the first time I knew I had polio I expected to return to work in India," says Miss Rogers whose progress toward recovery has been hastened by her grit and spirit of faith. "Although I can use busses and trains in the United States, thanks to my crutches and brace, the tongas and victorias of Sholapur, India, would present problems."

Miss Rogers will fly from London to Bombay, October 4, by BOAC.

For seven months after her return to India Miss Rogers will head up the Marathi Language School for new missionaries at Mahableshwar, where recruits of all denominations are oriented and taught not only India languages, but history, culture and customs.

"I go back to India with deep gratitude and thanks for the excellent care I received in Bombay, the wonderful training at Warm Springs made possible by the National Foundation for Infantile Paralysis and the American Board of Commissioners for Foreign Missions, as well as the encouragement and prayers of hosts of friends," says Miss Rogers on the eve of sailing.

During her convalescence Miss Rogers has made many trips to speak to Congregational Christian Churches across the country, has attended summer conferences of young people, and has worked with college students under the Student Volunteer Movement.

During her first term of service Miss Rogers was Principal of Woronoco Elementary School in Sholapur, and also taught on the staff of the Mary B. Harding Kindergarten Training School, known for its scholastic excellence throughout the Marathi speaking territory. Both institutions were founded by the American Board of Foreign Missions.

While serving as Principal of Hume High School in Bombay during the furlough absence of another missionary Miss Rogers was stricken with polio.

"The church in India is struggling to give a more united witness for Christ and we have an opportunity as Christian missionaries to help it enlarge its vision and 'strengthen its stakes,'" says Miss Rogers, adding, "Now is the time to win India for Christ when conflicting ideologies are calling for the allegiance of the villager and the city laborer."

DISPLACED MISSIONARY SAILS.

From China to Africa via the U. S. A. is the story of Southern born Miss Helen Dizney, R. N., Congregational Christian missionary nurse in North China under the American Board for over 25 years. Miss Dizney who is one of the group of "Displaced Missionaries" from that Communist controlled country, sailed during September on the *Queen Mary* bound for new work under the American Board at its Mt. Silinda Hospital, Southern Rhodesia, Africa.

Miss Dizney has been serving in China training Chinese nurses and specializing in public health work. She built up a fine piece of public health service all through the Provinces of Shansi and Hopei and just prior to returning to America headed up public health work for all the

(Continued on page 13.)

Church Women at Work

With Emphasis on Missions

Mrs. F. C. Lester, *Editor*
840 Sunset Avenue, Asheboro, N. C.

EASTERN VIRGINIA CONFERENCE

The theme for the year "A Highway for Our God" will be the basis for the annual Eastern Virginia Women's Missionary Conference. It will be held today (Thursday, October 4) at the Bethlehem Congregational Christian Church, Nansemond County, Virginia, beginning at 10:00 a. m. This lovely rural-urban church is located on Route No 59, three miles west of Suffolk. The Rev. R. E. Brittle is the pastor of the host church.

The featured speaker is Miss Mary Hurlbut, just recently returned from our West Africa Mision where she has been working with the Carl Dilles. We are delighted to have her speak to us on the national theme "A Highway For Our God."

Also on the morning program is our own Mrs. W. B. Williams, who is our Convention President. She will bring us a message entitled "Surveying the Highway."

In the afternoon the main feature will be an address on the subject "Our Migrant Work in Virginia" by Mr. Emerson Smith from our Virginia Council of Churches. So few of our women know about the work among the migrants in their home state.

It is hoped that many of our women will enjoy this day of rich fellowship and spiritual enlightenment needed to build *A Highway for Our God.*

Mrs. Wm. T. Harrell,
President.

* * * * *

VESPER SERVICE AT LITTLE CREEK.

The Little Creek Woman's Missionary Society's outstanding meeting of the year is in August, when we have our vesper service. This year we met on the lawn of Mrs. Minnie Williams and there, amid her lovely flowers and shrubbery, we used for our theme, "Broadcasting for God."

Here is an outline for our program:

Broadcasting for God Through Music—Using "O Worship the King," "This Is My Father's World," and "For the Beauty of the Earth."

Broadcasting for God Through the Scripture—Giving a talk on our part in God's great program, using Psalms 19:1-4, 7, 9; 96:1-4, 7, 8; Matthew 5:16; Psalm 100; Romans 10:15; Revelation 22:13; Psalms 22:26, 27.

Broadcasting for God Through Poetry—Using poems on nature.

Broadcasting for God Through Testimonies—Using the thought "What God Through Nature Means to Me."

Broadcasting for God Through Prayer.—

At this meeting we gave a life membership to our oldest charter member, Mrs. A. J. Scraborough, and elected our officers for the coming year.

While we haven't accomplised as much as we would like, we feel that through our work this year we have had a small part in helping to build God's Kingdom.

Mrs. M. E. Taylor,
President.

* * * * *

UNION HAS GOOD YEAR.

We, the members of the Women's Missionary Society of Union Southampton Christian Church, near Franklin, Virginia, feel that we have had a very successful year so far. We have divided the society into three circles and they all are doing real good work.

Our leaders have given a very good program every month of the year. Our mission work is up to date so far, and the cooperation of our members has been outstanding. Our membership has increased very rapidly. We have raised a lot of money to help pay for our new church. We trust and pray that our Lord will guide us through another year toward his Kingdom.

Mrs. Stafford Blythe,
Secretary.

* * * * *

SILVER TEA AT DURHAM.

In looking back over the past year one project of the Durham women stands out as the most successful and the most enjoyed by the church family, as well as the one with the greatest outreach into the community as a passed we are still receiving congratulations and favorable comments on a job well done.

First, we had a new building of which we were justly proud. We wanted our friends to have the opportunity to see just what they had helped us accomplish. And then there was May Fellowship to be remembered and Family Life Week to observe at the same time! So we combined them all into one big "Silver Tea" held on a Sunday afternoon.

We had to call on all departments for support. Every group assembly room and each class room was polished and brightened with flowers. The Young People's Class met at the church and made 1,600 sandwiches. The Harrell Bible Class and Junior Philathea Class made dozens of dainty cookies. The Men's Class welcomed our visitors and directed them to each department, where they were met by the president and teacher of the class, greeted, and shown to the next classroom. After a complete tour of the building our guests passed through the main assembly hall where they were served refreshments from a most beautifully decorated table, and entertained with a musical program by different members of our church.

Several hundred persons called during the afternoon and their response was quite enthusiastic. We were well paid for our efforts by the cooperation of our own group and the fellowship enjoyed by all.

Mrs. S. L. Mauldin.

* * * * *

ANTIOCH ACCOMPLISHES GOALS.

The Missionary Society of Antioch Christian Church, near Windsor, Virginia, has been very active throughout the entire year under the leadership of our good president, Mrs. W. C. Wilkins.

We have held our regular monthly meetings with a very good attendance each time. We have raised our apportionment over and above and met all of the other requirements. We met with different groups and heard our study books reviewed. We had delegates to go to the Spring Rally at Liberty Spring, also to the Woman's Convention at the Christian Temple.

A Fellowship Supper was held in May at our new Community House at Windsor. Songs were sung and games were played. This was enjoyed very much by everyone.

We met with the Windsor Church and saw the slides that the Rev. R. L. Jackson gave on China. This was enjoyed very much.

(Continued on page 13.)

FOR THE CHILDREN

Mrs. R. L. House, *Editor, Southern Pines, N. C.*

We know that the Jewish people in the time of Jesus and before celebrated their feast of the harvest by giving a part of the best fruits and vegetables to those who did not have as much as they. It was the first, most important, and best part of their celebration.

For the past seven years an organization called Friendship Among Children and Youth has sent gifts at Christmas time and at the time of the Jewish Chanukah Festival to boys and girls of other lands. There is an opportunity to give this year. As we look forward to Thanksgiving and Christmas we may share as Jesus did by giving to those who have less than we. It is not a charity gift or an old clothing gift but a special gift from children and the friends of children to boys and girls in lands that have suffered because of the war. These boxes are real tokens of friendship. World Christmas packages will go to Norway, Denmark, Finland, Holland, Belgium, France, Korea, Luxembourg, Italy, Germany, Austria, Yugoslavia, Greece, Israel, India, Japan, Switzerland.

If your gift box is sent before October 15 it will arrive overseas by December 18. If the box is sent by November 1 it will probably arrive by December 18; so hurry and pack the following: 1 wool scarf, 1 cap, and pair mittens, 1 polo shirt, 1 pair underpants (suitable for boy or girl), 3 handkerchiefs, 1 towel, 2 washcloths, 1 bar of soap, 1 comb, 1 toothbrush, candy (hard variety) and a greeting card from you.

Put your name and address in the package. Gift wrap. Put on brown paper and wrapping and address to Friendship Among Children and Youth Around the World, 220 Fifth Avenue, New York 1, N. Y.

Do pack the box securely and wrap securely. On the outside with the address, put your address; on the back side lightly but plainly mark—boy or girl and the age. Gifts may be sent for ages 6-18.

Isn't this a nice way to share? The Chanukah Festival is a Jewish one and you may want to read about it or ask a Jewish friend to describe it to you.

This same organization is selling lovely gold or silver foil Friendship angels for your use at Christmas. Created and made just for F. among C. and Youth these attractive angels were created by a German artist. Irene Linneback. They are made by her craftsmen in Munich and sell for $2.50. Displaced artists work on them and your buying one means money back to Europe to help the needy. From the pictures they look like delightful mantel pieces. But much more important is the sharing of a box by a school, class family or individuals.

MILTON LEARNS ABOUT SCHOOL.

By Hilda Richmond.

Issued by the National Kindergarten Association.

Milton went with the other members of the family to see big brother Harris graduated from college. Milton was only in the first grade, so it seemed a long way, from every point of view, from the schoolhouse near his home to the big group of college buildings with their hundreds of young men and women. There were flowers and good times and speeches and music and so many unusual happenings that Milton was a little confused.

"Is colege always as nice as this?" he asked.

"No, college is years of hard work, Buddy," said big brother Harris. "Today's graduation ceremony is a kind of picnic or party to finish this school, just as you have a picnic on the last day of your school."

"But I'll have to go back pretty soon, and you won't," replied Milton. "Mother said so. She said you had finished college."

Milton was not lazy, any more than other small boys are lazy, and he loved Miss Ellen, his teacher, but it seemed very hard to think he would have to go to school until he was as big and as strong as Harris. Of course, it would be nice to have the good times and everybody happy when school was over, but it was so far off. He looked up at tall Harris and gave a little sigh, but nobody heard the sigh; and if they had heard, they would not have known what it was about.

The next day he came running into the house, breathlessly. "Mother! Mother! What do you think? Dan told me that Miss Ellen is going to school this summer. Why Mother, Miss Ellen knows everything," he said.

"Yes, most teachers go to school in summer, Milton," answered his busy mother. "They learn new things there."

"O dear! I thought school was done when folks grew up," said Milton. "Mother, may I go over to Grandfather's and see him work in his garden?"

Permission being given, Milton soon covered the short intervening distance, but he did not see Grandfather in the garden, and Grandmother told him that he was not at home. "He has gone to a lecture—one of a course of lectures on gardening, Milton," said Grandmother. "You know he is anxious to win the prize for his dahlias this fall, so he wants to learn all he can about them."

"What is a course of lectures, Grandmother?"

"Well, it's like school—a school for big people, Milton. You see, our minister goes away to summer school every summer, and the doctors must learn about the latest medical discoveries, and they even have schools for people who work in stores. There is always something new to learn."

"Then I'll have to go to school as long as I live." And Milton actually began to cry. "If all the rest go, I'll have to go," he sobbed.

Before his tears were dried, but after Grandmother had explained that grown people went to school because they wanted to go and that he would probably always want to go, his friend, Kenneth, came running in to find him. "What do you think, Milton?" he said, almost out of breath. "Robert's big brother is going to start a little school down by the river and will teach us to swim and fish and make birdhouses. Your mother said you could go if you wanted to. Hurry, or we shall miss something."

And when the delightful lesson was over, Milton confided to his mother that he had learned about school for big folks that morning, and that if it was as nice as the first grade and the lessons the college student had taught them in the class by the river, he wanted to go to school all his life.

"And so you shall, Milton," she answered. "It is God's plan that everyone shall learn and grow in understanding as long as he lives, and you will always find it pleasant if you work hard."

Youth at Work in the Church

Max Vestal, Box 792, Elon College, N. C.

UNITED CHRISTIAN YOUTH CONFERENCE.

Young people of all Protestant denominations will gather in Richmond the week end of October 26 to 28 for the annual conference of the United Christian Youth Council of Virginia. Curtis Harper, Jr., of Lynchburg, a student at Union Theological Seminary in Richmond, is president of the state youth council and will preside at the conference. The sessions will be held at St. John's Evangelical Lutheran Church and at the YMCA.

Two national leaders of the United Christian Youth Movement will speak at the conference, Mr. Dennis Savage of Chicago, National Director, and Donald Shriver, Jr. of Norfolk, National Youth Chairman. Other speakers will include Dr. Frederick Olert who recently came to the second Presbyterian Church in Richmond from Detroit where he held a pastorate and was president of the Detroit Council of Churches.

One feature of the conference will be a discussion on reaching the unchurched youth of the community. Rev. John S. McMullen, Director of Youth Work, Presbyterian Church U. S., will present a community program of youth evangelism and the delegates will discuss the implications for their own communities. A special discussion group for ministers will be held to consider programs of youth evangelism.

Every church is urged to send several youth delegates to the conference as well as the adult advisor and the minister. For further details write to the United Christian Youth Council, 109 W. Grace Street, Richmond, Virginia.

* * * * *

EASTERN VIRGINIA YOUTH FELLOWSHIP.

The Missionary Conference for the Youth Fellowship of Eastern Virginia will be held at the Suffolk Christian Church on October 7, 1951 at 2:30 p. m.

Maybe you have been wondering what your group can do and how to go about preparing your programs and your work porjects. We have arranged a panel discussion for that afternoon to help with these decisions.

Maybe you have wondered too about this young person who the young people of the Southern Convention have brought from the Philippines for seminary training. We hope to have him here for this meeting so that you can see what your interest, your prayers and your money have accomplished.

Maybe too, young people feel that the older folks don't care much about them and take very little interest in what they do. Mrs. I. W. Johnson will be on our program, not because she was pused into service but because she believes in young people.

We are going to look for you and your group Sunday afternoon, October 7th. There is no limit on space because the church will seat 900. Let's fill it up.

Mrs. J. V. Brinkley,
Cor. Secretary.

* * * * *

HOLY NECK.

The Youth Fellowship of Holy Neck Congregational Church of Holland, Va. elected in October, 1950, the following slate of officers:

Mary Davis, president; Billy Parker, vice-president; Bill March, secretary; Willis Eley, treasurer; and Mrs. J. O. Davidson and Mrs. James A. Car, counselors.

Our group meets the first Thursday night in each month in the church At each meeting some member has the program. Several of our young people helped in the Daily Vacation Bible School. Some of the boys made a sand box for the smaller children to play in.

As our friendly service acts for the year we sent reading material to a boy who has rheumatic fever and also contributed to the Red Cross drive.

To find out more about other religions our group visited the Jewish Synagogue in Suffolk, Va. Rabbi Kantar showed us the different symbols of their Synagogue.

We were glad to have the youth caravan visit with us and give us new ideas that would help us in planning our programs and work.

We have reached our goal this year in Mission Dues. As a new church year approaches us, I hope that we find it just as profitting as we did this one.

Billy March,
Secretary.

* * * * *

RELAX WITH MAX.

I get quite a kick out of sharing my (pardon the expression) jokes with you. Wouldn't you like to share your favorites too? If so, send them to me; so that all of us may enjoy them together.

* * *

Coach (to star football player): "You're in terible shape. What cha been doing? Studying?

* * *

Benjamin Franklin said, "Don't pay too much for your whistle." Wonder if all of us haven't paid too much for some of the whistles we enjoy.

* * *

A navigator is lost without his charts; a contractor, without his blueprint; a Christian, without his Bible. Do you use yours?

* * *

A visiting clergyman preached as the Bible tells us to pray—"without ceasing." As he went on and on, the worshippers began to leave. Observing the most patient person in the congregation leaving, the janitor, who was sitting on the front step of the church, inquired, "Isn't he through yet?"

The patient man, who was then heading for his car, paused long enough to reply, "Yes, he's through, but he won't quit!"

Lest you say the same of me, I do!

REIDSVILLE CRADLE ROLL.

The Missionary Cradle Roll of the Reidsville Church held its annual party September 15 from 4:00 to 5:00 p. m. on the back lawn of the church. A large number of children, some of whom were accompained by their parents, enjoyed playing several outdoor games, and then they were served ice cream and cakes.

After the mite boxes had been opened and the money counted, we found we had $108.41. Tymesia Somers, daughter of Mr. and Mrs. Johnny Somers, who had $30.00 in her bank and little Miss Patsy Wray, daughter of Mr. and Mrs. J. L. Wray, who had $14.08 in hers.

The money from the mite boxes is used to pay the goal to the Board of Missions, buy cradle roll material, and to pay for toys and supplies for the Sunday school nursery.

Mrs. Frances Maynard,
Reporter.

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

JACOB RECEIVES THE PROMISE.

Lesson II—October 14, 1951.

Memory Selection: *Behold I am with thee, and will keep the whitersoever thou goest.* — Genesis 28: 15.

Lesson: Genesis 28:10-22.

Devotional Reading: Psalm 4.

Unlikely Looking Material.

God had promised Abraham that in his seed should all the nations of the earth be blessed. This fellow Jacob was not very good-looking material with which to carry out that promise. He was crafty, greedy, unscrupulous, over-reaching, slick, or as Dean Brown says "oily." He brazenly lied to his aged, blind father and duped his older brother. By and large, Jacob is not a very promising character when we first meet him. But he is a glorious example of what God can do with rough tools in working out his purpose. If God had to wait for saints and perfect folks he would never get anything done. But God can take the most unlikely looking folks and work wonders if those folks lend themselves to the divine purpose. Let such folks have an experience of God and yield themselves to the divine plan and God can use them in a marvelous way.

Trying to Get Away From it All.

This fellow Jacob was trying to get away from it all. He feared the wrath of his brother whom he had defrauded and duped. He must have had a troubled conscience. And he thought he could get away from God. For in that day, God was for the average man a local diety. The point in the story that has the greatest force is the fact that Jacob discovered that God was in another land other than his own. "Surely Jehovah is in this place" he exclaims in sheer wonder and amazement—he did not expect to find God out there away from his own home and homeland! The point of the story is, of course, that when a man has done wrong, he cannot get away from it, or from his troubled conscience. Wherever he goes, there it is. He takes his trouble with him. And of course he cannot get away from God. Men cannot escape God, try as they will. Thompson a poet calls God "The Hound of Heaven" in an effort to describe this patient, persistent search by God of men.

A Two Way Street.

One cannot press every point in dreams too far. But it is quite fair to interpret this dream of a ladder, or better a stair-case or steps, connecting earth with heaven, and with angels going up and coming down, as a picture of the two-way communication between earth and heaven. Prayer is a two-way street, or perhaps better a two-way communication system. Man can not only send up his petitions to the world of the spirit, but from the world of the spirit, he can receive communications. Men need to talk to God. And they need just as much if not more to listen to God.

The God of Thy Father.

"I am Jehovah, the God of thy father. . . ." Quite a startling statemen when one comes think about it! What kind of God do you, Mr. Father present to your children? What conception of God do they get from you. Is there any means of indentification for them when God tries to speak to them? Fathers, and mothers can bequeath many fine things to their children—most of which are far more desirable and valuable than material possessions—but there is nothing that constitutes a more goodly heritage than to bequeath or to transmit to children a clear, appealing conception of God. Our modern world needs more parents who can make God real to their children.

A Reminder of the Divine Promises.

In that dream God reminded Jacob of the promise that he had made to his father and grandfather, concerning the land that he had promised to give to them and their seed. He also promised Jacob that he would be with him, and would keep him, and would bless him. The Lord is not slack concerning his promises. His word is full of exceeding great and precious promises. He who by faith can take these promises at their face value can face life confidently and unafraid. This does not mean that life will always be easy. It does mean that there are resources for living that can make us more than conquerors through Christ.

A Pillow for a Pillar.

Jacob had used a stone for a pillow. (That seems to be a custom even yet in that part of the country—a man will wrap his scarf or a piece of cloth around a stone and use it for a pillow.) After his vision, and after what we might call his conversion, he takes that stone and anoints it, setting it up as a pillar or a rude altar, a place of worship. An experience of God transforms the place in which a man finds himself. And out of hardship and loneliness and apparent defeat, men can erect altars and discover spiritual resources for daily living.

A Bargain or a Vow.

"If God will be with me . . . . then this stone which I have set up for a pillar shall be God's house, and Jehovah will be my God." It is a bargain, or is it a vow? Is Jacob saying, "Now God if you will do this, I will do this"? If you will make it worth while for me I'll come along"? Some say this is what Jacob was trying to do—drive a hard bargain with God. But there is another interpretation which this writer—and many others hold. The words might well be translated "Since God is with me, if he is going to do this to me, if he is going to treat me like this, the least that I can do is to follow him and serve him." In any event, bargain or vow, it is good for a man to take upon himself obligations toward God. Let there be some act of consecration, some facing up to God's demands on us.

"I Will Give thy Tenth Unto Thee."

It seems as if that is the Biblical standard of the separated portion, one tenth of a man's income. To be sure that is the Old Testament standard. But if it is the Old Testament standard, Christians can hardly give less. In any event it is well for a man to set aside a definite portion of his income for God. And it ought to be in proportion. He ought to be fair about it. The person who spends more for cigarettes, or soft drinks, or for the movies, in a week, than he gives to the church and Kingdom enterprises—and there are thousands of Christians doing this—just isn't being fair or honest. One reason the church is not able to do what it would do is because the members of the church are giving God the left-overs. Let a man set aside a definite portion of his income to God and then live on the remainder.

Based on "International Sunday School Lessons;" copyrighted 1951 by Division of Christian Education, National Council of the Churches in the U. S. A.

MISSIONARY SAILS.

(Continued from page 8.)

North China areas in which the American Board had been working. She left behind many experienced Chinese nurses whom she had trained in public health.

Born in Jellico, Tenn. she was educated at Berea Colege and Western Suburban Hospital Training Center in Illinois. She holds a certificate in public health nursing and a B. Sc. from George Peabody College.

Miss Dizney was a prisoner during World War II and returned to the U. S. A. on the Repatriation ship *Gripsholm*. For four years during World War II while on war enforced furlough, she did public health work in Machias, Maine as a state nurse.

The Mt. Silinda Hospital, Southern Rhodesia, Africa where Miss Dizney will serve is the only medical center for 150,000 Ndu people and it also gives medical care to White and Indian settlers in that section. It trains native nurses and some of its graduates are now serving their own people in distant Kraals. It was founded under the American Board in 1912.

Miss Dizney is the sister of Miss Margaret D. Dizney, Berea College, Berea, Kentucky; Mrs. H. M. Fields of Fountain City, Tenn. and Howard D. Dizney, Harlan, Kentucky.

She is a special representative of the First Congregational Church in Oak Park, Illinois and the Women's Guild of the Church of Christ (Union) in Berea, Kentucky.

ANTIOCH REACHES GOAL.

(Continued from page 9.)

We also had the privilege of meeting with the Isle of Wight Society and hearing Miss Edith Preusse, a missionary from India speak.

We had as our friendly service project Franklinton Center, to which we sent a check. We also presented the oldest member in our society a Life Membership.

We are striving for more new members and better work in the coming year. Through the help of our good Lord and Master we are sure we can do it.

MRS. J. T. JOYNER,
Secretary.

* * * * *

BETHLEHEM HIGHLIGHTS.

The past year's work of the Bethlehem Woman's Missionary Society (near Suffolk, Virginia) has been both pleasant and profitable to all. In striving to achieve we realize that the greatest blessing has been ours.

One of the highlights of our year's work was the observance of World Community Day. Members of eight churches of various denominations assembled to hear our friend from China, Timothy Chang, tell of family life there. We were also privileged to have with us our Southern Convention Educational Secretary, Miss Pattie Lee Coghill, who participated in the service.

For our Thank Offering service, we presented a public program based on stewardship and followed by a showing of the film "Second Chance."

We observed the World Day of Prayer with the Cypress Chapel and Liberty Spring societies at Cypress Chapel Christian Church, but due to a severe snow storm the attendance was very small, so at a later date the young people's society of Bethlehem repeated the program and extended an invitation to the women.

A very impressive devotional service presented by three persons belonging to three generations of the family of Mr. T. U. Savage, an address by Rev. J. S. Gresham, pastor of the Oxford Methodist Church, Suffolk, Virginia, and a reception in the Fellowship Hall comprised our church - wide Family Night observance in February. Since that date two of the missionary circles have sponsored Family Night suppers within their groups. Family Life has been stressed also through special programs on Mother's Day and Father's Day.

May Fellowship Day proved to be another highlight of our year's work, when members of three churches of two denominations met for a devotional program based on the theme of the day, after which Mrs. I. W. Johnson presented an eloquent review of the home study book, "So Sure of Life." This was followed by a tea in the Social Hall.

We especially enjoyed the fellowship of a covered dish luncheon in June for the society at large, which was preceded by a business meeting of the circles at 10:30 a. m. and a Bible Study and Devotional Period led by Mrs. I. W. Johnson at 11:15 a. m.

We have reached all goals set but realize that the task is hardly begun and pray that God in his infinite wisdom will use us for greater service in the days ahead.

MRS. H. U. SMITH,
Secretary.

WOMAN'S HOME AND FOREIGN MISSION BOARD, EASTERN VIRGINIA CONFERENCE.

Ouarter ending September 15, 1951.

Balance on hand last report .... $ 137.95

RECEIPTS.

Women's Socities.
(On Apportionment).

Antioch	$ 20.84	
Berea (Nansemond)	43.00	
Bethlehem	21.00	
Cypress Chapel	32.00	
Cypress Chapel (Agnes Brittle Circle)	17.00	
Dendron	30.00	
Eure	13.50	
Franklin	84.00	
Great Bridge (for June 30)	15.00	
Great Bridge	20.00	
Holland	35.00	
Holy Neck	42.50	
Hopewell	5.54	
Isle of Wight	5.00	
Johnson's Grove	15.00	
Liberty Spring	63.45	
Mt. Carmel	3.00	
Mt. Zion	7.50	
Newport News	55.00	
Norfolk:		
Bay View	19.25	
Christian Temple	98.50	
First, Norfolk	25.00	
Little Creek	12.25	
Rosemont	95.00	
Oak Grove	9.60	
Oakland	35.75	
Portsmouth:		
Elm Avenue	15.00	
First, Portsmouth	26.00	
Shelton Memorial	5.00	
Richmond, First	20.00	
South Norfolk	30.00	
Suffolk	177.50	
Suffolk (Staley Society)	112.90	
Sunbury (Damascus)	2.50	
Union (Southampton)	35.35	
Wakefield	29.90	
Waverly	13.75	
Windsor	39.25	
		1,330.83

Young People.

Barretts	$ 6.25
Berea (Nansemond)	12.50
Bethlehem	11.75
Burton's Grove	11.00
Cypress Chapel	25.00
Dendron	14.00
Eure	4.50
Franklin	9.00
Great Bridge	5.00
Holland	4.00
Holy Neck	47.50
Liberty Spring	18.00
Mt. Carmel	4.50
Mt. Zion	2.00
New Lebanon	6.60
Newport News	22.00
Norfolk:	
Bay View	1.75
Christian Temple	21.00
Little Creek	2.50
Rosemont	30.00
Oak Grove	2.20
Oakland	55.29
Portsmouth, First	10.00
Suffolk	15.00
Union (So.), for June 30.	12.50

(Continued on page 15.)

The Orphanage

J. G. Truitt, *Superintendent*

Dear Friends:

The board of trustees of the orphanage were well pleased with the home which they have completed in which whoever is superintendent may live. Upon the death of Supt. Johnston they realized they would have to furnish a house, and Mr. Johnston owned his own home which naturally went to his heirs. They set to work along with seeking a superintendent to planning a place for one to live. They had hoped to have it completed in a few months after a new superintendent was employed. They had timber on the orphanage land cut for all the rough lumber used, and several thousand feet they sold for cash. Upon my suggestion they decided to build it without taking anything from the regular income of the orphanage. With the help of friends, neighboring industries, and a loan the house is completed. Materials have been bought at reduced prices, many items of real value were given outright, and no architects fees or commission were charged. So we are all very happy over the outcome.

At the recent meeting of the board the house was inspected by all who had not seen it before. Those on the building committee had watched it all along. All were pleased with it. The board members were served dinner and thus they had the opportunity to see it in operation. Mrs. Truitt and I were glad to have them. We feel very humble about this nice home. We know it was not built for us but for the orphanage and for those who will follow after us. We concur with the feeling of the board members that it is well worth more than it cost. We want all the folks to know how thankful we are and to know also how glad we shall be to welcome one and all for a visit.

Thank you for the good report this week. Thank you both for the offerings and for the clothing. Both are needed. Both are greatly apreciated.

Our children — 81 of them — are healthy, happy, and doing well in school. All our matrons and workers are doing a good job, and seem to be enjoying their work.

There are two carpenters repairing windows, doors, screens, and catching up many odds and ends which work has been needed especially for several months. Soon we hope they will get to work on the roof of Johnston Hall. They have been repairing the roof over the kitchen where by the chimney which had been struck by lightening this summer. I wish some church or Sunday school would get interested in some gravel for our drives here, and maybe a few more shrubs. Visitors often remark on the improvement of appearance of own campus. We are trying to beautify it as much as we can with as little cost as possible.

I wish to ask our churches and Sunday schools to be getting ready to receive a good Thanksgiving offering for the orphanage. I know you will not forget us, and you will bear in mind that it will take a great deal more than the conference apportionment, so if there is anything beyond the apportionment you can do for the Orphanage it will be greatly appreciated.

And please visit us. Come to see the home for the superintendent. Have some of these children visit in your home. Remember this is a church institution and a part of your church's program. Remember this is a place of prayer and perhaps a gateway to heaven to many a child now stranded and homeless. And finally remember prayer is made here daily for you and for your own joy and happiness and good success.

John G. Truitt,
Superintendent.

Commodities for the Week.

Mrs. Ray Powell (wake Chapel Christian Missionary Society), clothing.

Mrs. Mary E. Wicks, Norfolk, Va., clothing.

Mrs. W. E. Cox, Sanford, N. C., clothing.

REPORT FOR SEPTEMBER 27, 1951.

Sunday School Monthly Offerings.

Amount brought forward		$ 9,371.90
Eastern N. C. Conference:		
Liberty, Vance	$ 25.00	
Mt. Auburn	4.00	
Wake Chapel S. S.	49.06	
		78.06
Eastern Va. Conference:		
Liberty Spring (for Spicer children)	$180.00	
Christian Temple	290.00	
Norfolk, Second	18.00	
Oak Grove S. S.	10.11	
Waverly	51.75	
Windsor S. S.	10.00	
		559.86
N. C. and Va. Conference:		
Burlington S. S.	$ 65.63	
Reidsville S. S.	26.00	
		91.63
Western N. C. Conference:		
Antioch (C)	$ 40.87	
Shiloh	28.43	
Zion S. S.	39.41	
Zion	25.00	
		133.71
Va. Valley Conference:		
Newport S. S.		19.06
Total		$ 882.32
Grand Total		$10,254.22

Special Offerings.

Amount brought forward		$16,709.93
Wake Chapel Christian Missionary Society, for Betty Jean Proctor	$ 25.00	
Mr. W. P. Robinson, Chicago, Ill.	1.00	
Wakefield Ladies' Aid Society	10.00	
Special Gifts	101.00	
		137.00
Grand Total		$16,846.93
Total for the Week		$ 1,019.32
Total for the Year		$27,100.52

MEMORIAL GIFTS

"Instead of Flowers"

Dr. John G. Truitt
Christian Orphanage
Elon College, N. C.

Dear Dr. Truitt:

Please acknowledge the enclosed $.................. as a memorial gift sent to the Christian Orphanage in lieu of flowers in memory of:

....
(Name of Deceased) (City) (Date of Death)

....
(Survivor to be Written) (Address)

Name..

Address..

NEW HYMN WILL MARK REVISED BIBLE VERSION.

Poets, hymn-writters clergymen and laymen "with the gift of peotry" are being invited by the Hymn Society of American to write new hymn texts "to express the spiritual significance of the Bible and its contribution to the life of the individual and of society."

Suitable new hymn texts—one or more—will be published by the Hymn Society in cooperation with the Division of Christian Education of the National Council of Churches. The hymn or hymns selected by the Hymn Society will be used in 3,000 community gatherings across the nation September 30, 1952, to celebrate the completion of the Revised Standard Version of the Bible, which after 15 years of work will be published on that date.

The committee that will judge the new hymn texts is jointly chaired by Dr. Earl E. Harper, dean of fine arts, Iowa State University, and the Rev. Philip S. Watters, of New York, former president of the Hymn Society.

Other members are: Miss Katherine L. Aller, Mount Vernon, N. Y.; Prof. Alvin F. Brightbill, Bethany Biblical Seminary, Chicago; Dr. Lindsay B. Longacre, New York; Dean Robert G. McCutchan, Claremont, Cal.; Miss Clementine Miller, Columbus, Ind.; and Miss Jean W. Steele, Philadelphia.

BOOK REVIEW.

(Continued from page 6.)

trine and why they are Protestants. This book is written to help correct this grievous difference."

Dr. Jenney's book expresses his conviction that too frequently a Protestant is a non-Catholic in the same sense that a Gentile is a non-Jew. The author believes that the beliefs Protestants have taken for granted must be traced to their true meaning and made as applicable to our time as they were to the century of the Reformation.

"In these fearful days," Dr. Jenney writes, "a vivid and vital interpretation of great truths in new forms is needed, those truths by which men can act as free men in the most real sense."

TREASURERS REPORT.

(Continued from page 13.)

Waverly	10.00	
Windsor	1.00	
		364.84

Juniors.

Antioch	$ 4.00	
Berea (Nansemond)	6.25	
Bethlehem	13.75	
Cypress Chapel	5.35	
Dendron	.45	
Eure	1.12	
Franklin	7.75	
Great Bridge	3.00	
Holland	5.00	
Holy Neck	7.00	
Liberty Spring	6.85	
Mt. Carmel	3.50	
Newport News	3.00	
Norfolk:		
Bay View	1.50	
Christian Temple	2.50	
Little Creek	2.00	
Rosemont	2.00	
Oakland	1.25	
Portsmouth, First	4.00	
Suffolk (Primary)	22.38	
Union (Southampton)	2.20	
Waverly	5.00	
Windsor	5.50	
		115.35

Cradle Roll.

Berea (Nansemond)	$ 4.50	
Bethlehem	54.03	
Cypress Chapel	14.00	
Dendron	1.00	
Eure	1.12	
Franklin	2.25	
Great Bridge	10.69	
Holy Neck	21.00	
Liberty Spring	5.00	
Mt. Carmel	67.30	
Mt. Zion	1.00	
Newport News	31.89	
Norfolk:		
Bay View	5.00	
Christian Temple	9.70	
Little Creek	4.00	
Rosemont	20.32	
Oakland	5.00	
Portsmouth:		
First, Portsmouth	2.00	
Shelton Memorial	10.00	
South Norfolk	5.00	
Suffolk	29.64	
Union (Southampton)	17.25	
Wakefield	12.00	
Waverly	3.00	
Windsor	3.50	
		340.19

Thank Offering.

Berea (Nansemond)	$ 20.00	
Bethlehem	7.00	
Bethlehem (Y. P.)	10.00	
Holy Neck (Y. P.)	10.00	
Norfolk:		
Christian Temple	45.00	
Rosemont	60.00	
Oakland	17.00	
Portsmouth, First	25.00	
Suffolk	50.00	
Suffolk (Staley Society)	82.00	
Special, Mrs. J. M. Darden	75.00	
Special, Garland Gray	125.00	
		526.00

Life Memberships.

Antioch	$ 10.00	
Bethlehem	50.00	
Cypress Chapel	20.00	
Eure	10.00	
Franklin	20.00	
Isle of Wight	10.00	
Johnson's Grove	10.00	
Liberty Spring	10.00	
Liberty Spring (Y. P.)	10.00	
Mt. Carmel	10.00	
Norfolk:		
Bay View	10.00	
Little Creek	10.00	
Rosemont	20.00	
Oakland	10.00	
Portsmouth, First	10.00	
South Norfolk	30.00	
Suffolk	10.00	
Suffolk (Staley Society)	10.00	
Sunbury (Damascus)	10.00	
Sunbury (Damascus) (Y. P.)	20.00	
Union (Southampton)	10.00	
Wakefield	10.00	
		320.00

Memorials.

Berea (Nansemond)	$ 10.00	
Bethlehem	10.00	
Dendron	10.00	
Liberty Spring	20.00	
Oak Grove	10.00	
Portsmouth, First	10.00	
South Norfolk	20.00	
Suffolk (Staley Society)	10.00	
Windsor	20.00	
		130.00

Friendly Service.

Antioch (Franklinton)	$ 5.00	
Cypress Chapel, (Y. P.) (Franklinton)	5.00	
Dendron (Franklinton)	5.00	
Franklin (Franklinton)	10.00	
Franklin (Franklinton) (Juniors)	2.00	
Holy Neck (Franklinton)	10.00	
Holy Neck (Near East)	10.00	
Rosemont (Franklinton) (Young People)	10.00	
Oak Grove (Franklinton)	3.00	
Suffolk (Staley Society) Patrick Henry Hospital	10.00	
		70.00

Specials.

Holland (Y. P.) (P. F. Project)	$ 5.00	
Johnson's Grove (Riggs-India)	20.00	
Little Creek (Cradle Roll) (Anniversary offering for Orphanage)	4.40	
		29.40
Total		$3,226.61
Grand Total for Quarter		$3,364.56

DISBURSEMENTS.

Bank Service charges	$ 1.10	
Mrs. H. S. Hardcastle (Recording Sect. Evp.)	3.00	
Bethlehem Young People (Expense of Woman's Bd. Mtg.)	1.00	
Geo. D. Colclough (Space in Annuals)	80.00	
Mrs. L. W. Stagg (Corresponding Sect. Expenses)	6.33	
Mrs. W. V. Leathers, Treasurer	3,104.99	
Barbara Bradshaw, Treas. Youth Fellowship (one-third Y. P's.	121.62	
		3,318.04
Balance in Treasury		$ 46.52

Respectfully submitted,
Mrs. W. B. Williams,
Treasurer.

DARK DAYS OF FAITH

Rev. EDWARD J. VORBA
"The Church of the Lighted Window
Bradford, Vermont

Reliable information from behind the Iron Curtain in Czechoslovakia indicates that our congregationally organized churches are still carrying on. The churches are filled. The pastors are active. Life seems to be going on much as usual.

In a sense, that is good news. In another way, the picture is not very clear. The number of pastors have been reduced from thirty to twenty-five, and may not rise above that number. These twenty-five must somehow serve thirty-nine churches and two hundred and thirty preaching stations. Their salaries are now paid by the Communist government even though they opposed this method. Of course, political activities are restricted. Most baffling of all was the recent letter sent by the executive committee of the Czech churches to the Security Council of the United Nations condemning "American aggression in Korea" in vigorous terms. Only three years ago the writer had received the warmest welcome possible from that committee in Prague!

Undoubtedly, it is easier for our churches there to survive under the new rule than other churches. Ours are a pious people in that long-suffering nation. They are wonderful people, but they have always felt that religion is strictly a private matter and that it does not mix with politics. This will allow the seventy-one hundred members in the churches to adapt themselves without qualm of conscience to the conditions which face them.

In the experience of our middle European Congregationalists we are perhaps seeing an excellent example of the warning made recently by Reinhold Niebuhr that we will not see the same heroic resistance by the churches to Communism as we did against Naziism. There has been capitulation after capitulation, and this seems to be another one.

Even so, it is difficult for us who have known personally the leaders in these churches, who have preached in their pulpits and visited in their homes to believe that the influence of our American Board of Commissioners for Foreign Missions for a half century there and all the many ties of friendship our American churches have had over there can evaporate or be forgotten so easily. Those things just do not happen! Down underneath, they must still remember, and they will let us know some day.

Not one of us can take heart in what is going on now behind the Iron Curtain in Czechoslovakia. No lives are being lost, nor is there any martyrdom. Yet the truth is being hidden, and Christ's witness is dimmed. We will not give up hope here in our American churches. Our faith and our prayers for our fellow Czech Congregationalists must be deeper than ever.

Once as he preached in Prague's Bethlehem Chapel, John Hus uttered this sentence: "Love the truth, defend the truth, speak the truth and hear the truth." They burned Hus for that, and today one has to hunt diligently in back of a downtown Prague building to find where Bethlehem Chapel once stood. But the power of those words will never die. One day it will live again in the witness of our Czech congregationally organized churches!

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches

1844 - Over a Century of Service to the Denomination - 1951

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME CIII | RICHMOND, VA., THURSDAY, OCTOBER 11, 1951 | NUMBER 40

Danville Church Dedicates New Structure

Religious Education Building of The Third Avenue Christian Church, Danville, Virginia

About two and a half years ago the Third Avenue Christian Church of Danville, Virginia, realized that there had to be more room to accommodate the increasing Sunday school attendance. Plans were drawn which included four large auditoriums and 27 class rooms to care for all departments from the beginners through the young people. The W. V. Crawford Construction Company was employed at a cost of $32,000, not including equipment, and the new building was formally opened four months later with an indebtedness of $13,000.

Sunday, September 30, 1951, was a highlight in the history of the church. At 10:15, 675 pupils met in the large tabernacle to share in a well-planned promotion service program arranged by Superintendent Clarence Willis, aided by his efficient assistant, Ramah Lumpkins.

At the eleven o'clock hour church and Sunday school rejoiced to have the dedicatory service for the new building. The faithful pastor, Rev. M. T. Sorrell, presided; Rev. P. H. Ricketts brought the message; Mr. Charles Chase, treasurer of the building fund, presented the deed of trust to Mr. W. A. Newell, chairman of the finance board; Mr. W. V. Crawford gave a history of the project, and Mr. Felton Parker, chairman of the board of deacons, led the dedicatory prayer.

News Flashes

Born to Rev. and Mrs. Bland A. Leebrick, a daughter on Thursday, October 4. Mr. Leebrick is pastor of our Carolina and Berea Churches.

World Communion Sunday, October 7 was Anniversary Day in our Winchester Church. It marked the beginning of sixteen years of services together of pastor and people. A new carpet added comfort and beauty to the service.

Dr. Wofford C. Timmons, Executive Secretary of the Commission on Evangelism and Devotional Life, was guest preacher in Newport News on Sunday, Dr. Timmons and the minister, Rev. A. Lawson Granger, will lead the congregation in a program of Visitation Evangelism this week.

A meeting of the Committee on the Ministry of the North Carolina and Virginia Conference will be held at Elon College on Monday, October 15 at 2:00 p. m. Dr. W. E. Wisseman, 315 North Edgeworth Street, Greensboro, North Carolina is chairman of the Committee and anyone desiring to appear before this Committee should communicate with Dr. Wisseman at once.

The Winchester Church will begin a one week "Preaching Mision" on October 14 when the Rev. John Pemberton, Jr., will return to the city for this engagement. Dr. Pemberton is from Cape May, N. J., a Federal Council of Churches representative who conducted the union week of Visitation Evangelism in Winchester during February of this year. Members of the Winchester Ministerial Association voted that as far as practicable ministers were asked to unite in the Sunday evening service, October 14 and urge their people to attend. Services will continue each evening during the week through Friday.

IMPORTANT NOTICE.

The Home Mission Committee of the Eastern Virginia Conference will hold its annual meeting at Suffolk Christian Church, Wednesday, October 17, at 2:00 p. m. All having business with the committee are invited to be present.

N. G. Newman.

INSTALLATION SERVICE.

The United Congregational Christian Church, Chapel Hill, North Carolina, to the churches of The Southern Convention, greetings:

Whereas, this church, having devoutly sought the promised guidance of the great Head of the church, has united in the choice of the Reverend Richard L. Jackson for its pastor and teacher, and he has responded favorably to the call, we, therefore, affectionately request you to be present on October 21, 1951 at 7:30 p. m. in our church sanctuary to share with us in a service of worship to install him as pastor of this church.

A reception will be held immediately following the service.

Wishing you grace, mercy and peace.

Lindsay Neville, *Chairman,*
Earl Daniely,
Mrs. Raymond Strong,
Mrs. A. C. Shearer,
Committee of the church.

MRS. E. B. HUFFINE HURT BY FALL.

Mrs. E. B. Huffine, know to many of the Elon College students and friends as Stella Cox, daughter of the late Rev. L. I. Cox, who was a very prominent minister in the North Carolina and Virginia Conference and Treasurer of the college, was injured in a fall Saturday at noon in the kitchen at the college. In the fall she sustained a broken ankle and was rushed to the hospital for treatment. She has been returned to her home at the college but will be unable to perform her duties for some weeks yet.

Mrs. Huffine has served as bookkeeper for the college for a number of years. We shall miss her services during her enforced absence. She will be back at her post as soon as her injury heals sufficiently to warrant the resumption of her duties.

I know she will have the sympathy of all who know her.

Southern Convention Dates to Remember

ELON COLLEGE PERIOD

October	**12**	**Board of Christian Education—Elon College**
	14	**N. C. & Va. Youth Fellowship Rally—Apple's Chapel**
	14	**Elon College Sustaining Fund Sunday**
	16	**Southern Convention Executive Board Meeting—Henderson**
	17	**E. Va. Woman's Conference Executive Board—Suffolk**
	18	**N. C. Woman's Conference Executive Board—Burlington**
	21	**Valley Va. Youth Fellowship Rally—Winchester**
	21	**Laymen's Sunday**
	23-24	**E. N. C. Annual Conference (and C. M. A.)—Sanford**
	23	**Cong'l Christian Student Conference—Durham**
	24	**Cong'l Christian Student Conference—Elon College**
	25	**Cong'l Christian Student Conference—Raleigh**
	26	**Cong'l Christian Student Conference—Greensboro**
	27	**National Youth Fellowship Work Day for Christ**
	27-28	**E. N. C. Youth Fellowship Week-end Conference—Wake Chapel**
Oct. 31-Nov.	**1**	**Eastern Virginia Annual Conference—Franklin**

CHRISTIAN ORPHANAGE PERIOD

November	**7-8**	**W. N. C. Annual Conference (and C. M. A.)—Hank's Chapel**
	13-14	**N. C. & Va. Annual Conference (and C. M. A.)—Reidsville**
	22	**Thanksgiving Day**
	25	**Stewardship Sunday**
	27-29	**Southeastern Inter-Council Convocation—Atlanta**
December	**2**	**First Sunday in Advent**
	4	**E. Va. Christian Missionary Association—Liberty Spring**
	9	**Universal Bible Sunday**
	23	**Christmas Sunday**

EASTERN N. C. CONFERENCE.

Following is the tentative Program of the One Hundred Twenty-Sixth Annual Session of the Eastern North Carolina Conference of Congregational Christian Churches, which will be held October 23-24, 1951 at the Sanford, N. C., Congregational Christian Church.

* * *

First Day—Morning Session.

10:00 Call to Order—President Raymon T. Grissom.
Devotional Service—Rev. Kenneth M. Lindner.
Enrollment of Ministers and Delegates.
Recognition of Visitors.
Report of Executive Committee.
Report of Treasurer.
Appointment of Special Committees.
10:30 Report on Christian Education—Dr. Robert Lee House.
10:50 Address, "Our College"—Dr. L. E. Smith, President of Elon College.
11:10 Report on Education and Standing of the Ministry—Dr. W. B. O'Neill.
11:30 Annual Sermon — President W. M. Stevens, of The Southern Convention.
12:00 Communion—Dr. Robert Lee House.
12:30 Adjourn for Lunch.

* * * * *

First Day—Afternoon Session.

1:45 Called to Order by President Grissom.
Hymn and Prayer.
Our Orphanage—Dr. John G. Truitt, Superintendent.
2:15 Report on Evangelism — Rev. J. Frank Apple.
2:30 Report on Foreign Missions — Miss Margaret Alston.
2:45 Christian Education in Eastern N. C. Conference, Pattie Lee Coghill.
3:00 Report on Religious Literature—Mrs. R. L. House.
3:20 Report of Nominating Committee.
3:30 Address, "Our Great Need"—Supt. W. T. Scott.
Miscellaneous Business.
4:00 Adjourn.

* * * * *

First Day—Evening Session.

7:30 This time for the Laymens' Movement, Mr. J. H. Vickery, Chairman.

Second Day—Morning Session.

9:45 Call to Order by President Grissom.
Devotional Service—Rev. Kenneth M. Lindner.
Reading and Adoption of Minutes of Yesterday's Session.
10:15 Report on Home Missions—Mrs. Jack Campbell.
10:25 Session of the Conference Missionary Association—Rev. J. Frank Apple, President.
10:55 Women's Missionry Conference.
11:05 Report on Stewardship—Rev. W. C. Farrell.
11:20 North Carolina Council of Churches.
11:40 Report on Superannuation — I. H. Vickery.
Miscellaneous Business.
12:00 Adjourn for Lunch.

Second Day—Afternoon Session.

1:30 Call to Order by President Grissom.
Hymn and Prayer.
1:40 Report on Apportionments — A. H. McIver.
1:50 Report on Social Action—Rev. Fred P. Register.
Report of Treasurer.
Report of Special Committees.
Miscellaneous Business.
2:30 Adjournment.

HOME COMING AT VIRGILINA.

Home Coming Day services will be held at Union Congregational Christian Church, Virgilina, Virginia, on Sunday, October 14. Following the Sunday school at ten o'clock will be morning worship at eleven o'clock. The adult and the junior choirs of the church wil render special music for this service.

The afternoon service will be largely musical, with both local and visiting groups participating, and congregationl singing led by Mr. Archie Seat. The Fellowship Four Quartet from the Liberty Church and community, Nathalie, Va., will share in the afternoon program. A short history of the church will be read also.

The members of the church will bring basket lunches, and the noon day meal will be served in the church grove to all present.

All friends of the church are invited.

NOTICE.

The Eastern North Carolina Conference will meet in the Sanford Congregational Christian Church, Fifth and McIver Streets, on Tuesday and Wednesday, October 23-24. The Sanford Church is happy to have the privilege of entertaining the Conference and extends its cordial welcome. It would be greatly appreciated if those desiring over-night entertainment would, at the earliest moment, notify Mrs. Will B. O'Neill, Box 242, Sanford, N. C.

WILL B. O'NEILL,
Minister.

The Christian Sun
Established 1844 by Rev. Daniel W. Kerr

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

Editor..................Robert Lee House
Managing Editor.........John T. Kernodle

Departmental Editors—Convention, Wm. T. Scott; Missions, F. C. Lester; Women's Work, Mrs. F. C. Lester; Young People's Work, Miss Pattie Lee Coghill; Children, Mrs. R. L. House; Sunday School Lesson, H. S. Hardcastle.

Institutional Representatives—Elon College, L. E. Smith; The Christian Orphanage, John G. Truitt.

Area Reporters—M. W. Andes, W. J. Andes, J. Frank Apple, H. G. Councill, Jr., Clyde Fields, Stanley C. Harrell, I. W. Johnson, S. E. Madren, Will B. O'Neill, Fred Register, P. H. Ricketts, Guy H. Veazey, R. A. Whitten.

Board of Publications—Duane Vore, Chairman, S. T. Holland, Secretary; R. C. Helfenstein, S. E. Madren, P. H. Ricketts, G. D. Colclough, Treasurer, ex officio.

SUBSCRIPTION RATES

One Year	$3.00
Two Years	5.00

Published by the Board of Publications, agent for the Southern Convention of Congregational Christian Churches, and printed every Thursday except the last in June and December by the Central Publishing Co., Inc., Richmond, Va.

Entered as second-class matter at the Post Office at Richmond, Va., July 25, 1922, under Act of March 3, 1879.

Remittances for subscriptions and notices of change in address should be sent to the Convention Office, Elon College, N. C.

All other matters of business should be addressed to The Christian Sun, 1536 East Broad Street, Richmond 19, Va.

General contributions should be addressed to the editor at Southern Pines, N. C., and should reach him not later than Wednesday of the week preceding date of publication.

Departmental material should be sent to the proper departmental editor, at the address shown on their page, and as early as possible.

The Christian Sun Subscription Blank

Dr. Wm. T. Scott, Elon College, N. C.

Enclosed will be found $3.00 ($5.00) for which please send The Christian Sun for one (two) year(s) to:

Name ....

Address ....

[ ] New ....

[ ] Renewal Name of Church..

From the EDITOR'S *Desk*

Faith Unlimited . . .

Although St. Paul gave priority to Love in his trilogy of Christian virtues, he put Faith and Hope in the same abiding category. The survival of Faith is by no means incidental or accidental. The Biblical writers felt impelled to return again and again to Faith as one of their central themes. "When the Son of Man cometh, will he find Faith on the earth?"

While one contemporary author writes convincingly about "This Believing World," it is not difficult to find supporting evidence that this is "An Age of Doubt." The unfaith of many may be reflected in the bitter cry of Lewis Mumford: " . . . if there is a loving God, he must be impotent; but if he is omnipotent . . . he can hardly be a loving God."

The Church is here to keep faith alive and aloft in a desparing world. This is done in a variety of ways: through preaching, teaching, architecture, literature, missions, etc.; but the Church has found no more effective instrument than music to keep faith alive. Ours is a singing faith. The heart of our faith has been set to music. The hymns of the Church perpetuate and propagate the faith once delivered to the saints.

Faith lives and moves on many different levels, beginning on the materialistic plane. Dean Swift once remarked that the first man who ate a raw oyster took a tremendous risk of faith. We forget how many people risked their lives to distinguish the palatable from the poisonous foods.

Men still exercise faith and incur risk for the sake of material gains. They still invest their wealth with the expectation of eventually receiving material returns thereon.

We usually associate faith, however, with the intellectual, volitional and emotional ventures of the human spirit. L. P. Jacks, English author and educator, speaks of faith as "reason in a courageous mood." William James, who was a psychologist rather than a theologian, declared: "Every sort of energy and endurance, of courage and capacity for handling life's evils is set free in those who have religious faith." Conspicuous examples of individuals who have evidenced faith on its various levels might be cited.

At one point faith clings with unbelievable tenacity, at another it projects itself with remarkable facility. The intellectual fecundity of the scientist, the volitional stamina of the reformer, the emotional zeal of the missionary or the mother are found in varying degrees on the ladder of faith.

The pinnacle of faith is reached when the intellectual, emotional and volitional factors are perfectly fused and directed with altruistic aim. This truth is illustrated in the hymn, "Faith of Our Fathers."

The Faith of our Fathers had intellectual content. It was not as elaborate as ours. It was concise and articulate. It was set forth in bold relief. There was no yellow streak of compromise in this faith. It was not easily confused with an alien or inferior faith. "These truths we declare to be self-evident." Such is the self-validating character of the Faith of our Fathers.

Faith assumes an added quality when it is known to be no mere abstract or abstruse faith, but the veritable faith of **Our Fathers.** This adduces the emotional element. The faith by which our fathers were restrained or motivated cannot be lightly dismissed. Memory and emotions are stirred. Faith is no longer speculative. It is a pearl of great price.

The realiziation that this ancestral faith is "living still," fills one with gratitude and moves one to profound resolution. "We **will** be true to Thee." The volitional faculty is called into play. Determination is registered. No infidelity or apostacy will be tolerated. Whatever the risk or cost, it is implied, we are firmly resolved to be true to Thee.

The logical and inevitable conclusion of a faith which is held unreservedly is a commitment: "We will be true to Thee **till death.**" Love and faith say, "Until death do us part." Men will change their opinions, but **die** for their Faith. This is the universal testimony of the martyrs. It is the faith in which to live and the faith in which to die.

An Idea for Your Winter's Reading . . .

Jim Brown, comfortably ensconced in his big arm chair before a crackling fire, looked up from his book to glance at the wintry landscape just beyond the living-room window. The sky was overcast. A guesty wind tore at the bare branches of the trees which lined the sidewalk.

"Good day to be inside, Buffy," he remarked; "good for both of us." The spaniel thumped a lazy tail.

Just then a youngish man, with head ducked into the wind, came briskly along the street and without hestitating turned in toward the door.

"Fine! There's the preacher! Glad to see him." Mr. Brown was at the door before his caller had time to push the button.

"Come on in, Dominie. See you're not afraid of this roughish weather. Take off your things."

The newcomer pushed the door shut, hung his hat on the rack, slipped off his overcoat and dropped it on the window-seat; then walked over to the fire. "Well, Jim," he said, as he shook hands and pulled up a chair, "I always look forward to a call on you. For one thing, I don't have to hear about your arthritis. Maybe you have some, but you don't mention it. Come to think of it, I don't know that you've ever had an operation, either. Never said anything about it to me if you did. But you do generally have something to talk about. What's on deck today?"

As the minister spoke, he glanced toward the table between them, where at his friend's elbow a short row of books, in various sizes and bindings, was held in place by sturdy end-racks. What's this one here that's open?"

Mr. Brown picked up the paper-bound volume in question.

"One of my most stimulating and informative possessions," he said with agrin. "The World Almanac and Book of Facts, 66th year of issue, price One Dollar. Ever examine a copy?"

"Not too closely, I guess," his caller answered, leafing through the closely printed pages. "Something of a hodgepodge, isn't it? Paper doesn't seem too good."

"Hodgepodge, eh? Maybe so. Maybe that's why I like it. But see here, let me give you a little examination. He took the book back and with a quizzical smile let it fall open in his hand. Then he peered at the left-hand page. "Guess I'll need a little more light on this fine print." He snapped the reading lamp on. "Now sir, you're a colege graduate. Let's see how much you know about the Presidents of the United States."

The minister appeared to be agreeable; at least he didn't object.

"How many men have been President, starting with George Washington and including Harry Truman?"

"I know the answer to that one, 33.'

"You're wrong, my boy," said the other. "Truman *is* the 33rd President; but don't forget that Cleveland was both the 22nd and the 24th. Now tell me this this: How many President's wives have there been? I see you never counted them. The answer is 36. How many of them had been married before? Were you about to say eight? You'd have been correct. And which one of the 32 Presidents was a bachelor? That was Buchanan, poor fellow!"

"Now see here," said the minister, "do you think all this is highly important."

"Maybe not, maybe not. Yet after all, the Presidency of the United States is quite an office, and marriage is a rather interesting subject, and it sort of makes the White House folks seem more human to know things like that."

"Perhaps," he continued doubtfully, "you'd be interested, as a man of the cloth, in telling me about the religious affiliations of these men. Were they all church members?"

"No, I remember that Lincoln never joined a church. Though I think he might have in these days when we don't put so much emphasis on strict theological tests."

"You're right," replied his host. "And Jefferson and Hayes, though they believed in religion, were never enrolled in any church either. But all the rest were members, of nine different denominations. More Episcopalians than any other kind."

"Don't suppose you'd like to tell me how many children the Presidents had, would you?" His guest shook his head. "One hundred and seventeen: 70 sons and 47 daughters. And perhaps you recall that the youngest President we ever had was Teddy Roosevelt, at 42; and the oldest, William Henry Harrison, at 68. Also that 14 of the Presidential consorts had Bible names."

"Well," he continued, "that's enough of that. But all of it, and a lot more, is to be found on just one page of this 'hodgepodge.' I worked it out for my own amusement this afternoon. Sometime I'm going to tackle these 25 pages of "Memorable Dates," from the beginnin gof history to the close of '49, and the 50 additional pages of "Chronology" through November, 1950. If I need to brush up on the Constitution of the United States or the Declaration of Independence, here they are. Afraid, though, that the information about taves—income, inheritance, gasoline, and so on—may have to be revised before the year is over. But here's the latest on Social Security. Figure out what your pension will be from Uncle Sam when you get to be 65. Oh, I forgot. You preachers aren't included in that."

"Don't you think that's the way it ought to be, Jim? Separation of church and State, you know?"

"Guess you're right, Parson; but if a big part of your congregation are eligible for these benefits, it ought to be easier for them to chip in handsomely for the church pension funds."

"Changing from that somewhat delicate subject," said his friend, "just read off to me the other titles from that 20-inch shelf of yours. I'd like to jot them down and pass them along to some of my other retired parishioners who seem to be fed up on television, radio, solitaire and 'who-dun-its.' Maybe it would kind of brisk things up for them."

"Sure thing; help yourself. I begin with the Bible. Read something in it every day. Maybe it's from Genesis or Isaiah or the Psalms. Perhaps a verse from Proverbs or a pessage in Job catches my fancy; or it may be one of the Gospels or the Epistles."

The minister reached over and picked up the Bible. "King James version, I see."

"Yes, I find the newer translation stimulating, but I was raised on this one, and it has a lot of overtones that I miss in the others. So for regular fare I stick to the old one. Whenever I get stuck on the meaning, there's my good fried, Peake's Commentary. One volume for the whole Bible; and a lot of mighty interesting articles, besides, on the literature, languages and canons of the Scriptures; the history and social institutions of Is-

(Continued on page 11.)

Youth at Work in the Church

Max Vestal, Box 792, Elon College, N. C.

N. C. AND VA. YOUTH RALLY.

Dear Fellow-Workers:

I am looking forward to seeing each of you at the Rally to be held at Apple's Chapel, October 14. Be sure to come and bring a large representation from your church.

If you do not have a Young People's group we'll see what we can do to help you get one organized.

The program is as follows:

2:30 Registration.
3:00 Worship—Elon Young People.
3:20 Minutes, Roll Call, Business.
3:40 Panel Discussion, "The Young People's Program"—
  Program Building, Dorothy Ballinger.
  Missions, Mary Evelyn Rice.
  Music, Marion Foust.
  Worship, Curtis Young.
  Recreation, Bill Simmons.
4:30 The Call—George Sowerby.
5:00 Play—Amelia—"The Church Bells."
5:30 Supper (Bring your own sandwiches).
6:15 Philippine Project — Warren Matthews.
6:30 Recreation.
7:15 The End.

You will have a chance to ask questions during the Panel Discussion, so if you have anything you would like answered come prepared.

I'll see you at the Rally.

Sincerely,

Curtis Young.

P. S. Don't forget to bring your list of those attending the Rally from your church. Also, give the address of the president or the key worker and the minister.

* * * * *

W. N. C. YOUTH RALLY.

The regular W. N. C. Youth Fellowship Rally was held September 30, 1951 at Shady Grove Church, near Troy. A large number was present for fun, fellowship, and inspiring worship. The opening worship service was led by Pleasant Hill Youth Fellowship. Their girls' chorus sang two beautiful selections.

The meeting continued with a panel discussion on the Race Issue. Members of the panel were Clyde Fields, Jr., Girleta McPherson, Dolan Talbert, Louise McLoud, Clem Shankle, and Max Vestal. Group singing was led by Bill Simmons. There was special singing by the Shady Grove Adult and Children's Quartets, and by the Junior Chorus from Pittsboro, with Miss Sandra Howard as soloist.

The business meeting opened with the suggestion that all groups observe Christ Work Day, October 27, 1951. Newely elected officers for the W. N. C. Youth Fellowship are as follows: Clyde Fields, Jr., president; Dolan Talbert, vice-president; Evangeline Gann, secretary; Frances Sanders, treasurer; and Clem Shankle, associate-secretary. Mrs. S. H. Pell, Rev. Tommy Sutton, and Bill Simmons, retiring president, were elected as counselors for the coming year. Delegates elected to chose Southern Convention officers next summer in a meeting with delegates of the other conferences were Ardell Simmons Max Vestal. Associate delegates are Mrs. Roy Talbert and Mrs. Bill Simmons.

Three churches, Union Grove, Pleasant Ridge, and Hank's Chapel, had 100 per cent of their members present. The attendance trophy went to Union Grove because they of the three had not had it before.

The evening service was preceded by a wonderful picnic style supper, games, and singing by the Friendly Five. The evening worship was conducted by Max Vestal. The climax of the service was an address by Dr. Ferris E. Reynolds, head of the Religion Department at Elon College. Dr. Reynolds spoke on, "Living by the Plus Sign."

No place was selected for the next rally, which is to be held December 30.

* * * * *

PRAYER OF COMMUNION.

O Holy God, Father of us all, we lift up our hearts in praise to Thee for all Thy mercy in wondrous gifts —for light of day and evening shadows—for mind and heart and will to love Thee.

We thank Thee, for rick experiences here at camp, for our thoughts at morning watch where we were directed to Thee through the order and beauty of the world that Thou hast made for us.

We thank Thee for our classes where we thought together how we could better live our lives in service to Thee, for our assembly periods and the thought that all of us of every race, color,and creed are brothers in Christ, for our fun and laughter and fellowship in play, for our evening vespers and Thy presence in the stillness of our hearts, for the food that nourished us.

We thank Thee O God for the church in whose name and fellowship we come, for Jesus Christ who lived, loved, and died for us and all men everywhere. Make this service holy to every person here.

As we take this bread and cup give to us the Spirit of Christ. We would ask in Thy Spirit to give guidance to those in authortiy over us, give comfort to the suffering, and faith to the dispairing, be Thou our Light and Help.

May this service setrengthen us as we go to our separate places and churches to live and work and serve Thee. Through Jesus Christ our Lord. Amen.

Rev. Earl T. Farrell,
At E. Va. Junior Hi Camp.

* * * * *

RELAX WITH MAX.

A chrysanthemum by any other name would be easier to spell.

* * *

Divide happiness, and it multiplies. Divide sorrows, and they become smaller.

* * *

The little dog stood on the burning deck;
The flames swept up around his neck.
Hotdog!
To satisfy his appetite
He ate a stick of dynamite.
Doggone!

* * *

Willie Johnson, a sawed-off beatendown little colored fellow, was arraigned in a Texas district court on a felony charge.

The clerk intoned: "The State of Texas versus Willie Johnson."

Before he could read further, Willie almost broke up the meeting by solemnly declaring, "Lawdy! What a majority!"

* * *

We've had the jokes. Now I would like for you to think seriously for a moment. How many of you have

(Continued on page 7.)

News of Elon College

PRESIDENT L. E. SMITH, Elon College, N. C.

FIRE AT ELON COLLEGE.

For the second time within ten years, fire has struck at the very heart of our college.

In January, 1942, the dining room and kitchen which were a part of West Dormitory were completely destroyed by fire. The fire struck at 2 o'clock in the morning and was well under way before it was discovered. All food stored in the building, and all kitchen and dining room equipment were completely burned. We were fortunate in saving West Dormitory.

On Saturday evening, September 29, at about 9:30, the temporary kitchen and all furnishings and equipment were completly destroyed by fire. We were fortunate in saving the dining room. The Mooney Christian Education Building was not damaged other than a few cracked window panes. The dining room was damaged by water, otherwise it and all furnishings are in good condition.

To Replace.

Fortunately the Board of Trustees had been called to meet at 2 o'clock in the afternoon on Monday to consider another matter. The losses of the college were reported to the board. They promptly directed that the college should seek an immediate settlement with the insurance companies, replace the temporary building, making it as nearly fire-proof as possible, as quickly as could well be done. Even though the fire occurred Saturday of last week, we have not been able to effect a settlement with the insurance companies. We hope to get this matter settled by the time this appears in print and will proceed immediately to reconstruct the temporary building. The losses total between $35,000 and $40,000.

New Building.

The Board of Trustees in considering the over-all long range picture for the college voted directing the administration to proceed at once to raise money with which to erect a permanent dining room for the college with modern conveniences and of fire-proof construction, thus removing the danger of the recurrence of fires and losses. This is an expensive time to build. We all recognize this fact. But this is a *must* if the college is to continue. We also recognize this fact. As we consider expenses, we should also consider that individual incomes in this country are higher than ever before. Certain types of business and corporate earnings may not be what they were one, two or three years ago, but even these earnings are higher than they were in pre-war days. The constituents of Elon College are well able to build a new dining hall for the college and pay for it when completed. It is not a question of ability. It is a question of interest expressed in substantial contributions. Would it be possible for our people to tithe their income for 90 days, pay out of their tithe present local church committments and community committments and pay to the college the remainder of their tithe. If all our people would adopt this plan and adhere to it strictly, at the end of the 90 days, we would not only pay for the dining room but other buildings as well and at the same time add to our endowment. Such a program of Christian stewardship would not be a hardship to any church but, on the other hand, would be a great blessing —one that would result in rich experiences and spiritual power to the church. As a church we need to put ourselves on a program of Christian stewardship that the very soul of our church may be saved. Is there one congregation in the Southern Convention that would accept this challenge and lead the way in an undertaking of this kind? We need an example of this type that our people may be aroused and dedicated to Christ for the coming of his kingdom.

APPORTIONMENT GIVING.

All through the years we have referred to the financial support of Elon College as having been given to the college by the church and interested individuals. I wonder if money sent to Elon Colege for its support should be considered as a gift. Perhaps it should be for income tax consideration. The government so considers it. But from the standpoint of the college and the returns that the church receives from the college, would not such support be more properly considered as an investment. A gift is something you write off and do not expect any material returns. In an investment, you expect your principal to be preserved and for that principal to bear certain and definite income to the investor. When you consider the amount of money given to Elon College by the church and the present economic total value of the college, you will discover that not only has your principal investment been preserved but that it has greatly increased, and when you consider the returns to the church in the form and personality of trained leadership, you must be convinced that your investments in Elon College have borne rich dividends.

The college needs your investment now as never before. Will you not see that your church forwards to the Convention office as early as possible the balance due on your apportionment for the college.

Previously reported		$7,842.11
Eastern N. C. Conference:		
Morrisville	$ 10.96	
Pope's Chapel S. S.	5.00	
Eastern Va. Conference:		
Bethlehem (Nans.) S. S..	$ 26.44	
Dendron S. S.	7.25	
Liberty Spring S. S.	24.00	
Mt. Carmel S. S.	14.56	
Newport News S. S.	27.60	
Oakland S. S.	20.00	
Oakland	37.09	
Portsmouth, First	153.48	
Suffolk S. S.	124.51	
Union, (Surry)	20.00	
Waverly S. S.	11.41	
N. C. & Va. Conference:		
Burlington S. S.	$ 82.26	
Concord	20.00	
Durham S. S.	30.21	
Hines Chapel S. S.	9.52	
New Lebanon S. S.	26.70	
Union (Va.) S. S.	17.35	
Valley Va. Conference:		
Dry Run S. S.	$ 2.00	
Total		$ 670.34
Grand Total		$8,512.45

YOUTH AT WORK.

(Continued from page 6.)

though much about the Universal Military Laws which are before Congress? What will the pasage of these laws mean to you, your friends, your family? I can't tell you the answers, but I do think that it is important that every American think obout these things. Even write your congressmen and representatives, telling them what you think is right. That's democracy, and they'll appreciate it!

Christian Missions

At Home and Abroad

A LETTER FROM LEONA BURR.

Kobe College, Japan,
September 20, 1951.

Dear Dick & Dorothy Jackson:

I still find myself in wide-eyed astonishment when ever I write you a letter. The reality of our Shoawu home together has never seemed quite shattered, though lattitude and longitude separated us so widely. In moments of abstraction I still stare toward "the hills of home," follow some bend of the Min river, watch the rice-boats bob over the rapids bearing our freight and supplies, or stumble along the contour of the city-wall. Lewis and I still carry the battered bamboo basket to feed the chickens. Do you remember the overhanging rock under which we found, up the river road, that curious, vivid red flower that looked like a Buddha-hand? The many splendid features and the hurricane nature of our months in Shaowu hold us inseparable.

When I discovered myself teaching in Japan, it seemed as if the iron arm of a tramp-ship's crane had swung out and dropped me off here. My ambitions were at first not explorative. Welding 150 names to 150 very pretty faced girls in my English classes was the only purpose which loomed up in an undreamed of position. But gradually I got so I could jam onto trams with zest, enjoy raw fish which is delicious; I developed faith that broiled eels will boost one's health, exulted in Japanese champions in sports, especially the high school girl swimmer. The best Japanese opera-house amazed me so that I go on schedule once a month. It grew evident that reconstruction of my displaced life was stirring, for constantly, flashes of comparsions and contrasts between the Chinese and Japanese people amused me.

Everywhere one goes, here,there are persons who remind one of Chinese friends and students. The shoulder balanced "tang"—stick loads give way here to amazingly loaded bicycles. On trams almost any one of any age will stand up and let a little child "with wonder in his eyes" kneel in the seat and look out the window. Men have flowers on their desks in Japan, even policemen; and taxi-drivers have paper ones in holders which makes a passenger feel decorated and a little extra polite. Chinese men have teapots on their desks and Americans have their wife's picture, but isn't it a score in aesthetics for the Japanese men?

The Armed Forces, no longer called Occupation sometimes come to call. They take pictures of our campus to send to their home churches, they say. The other day two airmen came to look around. They said they always looked down when flying over and wondered what it was. They noticed our athletic-field so large and velvety green. One remarked: "Why! we could whirl down onto that in a helicopter! Wouldn't that thrill the college girls?" Miss Stowe answered: "But you would dig up our turf!" They said it wouldn't hurt the grass. You know helicopters are called "angels" in army language and heaven knows they need angels of any sort. But! Let them not imagine they are "flying carpets" when off duty and attempt to give our students joy-rides.

The least fruitful of all attempts to have being in this new work appears on Sundays. Going to church where not one sound uttered arouses a worshipful response makes one feel the outright puppet. With shoes left at the front entrance, without acquaintance of anyone in the choir, there is just one thing left to save the day—one's smuggled, little New Testament in English. It gives a purpose for sitting while others worship.

But one Sunday I went to the newly built Chinese church in Kobe City, 12 miles away. It is a bare little structure, looking so recently plastered, ornamented only with the trinity of chairs back of the pulpit. Two years ago the many thousands of Chinese in Kobe were rallied by a missionary from Formosa and this active institution came into the family of Kobe churches. The service opened with: "Shen tsai, shen tsai, shen tsai"! My heart leaped. That is what makes it seem like Sunday, of course. Holy, holy, holy! After that hymn the pastor began remarks with: "hing tien"—That word, that good sound could fairly establish a day—it madest the sun to shine, it seemed. The prayer began: "Chu-a, wuo emn ai ni de shin." Sitting there, bowed with a purpose, my mind responded antiphonally; "Oh yes Lord, we do love Thee, we really do, no matter whether in China or Japan." One has to face the simple fact that a Christian keeps his "torch" burning and geography has little to do with it. The sermon in Formosan had to be translated into Japanese so that the 70 or so in the audience could "hear." Inter-weekly events were announced—classes in English and Mandarin offered. I so enjoyed the morning there and (voto vochi) it felt powerfully natural sitting there with my shoes on.

Last Sunday I went to the oldest Methodist Church in Kobe. The missionaries in this region were invited to help celebrate their 65th anniversary. We were served a dainty lunch of cold rice covered with thin slices of colorful relish of many sorts. The after-lunch speeches gave real inspiration to all and special courage to us, the rejected from China. The expressions of gratitude for missionary contributions throughout the years were so sincerely and heartily given that we realized how war-time propaganda *does* evaporate. As we rumbled back home from church, by tram, we were comforted with the hope that China's current propaganda-poison that attempts to destroy intelligence itself, will in time subside like the floods on the rivers throughout the land and the Chinese people will be called into the fellowship of nations, eventuallly.

You asked if I knew Mr. Nakamura. He is a colleague! We rush past each other on the way to classes —a nod for good-morning; we ask each other if the second bell rang and we drank iced coffee together this summer when department meetings were called during vacation.

This letter must end with a final strong word. This campus will not be so balmy a place until Angie Crew comes back to us.

Very sincerely yours, always,
LEONA BURR.

P. S. That wasn't a dream was it, that Sunday p. m. one of the last in Shaowu when our choir gave a concert and the pedal of the little organ didn't give out before the end, and the audience sat throughout, so quietly?

Church Women at Work

With Emphasis on Missions

Mrs. F. C. Lester, *Editor*

840 Sunset Avenue, Asheboro, N. C.

NORTH CAROLINA HAS FINE MEETING.

The North Carolina Woman's Conference for 1951 was a good session from the moment it opened with Mrs. Carl Wallace's devotional taken from "Applied Christianity" (our study book on James for this year) until the end of Rev. Mark Andes' very meaningful installation service.

Mrs. W. J. Andes presided ably, the Ingram church was filled to capacity, the sun shone brightly, and the speakers all rose to the occasion nobly! What more could one ask?

The treasurer's report showed receipts of $8,969.89, and found our faithful treasurer, Miss Susie Allen, asking for "just a little more" so that next year's report will show a total of $10,000 in receipts.

While we still hope some day to see and hear Miss Mary Hurlbut, missionary from West Africa who was hospitalized at the time of the meeting, it was very appropriate that this year we should hear about Latin America. Dr. W. W. Sloan of Elon College gave us intimate glimpses of church work in that area, as witnessed by a trip taken by him and his wife last summer—as well as impressions of two previous trips to that farflung section of our hemisphere.

We were delighted to meet the new executive secretary of the North Carolina Council of Churches, the Rev. Mr. Kurtz, who presented not only the "Migrants in North Carolina" but made clear the necessity for cooperative church work in our day. Our offering was given for Council work among N. C. migrants.

Mrs. W. E. Wisseman, representative of this area on the Home Board of our denomination, gave us reason for pride as she told of the new churches and parsonages in North Carolina, but also challenged us with the need for more work along this line.

Our Southern Convention president, Mrs. W. B. Williams of Newport News, tried to make us believe she was no speechmaker, but long before she finished her carefully prepared address on "Surveying the Highway" we knew she could speak, and speak ably. Beginning with a picture of the past history of our women's work in this area, she traced its progress to the present and then threw out a challenge for the future—each woman in each church doing the best she can and all working together for the good of the whole group.

OUR THANK OFFERING.

This year our Thank Offering is going to help build the Japanese International Christian University, which is sponsored by thirteen Protestant denominations in the United States and Canada, and which is scheduled to open in April, 1952.

The Woman's Board in recent session suggested that the Thank Offering service be held on Sunday, November 4, or some other day early in November. Your Thank Offering Committee has only recently been appointed, but a program will come to every local society president within the near future.

In the meantime, Japanese articles for an exhibit or to use as a basis for your worship center for that service may be collected, and your minister contacted for material he has received during the past year concerning this great dream for an international Christian University in the new Japan.

Dr. Hachiro Yuasa, whom many of you met while he was in our country during the war years, a member of our fellowship, is the president of the new university. Mr. Harold Hackett, former treasurer of our Japan Mission, is the treasurer of the university. These facts should make us more interested in this interdenominational project, and anxious to help do our share to insure its success.

Between now and the time for the Thank Offering remember in your prayers the JICU—a great school yet to be, with its emphasis international and Christian.

Mrs. F. C. LESTER,
Mrs. DUANE VORE,
Mrs. H. F. NELSON,
Thank Offering Committee.

EASTERN VIRGINIA WOMAN'S MISSIONARY CONFERENCE.

The Eastern Virginia Woman's Missionary Conference met at the Bethlehem Congregational Christian Church, Nansemond County, Virginia, Thursday, October 4, 1951. The theme of the 39th. Annual Session was "A Highway for Our God." The president, Mrs. William T. Harrell of the Liberty Spring Christian Church presiding, with Mrs. H. S. Hardcastle, wife of the pastor of the Oakland and Berea (Nans.) churches, serving as secretary.

There were 381 delegates, ministers and visitors present. This attendance was excellent considering the very inclement weather. The spirit of the Conference was progressive and inspiring. The financial goal of $10,000 was exceeded, with many socities increasing their apportionment for the ensuing year. A new Constitution and By-Laws was presented by Mrs. Russell T. Bradford. The Conference adopted it as read except for a few minor changes. Those serving with Mrs. Bradford on the committee were Mrs. W. V. Leathers and Mrs. A. C. Moore. A revised list of Achievement Goals of the Woman's Missionary Convention were presented and adopted by the Conference.

The Conference was delighted to hear its own Mrs. W. B. Williams speak on the subject, "Surveying the Highway." She presented in a very charming and informative way the work that the women of the Southern Convention are striving to do in helping to build "A Highway for Our God." Mrs. Williams is the new president of the Woman's Missionary Convention and is a member of the Newport News, Virginia, First Congregational Christian Church.

A very impressive memorial service was conducted by Mrs. Roy Brinkley, for "Those Who Have Traveled the Highway." Mrs. Grady Brown and Mrs. Emett Stancell sang "Beyond the Sunset."

The outstanding features of the program were two addresses. The first was delivered by Dr. W. W. Sloan, Professor of Bible and Philosophy at Elon College, our own church college. He described in a very vivid and interesting way the present conditions in the Latin American countries, and his address was heard with deep interest. The second address was delivered by Mr. Emerson Smith, Executive Director of the Interracial Department of the Virginia Council of Churches. He told us about the conditions in the various migrant camps in our state and what is being done to help these unfortunate people, who are so very necessary to our economy.

Dr. William T. Scott, Superintendent of the Southern Convention conducted a very impressive installation service for the newly elected officers.

These officers are:

(Continued on page 13.)

FOR THE CHILDREN

MRS. R. L. HOUSE, *Editor, Southern Pines, N. C.*

Nearly every week of our year is taken by some group or organization and used to promote some scheme. We have Better Babies Week, National Cat Week, National Dogfood Week, Fire Prevention Week, Family Week, etc. This week happens to be Better Parents Week.

I am sure that all parents would like to be better than they are: Parents read articles and books, see movies and talk with others about how they can help their children grow into fine, Christian people. I know of two churches that sponsor Mother's Clubs. One is at First Church, Richmond, and the other here at Southern Pines in the Church of Wide Fellowship. Monday week the group at Southern Pines had a meeting and their theme was on the family. The speaker was Mr. Earl Wood who is in industrial relations work with Robbins Mills. Mr. Wood studied family life at Columbia University and worked at the Horace Mann Foundation in New York. He gave these mothers concrete ways for improving their home life.

The weekly bulletin of the Richmond Church, *The Witness*, states that Mrs. John Marion will speak to the Richmond mothers this week. She is a recognized authority on marital relations and is employed by the schools, ministerial union plus a few other groups to spend her time helping prepare people for marriage and to prevent the break down of marriages.

The two of them will agree, I believe, that the following are important in planning marriage: love of the real kind (not glamour or infatuation), economic and social backgrounds that are similiar, religious beliefs, sex, and an open mind for making working agreements. Parents may be better parents if they help their youngsters prepare for marriage by training in religion, a wholesome attitude toward sex and by setting a good example in the home for all around good living.

A special salute to these two churches who have the interest and enthusiasm to sponsor a study group not just for one week but for the whole year! If other churches have such an organization it would be good to know about it and report it.

If you are interested in organizing such a club—here is what you do. Contact the mothers in the church, plan a place for meeting, select a topic for discussion or have a speaker, presto!—you are on the way.

A recent parent-teacher group organization at the Newport News Church was reported on this page. While not in the same tradition as the other two, it too gives help where it is needed. On to better parenthood!

BACK AT SCHOOL.

By LAURA GRAY.

Issuned by the National Kindergarten Association.

There was a stir down our street this September morning, a sort of breathlessness in voice and step, as boys and girls ran out from houses on both sides. Carefully washed and combed, with shinning faces, and most of them in new shoes, they walked—not with the abandon of holidays, but with new purposefulness. Happy, eager conversation showed that school, for them, was an enjoyable adventure—disproving the popular idea that it is dreaded and disliked.

At the entrance of her front yard, young Mrs. Bently stood for a long time shading her eyes toward the school, as if loath to have her precious six-year-old out of her sight. She turned toward the house, then came back again and stopped a big boy, in a new brown suit, who was whistling joyous notes, and said, "Jim, have an eye for my Tommy—won't you? School is strange to him. Don't let anyone pick on him or bully him."

"Sure, I'll look out for Tommy, Mrs. Bently." Jim stranghtened, touched his brand-new cap, then strode on, whistling.

More doors opened; little girls, with fresh frocks and long bare legs and eyes full of laughter, came out, joined others and flocked up the street.

Then the doors of the big gray schoolhouse were closed, and the street was quiet—so quiet. Only a few lonely dogs were left, and they lay on the sidewalks, noses between paws pointed toward the school, waiting hopefully for their playmates to return.

What can we mothers do to help our children who have gone so eagerly to spend the best hours of the day in the big gray school? Is there anything we can do? If mothers, could be teachers for a while they would soon realize that a pupil's success depends very much on the home from which he comes.

First we can help them physically. You have only to look into the face of a child to know whether he has had a full night's sleep, been properly bathed, and had an adequate breakfast—with plenty of time in which to eat it. If he has had this care it will tend to make his eyes glisten, to make him alert, to give him a grip on life, and a consciousness of his rightful place among his fellows. Remember, attending school is real work.

We can help the school child socially, too. Some boys and girls have a way with them that wins friends immediately; young and old like them. Almost at once they are chosen leaders in various activities. Other youngsters stand aloof—shy, timid, unhappy, perhaps even sullen. Why? The home should find out and bring about a reversal.

Clothes have a marked place in school life, just as they have in other kinds of society. Untidy, unclean, ill-fitting clothes give the schoolboy or girl an inferior place in his own estimation, as well as in that of teachers and schoolmates. Unusual apparel—clothes unlike those worn by the majority—mark a boy or girl as "queer." Youngsters do not often complain of these things, but they suffer much from self-consciousness. Let us, as far as our means will permit— and it is generally not a question of means but of understanding and care—enable the student to face the day, his teacher and his comrades untroubled by his clothes. He will, if they are not noticeably unlike those of his mates.

You will want your child, also, to have a happy, genial outlook on life, with a readiness to assist others. Consider that he can hardly have such an attitude if he hears unfavorable remarks at home against school, teacher, or pupils. It will help him if we welcome and get to know the friends he brings home, and it will give him the urge to stay at home if we manage to have some place—shed, base-

(Continued on page 15.)

ATTENTION: LAYMEN!

The Laymen's Council of the Southern Convention met September 15, at Moonelon to plan work for the year.

I would like to call to the attention of the Laymen of the Convention a thing or two that needs our immediate attention.

First. Laymen's Sunday coming up on October 21. Please plan to join us in observing Laymen's Sunday. We suggest, if posible, use the 3rd. Sunday. However, if another Sunday is best suited, use any in October. Then let your Conference president know if you had Laymen's Day, so that he may include it in his report to the Conference.

Please note that a convention-wide meeting is being planned for January 26, 1952, beginning at 2:00 p. m. and closing with a banquet Sunday, January 27. This will be a great day for us. Remember two years ago, when 600 men met at Elon? Let's do better next January.

This place, Moonelon, impressed the Council very much. As you know, this is the property which was recently given to our denomination, near Elon, by W. W. Sellars. I wish all the men in the Southern Convention would go to Moonelon and see what we have. This can be made into a great center for our church activities. For the laymen to go for retreats, young people's camp, etc. You begin thinking what could be done at a place like this out in the country with a lake, swimming pool and a cottage on it at present. I think this gift is one of the greatest things that has come to our church.

The council heartily endores the Sustaining Fund for Elon College, and we urge our churches to make an earnest effort during college months. September and October, to raise in full the Sustaining Fund of $1.00 per member for the Conference year 1950-51, and that the Men's Classes, Clubs and organizations in local churches lend their assistance in this worthy undertaking.

S. H. Pell,
Council Secretary.

DEATH ENDS LONG MISSIONARY CAREER.

Miss Emily S. Hartwell, for 46 years a Congregational Christian educational missionary in China under the American Board, died in Oberlin, Ohio, October 2, at the age of 92. Miss Hartwell was born in Foochow, China, the daughter of American Board missionaries for 52 years in China.

Miss Hartwell at the age of 71 was in China during the dramatic years of 1937 when Japan invaded China and at the age of 75 Chinese and foreign friends celebrated her birthday and her nearly 50 years of service in China. The President of China bestowed on Miss Hartwell the medal of the "Order of Golden Grain."

When Foochow was inundated by a great flood Miss Hartwell, in 1900, carried on relief work. At the fall of the Empire in 1911 thousands of Manchus were left stranded and she raised funds to help establish work whereby they could earn their living.

For many years identfied with the work of Foochow College and the Women's Bible School, Miss Hartwell spent her life in China in service for women and schoolboys and most especially for the orphans of the great city of Foochow.

After her retirement from active service with the American Board, Miss Hartwell organized and developed the great enterprise of the Christian Herald Orphanages and Industrial Homes in Foochow City, Pagoda Anchorage and Sharp Peak Island. She was unusually successful in securing large gifts from the local Chinese officials for the support of the orphanage work, as well as maintaining the interest of many Americans through her correspondence in *The Christian Herald.*

WINTER'S READING.

(Continued from page 5.)

rael; the lives of Jesus and of Paul, and so on."

"I've always found Peake helpful," said the minister. "A lot in a small compass. What else do we have here?"

Mr. Brown's eyes twinkled. "Next" he said, "comes the latest mail-order catalog. Keeps me up-to-date on all sorts of things that are going on in this big country. My wife and I don't buy so very much, but we get a good idea of what's new, and how things are made, and what they ought to cost. It's a nice change somethimes."

"Well, I shouldn't have thought about putting it next to Peake; but I see what you mean. What's next?"

"William Shakespeare, in one volume. Like to read it out loud when I can get anybody to listen to me."

The minister glanced at the clock. "I've got to be moving toward home now," he said, "but next time I come I hope you'll do just that for me—'Hamlet' or 'As You Like It' maybe?"

"O. K. my boy, I'll do my best. Now jot down these other titles and you'll have my whole 20-inch shelf as you call it: Webster's Collegiate Dictionary; atlas of the world; opera stories (for Saturday afternoon broadcasts), 'Who's Who,' for looking up the pedigree and accomplishments of the men I read about or hear on the air; and, last of all, Barlett's 'Familiar Quotations'; 'literature through a knot-hole' the Atlantic Monthly called it. For pick-up reading it can't be beat. Reminds you of forgotten poems, plants new thoughts, too; and hits off things that are going on right now. How's this one from Ben Franklin, for instance! 'They that can give up essential liberty to obtain a little temoprary safety, deserve neither liberty nor safety'?"

"Right on the button, Jim. Might think he had written that yesterday instead of 175 years ago."

"And here's Pliny, writing in the first century A.D.: 'With man, most of his misfortunes are occasioned by man.' "

"Yes, I'm afraid that's still true."

"Now, Dominie, I'll pick out a quotation just for you. It was penned by Daniel Defoe about two and a quarter centuries back:

'Whenever God erects a house of prayer,
The Devil always builds a chapel there;
And 't will be found, upon examination,
The latter has the largest congregation.' "

"That being the case, my friend," said the minister, jumping up and putting on his coat, "I'd better get going or I'll lose some more of my threatened sheep. Goodbye. I'll pass your list along to anybody I find who is tired of life."

The older man watched the younger stride down the darkening street, then turned to stir the fire and sit down again by the table.

"Let's see," he said, "Mother ought to be back from her meeting any time now, Buffy." His eye ran along the row of books. "Guess the mail-order catalog will be about the ticket till suppertime. Wonder what kind of electric fences those Western farmers are using nowadays."

Ernest M. Halliday.

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

JOSEPH'S PART IN GOD'S PLAN.

Lesson III—October 21, 1951.

Memory Selection: *We know that to them that love God all things work together for good, even to them that are called according to his purpose.*—Romans 8:28.

Lesson: Genesis 47:1-7; 50:18-24.

Devotional Reading: Psalm 105:12-34.

When we first meet Joseph he is a brash boy. He does not seem to have very much tact. He was a "tattletale"—he told his father about what his older brothers were doing. This did not increase their love for him as one may suspect. Then, too, he was the "baby boy" and he came along late in his father's life, and he was spolied, or at least his father showered more favors on him that he did on the other sons, and that did not help any either. Finally when he dreamed two dreams and bluntly interpreted the dreams to mean that not only would his brothers, but also his father and mother would do obeisance to him, it was too much. So when his father sent him out to visit his brothers as they kept the flocks in a distant pasture, they laid hold on him and sold him to a bunch of wandering gypsy-like people, who took him to Egypt and sold him to an officer in the royal guard. Thus the favored son became a slave.

But this was no ordinary youth. He was a man of destiny as we shall see later. Instead of griping about the turn of fate that had taken him from his home where he was a pampered son, and made him a slave in another land, Joseph set himself with diligence and tact, and soon attracted the attention of his master. Potiphar made Joseph overseer of his household and turned all his business affairs over to him. Everything was going Joseph's way.

And then a scheming woman entered the picture. Evidently attracted by this fine-looking, fine spirited young man, Potiphar's wife tried to seduce him. She tried more than once. But Joseph had a fine sense of chivalry as well as a sense of honor, and he steadfastly and stoutly resisted the woman's overtures. Thereupon she became angry and laid a trap for him, accusing him to her husband of making advances toward her of an immoral nature, Potiphar immediately had Joseph thrown into prison, where he remained for over two years. But even in prison Joseph won recognition and was put in charge of all the prisoners by the keeper of the prison. Again it looked as if fate had played a dirty trick on this young man.

The turning point in his career came when Joseph was called to interpret some dreams that Pharaoh had. They were dreams that clearly indicated that lush years were to be followed by lean years, and it behooved the king to make provision against the years of famine. When he began to seek for a man who could cope with the situation, he turned instinctively to Joseph and appointed him as Premier of the kingdom with power and authority second only to Pharaoh himself. Joseph applied himself with intelligence and industry to the task and not only insured a supply of food against the day of famine, but enriched the royal coffers beyond calculation.

The story of how his brothers, driven by sheer hunger, came down into Egypt to buy grain is well known. Although they did not recognize him, he recognized them. And he graciously not only gave them grain, but unbeknown to them returned their money. When again they came back for grain, he kept one of them as hostage until his brother Benjamin should be brought down again. And then there comes the moving story of how Joseph makes himself known to his brothers, freely forgives them, and makes plans to have the whole family of Israel to come down into the land of Goshen where there would be food for them and their herds. It is all like we like to have it turn out in the story books.

But it is no mere fiction. It is all a part of the divine plan and purpose of God in "electing a people" through whom he could make known his salvation. It shows how God works his wonders to perform. Here was a group of jealous, rather vindictive brothers selling this youth into slavery, and all unwittingly carrying out the purposes of God. He who can make all things to work together for good to them that love him, was working out his purpose even through that slave lad, and preserving the nucleus of the nation which he had called for his own. God does not send evil but he uses it and overrules it. The life of Joseph is a classic example. The story also shows how God uses individuals in furthering his larger plans and purposes.

In conclusion one might suggest a few qualities in Joseph's life that made him one of the greatest characters in the Old Testament. There was, of course, his industry and capacity to work. There was also his willingness to serve wherever he found himself, and with no ulterior motive. There is his refusal to gripe and to bemoan his lot and to blame fate for his unhappy circumstances. Furthermore he rose to high position but he kept the common touch. He did not abuse his sacred trust. *He was willing to forgive.* He had a care and concern for his aged father. He was humble. He trusted in God and sought to honor God in all his ways.

Based on "International Sunday School Lessons;" copyrighted 1951 by Division of Christian Education, National Council of the Churches in the U. S. A.

NEW MOTION PICTURE.

The American Bible Society announces the release of a new 20 minute sound motion picture in color titled *The Whole Armor.* It is being distributed from the Society's offices without charge. It was produced with the cooperation of the Department of Defense, U. S. Army Signal Corps, Commanding Officers of Military Installations and Combat Zones, Chaplains of the U. S. Army and Air Force, and the Veterans Administration.

The Whole Armor is a timely picture of interest to families and friends of men and women in military service. Its central character is the Society's Service New Testament, and the picture shows how these are produced and distributed to chaplains and individuals.

Since 1820 the American Bible Society has supplied more than 33 million Scripture volumes to U. S. Armed Forces, and *The Whole Armor* gives evidence that many men and women in military service read these Testaments and are receiving spiritual strength.

CHURCH WOMEN AT WORK.

(Continued from page 9.)

President: Mrs. Garland Spratley, Dendron, Va.
Vice--President and Chairman of Friendly Service: Mrs. Ray Gordon, 218 Grace St., Suffolk, Va.
Recording Secretary: Mrs. H. S. Hardcastle, Chuckatuck, Va.
Corresponding Secretary: Mrs. L. W. Stagg, 400 W. 34th. St., Norfolk, Va.
Treasurer: Mrs. George Cornell, Rt. 2, Suffolk, Va.
Young People's Superintendent: Mrs. R. E. Brittle, Route 1, Suffolk, Va.
Children's Superintendent: Mrs. W. C. Seely, Waverly, Va.
Cradle Roll Superintendent: Mrs. R. E. Edwards, 13 Jewel Ave., Portsmouth, Va.
Spiritual Life Chairman: Mrs. J. H. Duling, 1218 20th. St., Newport News, Va.
Christian Family Life Chairman: Mrs Millard Stevens, 6049 Newport Avenue, Norfolk, Va.
Literature: Mrs. W. V. Leathers, 512 W. Washington St., Suffolk, Va.
Life Memberships and Memorials Chairman: Mrs. E. G. Middleton, 2942 Amherst St., Norfolk, Va.
Interdenominational Cooperation Chairman: Mrs. W. H. Johnson, Waverly, Va.
Visual Aids Chairman: Mrs. A. C. Moore, 301 Western Ave., Suffolk, Va.
Suffolk District Superintendent: Mrs. Ray Gordon, 218 Grace St., Suffolk, Va.
Waverly District Superintendent: Mrs. G. C. Brittle, Wakefield, Va.
Norfolk District Superintendent: Mrs. J. Everette Neese, c|o General Delivery, Ocean View Station, Norfolk 3, Va.

We were happy to welcome at this session of Conference 19 ministers and all were members of the Eastern Virginia Conference except 3. This was a record of attendance for our ministers. It is good to see the ministers actively supporting the work of the women.

The pastor of the host church, Rev. R. E. Brittle, his good wife and the women of the Bethlehem Church are to be congratulated for the gracious hospitality and most delicious meal. We rejoice with the members of the church in having completed a new Educational Building and the indebtness will be paid in full come November.

As the retiring president of the Conference I wish to extend my gratitude to the retiring officers for their faithful service, especially to Mrs. W. B. Williams, who has served faithfully as our treasurer for nine years. Then, to our new president and the other officers newly elected my sincere congratulations and best wishes that the year 1951-52 will be best year ever. May God bless you and guide you as you continue to build a Highway for him.

Mrs. William T. Harrell.

* * * * *

WAKEFIELD REPORTS.

The Wakefield Missionary Society has enjoyed a prosperous year under the leadership of our president, Mrs. William Bailey.

The Thank Offering service was held in the church parlors, the Waverly society uniting with us. The World Day of Prayer was observed at an evening service with many men in attendance. The Burton's Grove ladies met with us for May Fellowship Day. Special music was prepared for the occasion.

We observed Family Night by serving a fellowship supper to which all members of our church were invited.

We raised our apportionment as requested and gave one life membership to one of our faithful members, Mrs. Walter Seeley. We sent one box to the migrants as our share in Friendly Service. Many cards were sent to the sick and shut-ins.

We are proud of the cradle roll sponsored by our society.

We have eighteen members enrolled, an increase of 100 per cent over last year.

Mrs. W. L. Wood.

* * * * *

SURPRISE!

Someone actually does read this page! I wasn't sure, for so many times I have asked for comments, criticisms, or what-nots, and no response has come.

However, several people attending the North Carolina Woman's Conference did comment favorably on the page, even the while lamenting the fact that they had failed to send in any material during the year from their society!

One person has even written me. Mrs. M. C. Faucette of Brown Summit, a member of our Monticello society, actually took the time to let me know what she thought about several articles—

''I heartily agree with your article concerning 'The Minister and the Women's Society.' The minister's wife should by all means attend the meetings. It is a women's society. Perhaps the minister will attend on rare occasions. He will be able to encourage the women's group.

'''Ever Read a Book?' That was good. People who never read books miss so much. How about historical novels? For instance, Inglis Fletcher writes such good books with the setting in Eastern North Carolina in early or colonial days. The last one I read of hers 'Bennett's Welcome' takes the reader back as far as the days of Cromwell in England. Also 'The Apostle' and 'Mary' by Sholem Asch are wonderful. I have not read ''The Nazarene' but hope to. These books portray the life of Paul, of the mother of Jesus, and of Jesus so clearly and in such an interesting manner that once you start, you hate to stop reading.''

Thank you, Mrs. Faucette, for writing, and for these suggestions for good reading.

* * * * *

MT. CARMEL JUNIORS REPORT.

The Junior Missionary Society at Mt. Carmel Christian Church, although small, has had a very good year. Meetings have been held every second Sunday morning at the church.

In carrying out their program they have tried to follow the year book, having so many chapters in the study books at each meeting.

Each member contributes to our mission money every meeting. In the spirit they united with the women's society in sending a friendly service gift.

They have met all the standards of excellence. Their leader has tried to remember each one who has been sick with cards and fruit. A party was held Christmas and a picnic in September. Their members hope to do a greater work for God's Kingdom in the coming year than in the past.

Mrs. Jasper Carr,
Leader.

FINANCIAL REPORT—WOMAN'S MISSION BOARD—NORTH CAROLINA CONFERENCE.

Quarter ending September 15, 1951.

RECEIPTS.

Women's Socities.

Albemarle	$ 25.00
Apple's Chapel	75.00
Asheboro	75.00
Auburn	2.60

(Continued on page 15.)

The Orphanage

J. G. Truitt, *Superintendent*

Dear Friends:

Five automobiles filled with Business and Professional Women of Burlington visited us September 29 and brought every girl and boy candy, chewing gum, and a washcloth. The girls appreciated the candy, the boys the washcloths (!), and the blow gum was quite a "blow" to us all. Though seriously we were much pleased with their gifts, and still more pleased with their visit. They brought a bit of joy to every child and worker, and brightened our campus with their friendship and goodwill. We asked them to come again next year, and they asked may we come before then. You can guess the answer. We are always so happy to have visitors. And these visitors seemed so well pleased with the children and their home.

Wednesday night Mr. R. P. W. Seamon came to visit us. He and his helper, Mr. Wyrick, brought two fine Hereford heifers. Their red, curly coats and their white faces were a pretty sight to see. Mr. Seamon was offered $500.00 for them after he got them on the truck, but no they were tagged for the Christian Orphanage. They are gifts from Mr. and Mrs. Seamon, and Mr. W. J. Alston. This brings our beef herd up to five. We need four more heifers—and there is no limit on how many we would receive. Who will be next to help us bring the number up to eight heifers?

A young fellow in the armed services of our country has sent us three cash donations to help with a boy he is sponsoring. And I wish you could read some of the letters he writes to us here.

A class in the South Norfolk Church writes: Clothe these two children and send us the bill, and we shall send you a check. When their check comes I shall turn it over to the Convention office so their church will get credit for same. One thing is certain, with the rising cost of everything needed for these children, and every bit of repair we have to do to these buildings, we shall have to have a larger number of contributors and many of our present contributors will need to increase their contributions.

It is interesting to see how the matron in the boys' building is getting the boys interested in their hour of study each night, and how she is convincing them that reading of trashy magazines is demoralizing. She understands boys and loves them. She knows they can grow into fine fellows, proud of their home and their friends, and she is doing her best to help them. One of the most heartening things is the fact that the boys speak well of her and seem to appreciate the cleanliness and cooperation she demands of them.

One of the best portions of training given here is the preparing and delivering programs to the church public. It gives the child something definite to learn and do. It teaches him to team-up with others to be of help to his home. It gives him experience in speaking and singing, and the experience of going into other churches, and learning to meet people. It is a real service to the child. Please cooperate with us in giving us plenty of places to go. Send us an invitation now while you are thinking of it. You will help us train the children. You will help the child, and the acquaintance with our work here will help us raise the funds so badly needed.

The child is the goal. His growth into being a fine person that is the aim. Will he be able to look life squarely in the eye, and render something back to it worthwhile. Their fate rests in our hands. We want to measure up. Your help helps us, and God will bless you for it.

John G. Truitt,
Superintendent.

Donated Commodities for the Week.

Young People's S. S. Class, Wakefield Church (for Richard Bridges): Birthday package.

Southern Dry Cleaners, Suffolk, Va.: Clothing.

Business and Professional Women's Club, Burlington, N. C.: Coat.

* * * * *

REPORT FOR OCTOBER 4, 1951.

Sunday School Monthly Offerings.

Amount brought forward		$10,254.22
Eastern N. C. Conference:		
Auburn S. S.	$ 27.93	
Mt. Herman	1.00	
Oak Level S. S.	5.00	
Fayetteville-Eutaw Comm.	3.00	
		36.93
N. C. & Va. Conference:		
Asheville	$ 4.50	
Burlington—Beverly Hills S. S.	9.22	
		13.72
Western N. C. Conference:		
Bailey's Grove	$ 15.00	
Hank's Chapel	27.35	
		42.35
Valley Va. Conference:		
Winchester S. S.		8.34
Total		$ 101.34
Grand Total		$10,355.56

Special Offerings.

Amount brought forward		$16,846.93
Young People's S. S. Class, Wakefield Church (for Richard Bridges)	$ 10.00	
Elder Cong. Christian Ch., Dadeville, Alabama	1.51	
Mrs. Henry E. Pierce, Franklinton, N. C.	25.00	
Pvt. Tommy D. Shoemaker (for Thurmond Arnold)	5.00	
New Hope Christian S. S., Roanoke, Ala.	2.49	
Miss L. Kennedy, Worthville, N. C.	25.00	
H. S. Godwin, Greensboro, N. C. (for Richard Bridges)	50.00	
Mr. Herbert Dunn, in		

MEMORIAL GIFTS

"Instead of Flowers"

Dr. John G. Truitt
Christian Orphanage
Elon College, N. C.

Dear Dr. Truitt:

Please acknowledge the enclosed $.................. as a memorial gift sent to the Christian Orphanage in lieu of flowers in memory of:

....
(Name of Deceased) (City) (Date of Death)

....
(Survivor to be Written) (Address)

Name...

Address..

memory of Mrs. Sally Will Dunn	10.00	
Special Gifts	300.59	
44th Anniversary Contributions:		
Mr. C. V. Hooper, Morehead City, N. C.	$ 44.00	
Women's Bible Class, Liberty, Vance	31.50	
		75.50
Total		$ 505.09
Grand Total		$17,352.02
Total for the Week		$ 606.43
Total for thé Year		$27,706.95

. CHURCH WOMEN AT WORK.

(Continued from page 13.)

Belews Creek	16.25	
Berea	10.00	
Bethel	20.00	
Burlington	358.01	
Carolina	8.00	
Concord	6.25	
Durham	64.00	
Elon College	87.10	
Flint Hill (R)	12.50	
Fuller's Chapel	10.00	
Greensboro:		
First Church	111.50	
Palm Street	10.00	
Hank's Chapel	57.00	
Happy Home	25.00	
Haw River	8.75	
Hebron, Va.	10.00	
Henderson	70.27	
High Point	13.80	
Hine's Chapel	45.00	
Hopedale	14.00	
Ingram, Va.	32.25	
Liberty, N. C.	5.00	
Liberty, Vance	62.50	
Liberty, Va.	20.00	
Long's Chapel	12.50	
Monticello	10.00	
Mount Auburn	14.45	
Mount Bethel	10.00	
Mount Pleasant	5.00	
Mount Zion	10.00	
New Labanon	18.00	
Oak Level	2.50	
Pleasant Grove, Va.	26.26	
Pleasant Hill	18.00	
Pleasant Ridge (G)	11.00	
Pleasant Ridge (R)	20.00	
Plymouth	5.00	
Providence	28.00	
Raleigh	35.00	
Ramseur	21.00	
Reidsville	40.00	
Salem Chapel	10.00	
Sanford	95.00	
Shallow Ford	32.50	
Shallow Well	35.00	
Smithwood	7.50	
Spoon's Chapel	6.25	
Turner's Chapel	10.00	
Union Grove	7.50	
Union, N. C.	30.00	
Union, Va.	15.00	
Wake Chapel	61.09	
Winston-Salem	12.50	
Youngsville	12.50	
		$1,817.58

Young People.

Durham	$ 12.82	
Turner's Chapel	10.00	
		22.82

Junior Socities.

Apple's Chapel	$ 5.05	
Burlington	9.36	
Durham	32.85	
Elon College	15.04	
Greensboro, First	15.09	
Ingram	3.60	
Pleasant Ridge (R)	12.50	
Reidsville	10.00	
Turner's Chapel	2.00	
		105.49

Cradle Roll.

Apple's Chapel	$ 5.70	
Asheboro	20.68	
Burlington	18.56	
Durham	7.53	
Elon College	20.00	
Greensboro, First	9.04	
Henderson	4.73	
Ingram	2.00	
Monticello	10.23	
Pleasant Ridge (R)	3.80	
Raleigh	10.00	
Ramseur	5.00	
Reidsville	20.00	
Sanford	5.00	
Union, N. C.	16.15	
Wake Chapel	2.00	
		160.42
Total Receipts		$2,106.31

DISBURSEMENTS.

Space in Annual	$ 20.00	
Mimeographed Letter	2.60	
Expense of president for year	9.91	
Expense of treasurer for year	23.33	
N. C. Council of Churches—Migrant Work	15.00	
		70.84
Mrs. W. V. Leathers, Treasurer, Woman's Mission Board, For:		
Life Memberships	$190.00	
Memorials	90.00	
Thank Offering	8.00	
Lebanon Food Parcel	5.25	
Dr. Riggs' Work in India	25.77	
Franklinton Center	50.00	
Mr. & Mrs. Chiu Hsien Bao	45.00	
Timothy Chang's Summer Work	13.00	
Cent-A-Meal Offering	10.84	
Home Missions	6.05	
Missions—General Fund	1,591.56	
		2,035.47
Total Disbursements		$2,106.31

SUSIE D. ALLEN,
Treasurer.

FOR THE CHILDREN.

(Continued from page 10.)

ment, or garden—where "the gang" can and will come to play.

A quiet, warm, well-lighted place and a set time for study will be about all the help required of us with regard to the child's homework. And if we are alert, ready at all times to do for the child all that belongs to the home to do, it is not likely that we shall be disappointed with the results at school.

PICTURE OF THE MONTH.

THE RIVER.

This picture, distinguished in many respects, owes its appearance to the initiative and enterprising spirit of a man who had never before made motion pictures, Kenneth McEldowney. Based on a slim book by Rumer Godden, English woman novelist, it was made entirely in India, and is in beautiful Technicolor. Miss Godden herself wrote the screen play in collaboration with Jean Renior, who also produced and directed the film; it is a United Artist release.

The story, making a few concessions to the traditional use of plot, is concerned mainly with a few months in the life of a British family settled on the banks of a branch of the Ganges. The father, foreman of a jute press whose workings are interestingly described, a poised and gracious mother looking afther the comfort and happiness of her six children, their Indian nurse, the neighbors, the workers at the press, the boatmen on the river, the people of the community—all are beautifully characterized. The oldest daughter and her two friends—one an English girl, impetuous and strikingly beautiful in an untamed way and an Anglo-Indian girl, educated in Western ways and skilful in the arts and folklore of her mother's people — are awekened to love by the arrival of an American war veteran who has lost a limb in battle, is rebellious and searches for his own place in the world. The adjustments of the young people, the passing of time, the loss of a child and the birth of another, the seasonal religious festivals of the country are all symbolized in the stream of "the River."

The film's main charm lies in the ability of the audience to share in the color, the movement, the action of the enchanting tale. You have the feeling that this play is not enacted but lived.

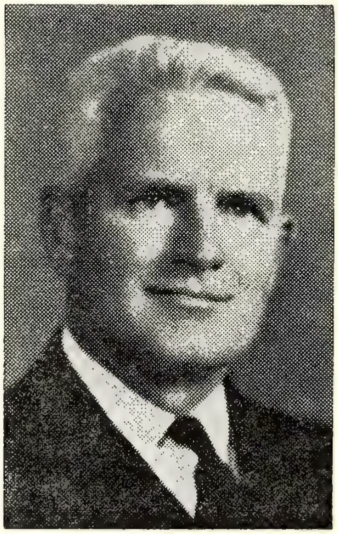
The actors all were chosen for their fitness to portray their highly individual roles and many were selected from the people of the community. There is not a stereotype among them. This adds immeasurably to the convincing authenticity of the production.

A film of this quality happens only in a great while, and this is one of the choicest of them all.

Life is much too brief to harbor a grief.—*Merideth Jones.*

New Superintendent for Our Micronesia Mission

Dr. Harold Francis Hanlin of Oklahoma City, Oklahoma, World War II U. S. Navy Chaplain in the Pacific and, more recently, a Christian educator of the American Board in the Caroline Islands, has been appointed field superintendent of the Micronesia Mission with responsibility for the coordination and supervision of the total Protestant program in the Marshall and Caroline Islands.



Dr. Hanlin sailed back to the South Seas on September 7, on the Lurline from Los Angeles, and will make his headquarters at Truk, Caroline Islands.

In World War II Dr. Hanlin was with the Navy in the South Seas for over two years. When he completed his service he enlisted under the American Board for work among the same island people he had learned to love and whom one of the Navy Admirals described as "First Century Christians."

During the three years that Dr. Hanlin has been working with the Micronesian people as an American Board missionary he has served as principal of the Kusaie Christian Training School for boys and girls, where not only the three R's and Christianity are taught, but music, handcraft and agriculture, all slanted toward the island "fish and copra" economy. The students studied in the mornings and worked in the afternoon on the thousand acre plantation which grew much of the tropical food that fed the school.

In addition, Dr. Hanlin was asked to pinch hit as skipper of the Morning Star, the three-masted diesel-powered sailing vessel purchased by Congregational Christian Churches for the Micronesian island work. With no special training and only the background of what he could glean from a few books on navigation, Dr. Hanlin was a combination captain-navigator-engineer-electrician and radio man.

The work in Micronesia was pioneered in 1852 by American Board missionaries who brought Christianity to the then pagan peoples of those islands. The board now has work and missionaries at Kusaie, Majuro, Ponape and Truck, with the Christian Training School at Kausaie and one at Majuro which was founded by the Marshall Island people themselves. There are 167 places of worship with 125 churches, which minister to a Christian community equal to one-third of the population of all of Micronesia. These are found on nearly every atoll island of more than 200 people.

In the summer of 1952 this appealing work will have its One Hundredth Anniversary, and throughout the islands there will be celebrations and services of thanksgiving and prayer.

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.

1844 - Over a Century of Service to the Denomination - 1951

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME CIII　　RICHMOND, VA., THURSDAY, OCTOBER 18, 1951　　NUMBER 41

LAYMEN'S FELLOWSHIP SUNDAY--OCTOBER 21

Projects and Objectives of the Laymen's Fellowship

OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

1. A working organization and unit of men in every local church.
2. A Father and Son Banquet in each local church or district.
3. Annual fellowship visitation on some Sunday or during some week in each local church.
4. Observance of Laymen's Sunday in every church, with the laymen participating in a special service.
5. Churchmanship Institutes for deacons and other church officers.
6. Better business organization and administration in the work of the local church.
7. Promote subscriptions to The Christian Sun.
8. Maintain private and family devotions, Bible reading and prayers.
9. Regular attendance at Church, Sunday School, Conference and Convention meetings, and encourage others to attend.
10. Encourage and promote better financial support of local church, Conference and Convention enterprises.
11. Encourage adequate salaries for pastors.
12. Improvement of church property.
13. Sponsor one or more social fellowship meetings in the local church during the year.
14. Support the Convention goal for Evangelism—one new member per month per 100 members in every local church.
15. Support the Convention goal for Church Extension—one new church in each Conference each year.
16. Encourage and practice Christian principles in earning and using money.

MOTTO: "EVERY LAYMAN WORKING IN HIS PLACE IN THE CHURCH"

News Flashes

The Semi-Annual meeting of the Executive Board was held at Henderson on Tuesday.

Rev. Duane Vore will address the State Youth Fellowship of the Evangelical and Reformed Church at Rockwell on Saturday.

Rev. Clyde Koon, pastor of our Salem Chapel and Belews Creek Churches, will be speaking at the revival services at Pfafftown the week of October 14.

Dr. H. Shelton Smith of Duke University and President Carlyle Campbell of Meredith College have supplied the pulpit at United Church in Raleigh on recent Sundays.

We are breaking out into a rash of special issues. This issue is devoted to our laymen. There will be a CHRISTIAN SUN issue next week. The week following will be devoted to the Christian Orphanage.

The income from the Cora Anthony Fund ($1,620.00) of the First Congregational Christian Church in Greensboro has been designated this year for ministerial education in Puerto Rico, and is being administered by the American Missionary Association.

Rev and Mrs. Roy Coulter have just moved into the newly renovated parsonage at 2009 Hollyrood Street, Winston-Salem, N. C. Rev. Coulter is now the pastor of Memorial Evangelical and Reformed Church, Hollyrood Street and Banner Avenue, Winston-Salem, N. C.

Dedication of the new Hammond organ and chimes highlighted the World Communion observance at Oakland Christian Church, Chuckatuck, Virginia. The organ was purchased by popular subscription from the congregation and the chimes were presented by Mrs. C. T. Pruden as a memorial to her husband. Baptism of the new church members took place after the morning service. Dr. H. S. Hardcastle officiated.

Rev. Bryant Drake, Secretary, Department of Education, Congregational Christian Churches, Chicago, Ill., will be guest speaker in the morning worship, Winchester Church, October 21. Doctor Drake will be speaker at the young people's youth rally in the Winchester Church Sunday afternoon and evening on October 21.

Rev. Ralph Galt has arrived from Iowa to take up his work in the Shenrock Parish of the Valley Conference. Mr. Galt is well trained and it is expected that he will give fine leadership to this splendid group of churches. Mr. Galt was born in China. His parents, Rev. and Mrs. Elmer W. Galt, have just returned from 41 years of missionary service in China, and they returned to the United States in time to join their son in the Valley of Virginia on World-Wide Communion Sunday. The elder Mr. Galt spoke at Bethlehem and Wood's Chapel on that day.

N. C. AND VA. CONFERENCE TO MEET.

Churches in the North Carolina and Virginia Conference take note that the annual conference will be held with our Reidsville Church, November 13 and 14, 1951. Delegates and alternates to the Conference should be elected now. Also churches should nominate persons to The Southern Convention of Congregational Christian Churches meeting next spring. From the church report blank can be secured the number to nominated to the Convention.

Every church is entitled to two delegates to the Conference in Reidsvill. If a church has more than one hundred members, that church should

(Continued on page 15.)

OFFICERS OF THE LAYMEN'S FELLOWSHIP.

Chairman — George D. Colclough, Elon College, N. C.
Vice-Chairman — W. B. Williams, 1253 24th St., Newport News, Va.
Secretary - Treasurer — S. H. Pell, Ramseur, N. C.
Conference Representatives:
E. N. C.—A. H. McIver, Sanford, N. C.
W. N. C.—Cyrus Shoffner, Liberty, N. C.
E. Va.—Mills E. Goodwin, Chuckatuck. Va.
V. Va.—R. A. Larrick, Winchester, Va.
N. C. & Va.—J. H. Rountree, 515 Woodlawn Ave., Greensboro, N. C.
Conference Representatives-at-Large:
E. N. C.—I. H. Vickery, Henderson, N. C.
W. N. C.—George T. Gunter, Trinity, N. C.
E. Va.—L. G. Robinson, 3711 Argall Ave., Norfolk, Va.
V. Va.—Harold Rhodes, Linville, Va.
N. C. & Va.—S. L. Mauldin, 2505 Farthing St., Durham, N. C.
National Director — Walter A. Graham, Pembroke, Ky.

SPECIAL NOTICE.

Mrs. W. B. Williams, chairman of the Place Committee for Eastern Virginia Conference, will be glad to receive invitations for the place of meeting for the Conference in 1952. Any church desiring to entertain the Conference next year will please write Mrs. Williams at 1253 24th Street, Newport News, Va.

A Layman Speaks

I do not ask for eloquent speech
Or current comments on the day,
But give me bread to feed my soul
And light to guide my way.

Do not confuse my mind with creeds,
With thoughts I vaguely comprehend,
But show me where my duty lies
And how to be a friend.

Let others dream of heavenly bliss,
Of pearly gates and streets of gold,
But teach me how to live today,
Poised and self-controlled.

My heart is hungry; I crave for faith,
My spirit seeks release,
Preach the Master's simple Word
And bring me inward peace!

—Alfred Grant Walton,

EASTERN VA. CONFERENCE.

Following is the tentative Program of the One Hundred Thirty-First Annual Session of the Eastern Virginia Conference of Congregational Christian Churches, which will be held Wednesday and Thursday, October 31-November 1, 1951 at Franklin, Virginia, Congregational Christian Church.

Wednesday—Morning Session.

10:00 Call to Order—President R. E. Brittle, Bethlehem, Nansemond.
Hymn—Led by Rev. J. E. McCauley, Waverly, Spring Hill, Centerville.
Prayer—Rev. Allan Hurdle, Holy Neck.
Enrollment of Ministers.
Enrollment of Delegates.
Recognition of Visitors.
Welcome—
Response—Rev. Melvin Dollar, Union, Southampton.
Appointment of Special Committees.
10:30 Report of Executive Committee—Rev. J. Everette Neese, Second, Norfolk.
Report of Committee on Ministerial Education—Dr. H. S. Hardcastle, Oakland, Berea.
Address—Dr. Ferris E. Reynolds, Elon College, N. C.
Report of the Committee on Christian Education—Rev. W. Millard Stevens, Christian Temple.
12:00 The President's Address—Rev. R. E. Brittle.
Benediction—Rev. Jesse Roberts, Union, Surry.

* * * * *

Wednesday—Afternoon Session.

2:00 Hymn—Led by Rev. W. A. Grissom, Franklin.
Prayer—Rev. John Gallo, Bethlehem.
Report on The Christian Sun—Dr. W. T. Scott, Supt., Southern Convention.
Report of the Christian Missionary Association—Rev. W. S. Carne, First Portsmouth.
Report of Committee on Apportionments—Hon. Shirley T. Hollad.
Report of Treasurer—Mr. G. Chapman White.
Report of Committee on Superannuation—Mr. John T. Kernodle.
Presentation of Ministerial Insurance Plan—Dr. W. T. Scott.
3:00 Report of Committee on Evangelism—Rev. O. D. Poythress, So. Norfolk.
Report of Committee on Fereign Missions—Rev. Earl T. Farrell, Cypress Chapel, Oak Grove, Sunbury.
Address—Rev. Richard L. Jackson.
Report of Committee on Home Missions—Dr. N. G. Newman.
Address—Dr. W. T. Scott.
The Benediction—Rev. Ernest Brickhouse, Hopewell.
5:30 Adjournment.

* * * * *

Wednesday—Evening Session.

7:30 Worship—Minister and Choir, Franklin Congregational Christian Church.
Memorial Service—Conducted by Dr. H. S. Hardcastle.
Conference Sermon—Dr. L. E. Smith, President, Elon College.
The Sacrament of the Lord's Supper—Conducted by Dr. I. W. Johnson.
The Benediction—Rev. James H. Lightbourne, Jr., Holland.

* * * * *

Thursday—Morning Session.

9:30 Hymn—Led by Rev. H. E. Crutchfield, Berea, Great Bridge.
Prayer—Rev. C. C. Thomas, First, Norfolk.
Report of Committee on Stewardship—Dr. Jesse H. Dollar, Liberty Spring.
Report of Layman's Work—Hon. Mills E. Goodwin, Jr.
Report of Southern Convention—Rev. W. Millard Stevens, President.
Report of Woman's Missionary Conference—Mrs. William T. Harrell, President.
10:30 Report of Committee on Social Action—Rev. Duane N. Vore, Suffolk.
Address—Rev. Wayne W. Womer, Executive Secretary of the Virginia Church Temperance Council, Richmond.
Report of Historian—Dr. N. G. Newman.
Report of the Christian Orphanage—Dr. John G. Truitt, Superintendent.
Report of Finance Committee—Hon. Shirley T. Hollad.
Report of Nominating Committee.
The Benediction—Rev. Ellis N. Clarke, Windsor, Antioch, Mt. Carmel, Isle of Wight.

* * * * *

Thursday—Afternoon Session.

2:00 Hymn—Led by Rev. Johnson L. Griffin, Bay View.
Prayer—Rev. W. L. Wood, Wakefield, Burton's Grove, Dendron, Barretts.
Report of Sunday School Convention—Mr. Lloyd Turner.
Report of Pilgrim Fellowship.
Report of Committee on Religious Literature—Dr. Roy C. Helfenstein, First, Richmond.
Miscellaneous Business.
Report of Committee on Place—Mrs. W. B. Williams.
Report of Committee on Resolutions.
Closing Prayer and Benediction—Rev. A. Lanson Granger, First, Newport News.
Final Adjournment.

CONFERENCE YEAR CLOSING.

The Conference Year 1950-51 is rapidly drawing to a close and the annual Conferences will be held soon. Many of our churches are facing their approaching conferences with

(Continued on page 10.)

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

Editor..................Robert Lee House
Managing Editor.........John T. Kernodle

Departmental Editors—Convention, Wm. T. Scott; Missions, F. C. Lester; Women's Work, Mrs. F. C. Lester; Young People's Work, Miss Pattie Lee Coghill; Children, Mrs. R. L. House; Sunday School Lesson, H. S. Hardcastle.

Institutional Representatives—Elon College, L. E. Smith; The Christian Orphanage, John G. Truitt.

Area Reporters—M. W. Andes, W. J. Andes, J. Frank Apple, H. G. Councill, Jr., Clyde Fields, Stanley C. Harrell, I. W. Johnson, S. E. Madren, Will B. O'Neill, Fred Register, P. H. Ricketts, Guy H. Veazey, R. A. Whitten.

Board of Publications—Duane Vore, Chairman, S. T. Holland, Secretary; R. C. Helfenstein, S. E. Madren, P. H. Ricketts, G. D. Colclough, Treasurer, ex officio.

SUBSCRIPTION RATES
One Year.........................$3.00
Two Years........................ 5.00

Published by the Board of Publications, agent for the Southern Convention of Congregational Christian Churches, and printed every Thursday except the last in June and December by the Central Publishing Co., Inc., Richmond, Va.

Entered as second-class matter at the Post Office at Richmond, Va., July 25, 1922, under Act of March 3, 1879.

Remittances for subscriptions and notices of change in address should be sent to the Convention Office, Elon College, N. C.

All other matters of business should be addressed to The Christian Sun, 1536 East Broad Street, Richmond 19, Va.

General contributions should be addressed to the editor at Southern Pines, N. C., and should reach him not later than Wednesday of the week preceding date of publication.

Departmental material should be sent to the proper departmental editor, at the address shown on their page, and as early as possible.

The Christian Sun Subscription Blank

Dr. Wm. T. Scott, Elon College, N. C.

Enclosed will be found $3.00 ($5.00) for which please send The Christian Sun for one (two) year(s) to:

Name ....

Address ....

[ ] New ....

[ ] Renewal Name of Church ....

From the EDITOR'S *Desk*

The Layman Must Accept His Responsibility

(A Guest Editorial by George D. Colclough)

The power and the growth of the Christian Church is amazing when we stop to consider how few are sincerely and earnestly devoted to the cause of promoting righteousness among men. The average pastor can count on his fingers the laymen of his church whom he can approach for help and be assured of a sympathetic ear. As laymen, we are anxious to see our church develop and spread its influence throughout the community and the world, but too few of us are willing to give of our money or of our time except that which is convenient and does not interfere with any of the pleasures and comforts of life.

As laymen, we must comprehend and appreciate the total program of the church. There is no such thing as a progressive local church whose program is limited to local activities. Find the church that gives liberally to missions, home and foreign; a church that supports the orphanage, the educational institutions, the conference and convention programs, and you will see that this church always has in its treasury money to pay local bills. Jesus was unselfish in all his teachings and the church he founded must be an unselfish church to render the service that is needed and justly expected.

To be a faithful church member does not necessarily mean blind loyalty. Over the years I have found that those who demand in the loudest terms for the dismissal of the pastor or in their criticism of the leaders of the church are usually the first to call for the dismissal or to offer criticism of new leadership. It is a small layman who will stop supporting his church by gifts or attendance simply because everything does not go to suit him.

As Laymen, we must accept our responsibility to our church. Ten years of faithful loyalty on the part of all our membership could revolutionize the influence and the position of the Christian Church. I challenge the laymen of The Southern Convention to be big, be broad, be loyal, be liberal, and, yet, firm and demanding, insofar as results are concerned. If laymen will accept this challenge, we will be on our way toward solving many of the problems of our church which will in turn, solve the problems of society.

Leis for Laymen

Our choicest verbal garlands are reserved for laymen who assiduously read their church paper; who read it not with credulity but with the ever-present creterion of the mind and spirit of Christ; who turn its pages not in a scavenger or witchhunt, but with an open-minded search for truth; who read the poetry as well as the prose, the sermons as well as the statistics, the perorations as well as the personals. The minister will not speak in an unkown tongue to the layman who readeth in this wise.

All honor to the laymen who mature theologically; who read religious books as well as the stock market reports; who think rigorously and with equal clarity concerning the problems of the Here and the Hereafter; who amplify and enrich all erroneous and inadequate concepts of childhood; who develop facility in the scholarly as well as the devotional use of the Bible; who get beyond the first grade in their knowledge and appreciation of the hymnal; who gain mastery over petty proclivities of the emotions; who "grow up into him in all things, which is the head, even Christ."

Orchids, or what have you, to laymen who become worthy stewards; who do not confuse a handout and a sacrifice; who carry their vision and generosity into their religion as well as their business; who do not make benevolence a substitute for missions; who make religion a part of their vocation as well as their avocation. Blessed is the layman who does not leave it up to the pastor to promote or raise the conference apportionment or the Sustaining Fund for Elon College.

Can Any Good Thing Come Out of Russia?

A European Laymen's Conference, sponsored by The World Council of Churches, was held during the summer at Bad Boll, Germany. Reports indicate that the gathering included some 220 laymen and laywomen, representing fourteen European countries, with observers from Asia and North America. The Conference was initiated by the Ecumenical Institute of The World Council to "encourage a sense of Christian vocation in everyday life and work among the Christian laity."

This high and worthy motive should be valid on either side of the Atlantic! How we in America do need this "sense of Christian vocation in everyday life!"

Would you like to sit in briefly on this laymen's conference at Bad Boll? Here is an interesting excerpt from one release. A plea for overcoming the isolation of parish life from the contemporary world by building the parish around working Christian communities was voiced by Russian Orthodox professor in exile Paul Evdokimov, who spoke from experience of running such a community in Paris. "Most parishes today cling to out-of-date forms without real relationship with the world," he said. Alluding to "the present-day missionary force exerted by militant atheism," he pointed out that the classical Christian approach to the world of "poor lost sheep" is no longer adequate today. "We are faced by men full of enthusiasm, longing for greatness and deeply revolted by Christian mediocrity." He urged that the explosive character of Bible teaching against conventional conformity needed study if the church is to fulfill its dymanic and messianic task of evangelism. "Christ," he declared, "had not come for the apostles or for a handful of parishioners alone but for the whole world."

Here is food for thought. Is our Gospel a match for the present-day militant atheism? Surely, we say, but the "revolting spectre of Christion mediocrity" is on every hand. Our laymen must help the church regain its "dynamic and messianic task."

Dr. Eberhard Miller, Director of the Evangelical Academy, Bad Boll, stated that it had been founded in 1945, the first of the ten Evangelical Academies in Germany, which included three in the Soviet-occupied zone. These academies are not concerned with the training of theological specialists but serve rather as places of discussion where men, including non-Christians, seek after truth. Through experience there of real community and of intellectual stimulus thousands of men and women of the most varied occupations have received new hope for an inner rebirth of their nation and of their church.

Yes, good things can come out of Russia and Germany. "The Word of God is not bound." We need a wholesome exchange of ideas between Christian laymen on both sides of the Atlantic. New revelations and directives from God should come through these days of deep heart searching. There are keen lay minds being devoted to theological problems. None of these should be alien to us. God has not left himself without witness,—we gratefully recognize, in any generation or country. As of old, revelation may come from unexpected sources.

A Layman Looks at Science and Religion

By JAMES EARL DANIELEY

There was a time Christians scoffed at science; they thought that to attempt to use the methods of science in one's religion was pagan. There was a time when scientists thought that a confession of belief in Christianity was a definite indication of a weakness of mind; it was "intellectual style" to free oneself of such "childishness." *But the times have changed!* No longer is there any real conflict between scientists and Christians; science and religion have finally joined hands. It is interesting, however, to see some of the areas of common experience and ideas.

What is science? Science is fundamentally a search for truth. It is an organized search for truth; the facts which are found and collected are then further organized, correlated, and utilized. Applied science seeks to find practical use for the truths which are found. Religion is not opposed to the truth; rather, it has the objective of spreading a truth which once known and accepted makes the believer free. As far as the objectives are concerned, it would seem that for both science and religion they are identical.

What is the method of science? When science seeks for truth, it is unafraid of questions; it has no preconceived ideas or prejudices. The scientific mind constantly inquires. Here is one point which has caused much difficulty. Our religious leaders of the past often refused the laymen the right to question; laymen were to listen and to give assent. It was similar to the situation of the 17th century when religion said to the inquirer, "you must be silenced . . . regardless of what you think or say, this is the truth . . . we have taught it." A true scientist cannot accept such circumstances. Fortunately, for the most part, such conditions do not now obtain. Christian people have come to realize that our faith will bear the brunt of all questioning; we are no longer afraid to face those who wish to know why or what we believe. It is universally accepted that a faith which must be kept in a glass case is worth very little. We now believe strongly in being *witnesses;* we welcome the opportunity to practice and to defend, if necessary, the faith that is vital and essential. Since religion no longer rules out the inquiring mind, since free discussions of religious matters have become the rule rather than the exception, science has taken notice. Men who had once given up the idea of God have returned; science and religion are closer to each other than ever.

What does science believe? This is a difficult question. It can be answered only by turning to some scientists who have been and are leaders in scientific thinking. Scheele, the Swedish chemist so well known for his preparation of the element oxygen in 1772, defined the objective of science: "It is the truth alone we desire to know and what a joy there is in konwing it." Dr. Paul Kerr, mineralogist of Columbia University, recently observed, "The more we study the earth, the more sense it makes. Our findings give us more of a background for faith . . . what I have learned about the earth has made me no less a believer in a Supreme Power but actually more so. . . . We have seen so much more of his handiwork. We can say 'God must be.'" An outstanding Cleveland astronomer, Dr. J. J. Nassau, sums it up thus: "If you do believe in God, then the study of the universe, its bigness and its complexities, is sure to make your belief richer and strengthen it. It has for me." These are representative of the countless quotations which could be given; others have recently been quoted in The Sun from such outstanding scientists as Dr. Robert A. Millikin, physicist, Dr. J. B. Rhine, psychologist, and Dr. Jan Schilt, astronomer. These men have found that their work in science has contributed to their faith; fundamental research, seeking the truth, has brought many men to a realization of the presence and power of God.

What has science to offer? A method of thinking, a logical approach to all problems, more instruments and better appliances for more convenient living—these are some of the things that science has to offer. Scientfic advance has been astounding; we have every reason to believe that it will continue to progress by leaps and bounds. The Christian faith should welcome these contributions of science; it is wrong to rule out anything which adds to man's comfort and convenience or raise his standard of living.

(Continued on page 11.)

From the Standpoint of a Layman

By S. M. SMITH

Just who is this individual we call a layman? Since I am one, I decided to find out. So I consulted Mr. Noah Webster. I have always had a very high regard for this gentleman, for seventy-five years ago I studied his "Blue Back Speller." From that I learned how to spell and read (wore out two or three copies, though, to do it). Mr. Webster says a layman is a kind of individual capable of growing to be quite intelligent, provided someone is willing to give him a lot of attention. All preachers were once laymen. Billy Sunday was a ball-player. John Wesley was a newspaper editor and a good dancer before he became a Methodist preacher and a hymn writer. Henry Ward Beecher came very bear being born into the ministry. He became interested in agriculture and was editor of the *Western Farner and Gardener.* His greatest work was pastor of Plymouth Congregational Church in Brookly, New York. Lyman Beecher was the son of Henry Ward. With world conditions as they are today, what is the tendency? In the March 31 issue of *Collier's Magazine* is an article by Howard Whitman, a reporter. Mr. Whitman spent some time in collecting facts. "I know the perfect solution of world problems" said a mechanic who operates a garage in New England. "What is the solution?" said the reporter. "Man ought to abdicate and let God take over," answered the mechanic. A woman on a cable car in San Francisco when asked her opinion, said: "Human beings have made such a mess of running this world, I wish God would take it back and run it himself." A business man in a little town in Pennsylvania says: "Mankind has had his chance and muffed it." An old farmer in Ashtabula, Ohio, says: "Only God can save the world now." Men everywhere are turning to God, as never before. As one man said: "They want God to pull their chectnuts out of the fire."

Whatever the real cause may be, millions are going to church as never before. Churches in the larger cities are filling up. Pews that a few years ago were never occupied are now dusted off and filled at every service. Membership is increasing. Oak Park Christian Church in Kansas City has duplicate services every Sunday. Coming nearer home, four of the larger churches in St. Petersburg, Florida, have duplicate services every Sunday. The early service for young people is at 8:45. Front of the churches is roped off. As one congregation goes out another comes in. Two and sometimes three pastors are necessary. Church buildings are being torn down and new and larger ones erected. Men from the fire department are on hand to see that aisles are kept open. On special occasions, like Easter and Christmas, people stand in line to get in. Seats are provided on the sidewalks for those who cannot get in. Through loud speakers they listen and engage in the singing. Billy Graham, the young Southern Evangelist, flew to St. Petersburg to be present on Sunday and open the Festival of States. Twenty thousand people heard him. He spoke three times. Hundreds went forward to make confession.

Back to the mid-west—at a Medical College a young man said he was laying aside his dissecting instruments, and entering the ministry. "I have been cutting bodies up to find out how they were made," but he hadn't found man's soul, even under the microscope.

A business man in Lebanon, Penn., Harold U. Landis, heard of the Penn Oil Company and Penn. Lumber-Company, says: "My men are ready to sit down and listen to hear leaders talk about God." Scientists, biologists, physicians are reading the Bible and applying its teaching in their work. Atheists are beginning to wonder what's going on and the reason for it. Bishop Sherrill, presiding Bishop of the Protestant Episcopal Church and President of the National Council of Churches in America, saws: "Man's extremity is God's opportunity." Man has found himself in close places before, but now he is beginning to feel his utter helplessness. It is not just a "save-me and I promise to de better"—a sort of fox-hole repentance. It is genuine conversion. When the National Council of Churches was being formed last November, Dr. Ralph Sockman of Christ Church in New York, declared: "Never since the coming of Christ in the first century have conditions been so ripe for a new apostolic age."

The dangers which threaten the world, the longing for peace and brotherhood in the hearts of men, the vision of church unity caught by church leaders all furnish the solution.

National Director Salutes Convention Laymen

Laymen's Sunday will be observed by more churches and by more men this year than ever before in the history of the modern Protestant church. It will be the minister's day off only in that he has a chance to sit in the pew and be a listener or an ordinary church goer on that day.

The National Committee of the Laymen's Fellowship has been greatly encouraged by the celebration of Laymen's Sunday in so many of our Congregational Christian Churches. The committee isn't one bit concerned as to the day or exact date on which the Sunday is observed.

The "Congregational Way" is for every church to choose its own day, although some states and conferences like the Southern Convention have elected to observe one day, this year, October 21. We salute them on this day and hope that no church or group of laymen will feel badly because it does not fit in their program for that day.

Jesus was a layman as were all of his disciples. Laymen's Sunday provides an excellent means for one or more laymen to stand in their pulpit and give vocal witness to their Christian beliefs. It gives them an appreciation of the continuing duties of their ministers and helps them feel that we have a cooperative job to do.

WALTER A. GRAHAM,
National Director, Laymen's Fellowship.

NATIONAL LAYMEN ORGANIZE.

United Church Men, the new laymen's organization of the National Council of Churches, met early this month in Cincinnati. The formation of the new church agency said Mr. E. Urner Goodman, its director, "will bring to the American scene a new movement designed to rally church men everywhere to their present day responsibilities in a troubled world." He predicted the new organization would set in motion "a sweeping crusade through which American churches can restore the

(Continued on page 15.)

News of Elon College

PRESIDENT L. E. SMITH, Elon College, N. C.

ELON COLLEGE SUSTAINING FUND.

The Southern Convention of Congregational Christian Churches has taken two definite steps to add to the current funds of the college during these days of uncertainty and anxiety. The war has created an unusual and unfortunate situation for our college. Enrollment for the present year is more than 100 students fewer than a year ago. This reduced enrollment presents an acute financial situation.

The Convention in session at Oakland recognized this fact and saw clearly that the college would be in financial straits during the college year 1951-52. In addition to the regular apportionment totaling $15,000, which amount was apportioned to the churches of the Convention to be paid to the Convention Office for the college, it set up what it chose to call the Sustaining Fund. The total amount of this Sustaining Fund was to equal the total church membership of the Convention; that is, every local church was to raise an amount equal to $1 per member as of record in the preceding year. These amounts if raised in full would total approximately $35,000. The resolution directed that the Convention Office, the college, and the Elon College Foundation should in cooepration formulate the plans for the collection of this fund. Dr. Brown, Executive Secretary of the Elon College Foundation, has devoted a considerable amount of time to this program. He has conferred with pastors and laymen throughout the Convention, helped to set up organizations, and spoken on public occasions and in local churches in interest of the Sustaining Fund. The current church year is drawing to a close. September and October were the months assigned for additional emphasis and opportunity for the churches to raise their Sustaining Fund money. To date 19 churches in the Convention have raised their Sustaining Fund apportionment in full. Sixty-six churches have raised a part of their allotment. A total of $10,669.92 has been raised to date. This leaves 112 of our churches—and good churches they are—that have not sent to the Convention Office any amount on the Sustaining Fund requested by the Convention. We are still $24,390.08 from the goal.

This is to emphasize again and again the college's economic situation and to plead earnestly with our pastors to please present this cause — the needy cause of the college—to their people, give them an opportunity, and urge them to raise this amount. On dollar will not impoverish anyone. One dollar will not enrich the college. But, with more than 34,000 people giving $1 each which would not inconvenience them, when these dollars come together in the college treasury, the amount will be considerable and will assist the college tremendously in this hour of need. I appeal to our pastors and people to give consideration to this fund to sustain the college and make an effort to comply with the Convention's asking.

APPORTIONMENT GIVING.

There perhaps are some of our local churches whose programs will go along during the remaining weeks of this conference year at their usual tempo and without any pressure as to financial requirements for the year. These churches have raised good stewards. They have raised their money for the various Convention causes and institutions week after week. Consequently there is no reason to be disturbed or concerned.

Those churches where no particular effort has been made to secure convention funds and that find themselves facing the closing of the year with unpaid balances in different funds are concerned. They do have a sense of responsibility and are anxious to meet convention requirements.

There are not many more weeks in which to clear their accounts. Individual incomes are at a very high level. Corporate incomes are considerably under previous years. There is still an unusual amount of money in circulation. These closing weeks of the current conference year would be a splendid opportunity for our churches to practice tithing. One Sunday—two Sundays—or three Sundays—let every individual member tithe his income for this brief period and see what would happen to his church treasury. The pastor and people would be greatly surprised, and all apportionments and current expenses would doubtless be met in full with comfortable balances. Try it! Put the Lord to the test and see if he will not pour you out a blessing such as there shall not be room to receive it.

Previously reported		$8,512.45
Eastern N. C. Conference:		
Christian Chapel	$ 2.00	
Damascus	10.00	
Niagara	10.00	
Plymouth	43.60	
Fayetteville Eutaw Community Church	2.00	
Eastern Va. Conference:		
Hopewell	$ 10.00	
New Lebanon	5.00	
Spring Hill S. S.	5.52	
Suffolk S. S.	65.60	
N. C. & Va. Conference:		
Berea S. S.	$ 12.00	
Berea	34.00	
Long's Chapel	12.22	
Pleasant Grove	30.00	
Zion	5.00	
Valley Va. Conference:		
Bethel S. S.	$ 24.00	
Total		$ 270.94
Grand Total		$8,783.39

SUSTAINING FUND NEWS.

Reports coming to the Sustaining Fund office indicate that considerable numbers of our churches observed Sustaining Fund Sunday on October 14. Many of the churches which did not observe that day have agreed to do so on either the third or fourth Sunday in October. We express our deep appreciation to all these churches for this further expression of their interest in the college and the Sustaining Fund.

We understand that there are a number of churches which have collected contributions for the Sustaining Fund and which have not yet sent them in. It is obviously important that these contributions be sent to The Southern Convention office as soon as possible. We want every one of our churches to make the best possible showing in the Sustaining Fund for the current conference year. Full reports for the several conferences will be published in THE CHRISTIAN SUN within a reasonable time after the conference year is over so that all of our friends may be fully informed regarding the progress made in this connection.

Again we extend to each of you our heartfelt thanks for your continued interest in and support of your college.

Christian Missions

At Home and Abroad

A LETTER FROM DR. RIGGS.

Manamadura, India,
September 20, 1951.

Dear Friends of the Southern Convention:

Fran has already mentioned the full river here, and the tanks (pond-reserviors) in the vicinity filling up for the first time in four years so that crops this fall will be assured. You can imagine the effect that has on the spirits and morale of the people. It was somewhat of a shock to hear that the Aruppukottai area, not far from here, has still had no rain, and the outlook there is as discouraging as ever. It was also disappointing to visit one outcaste village nearby, which had been given land—two whole acres per family!—right next to one of these "tanks" thru the efforts of one of the former missionaries, who said they would not be able to use the water from the tank when it filled because new government regulations forbade cutting thru the earth embankment to let it out. It seems that they are required to install an out-flow slue pipe, with cut-off valve, which costs a hundred dollars—which might as well be a hundred million as far as they are concerned! The neighboring outcaste village has been awarded money to dig a well, from the Church Famine Relief Fund, raised by contributions from other congregations in this Diocese, from the neighboring Diocese across the straits in Ceylon, and from all of you in America. But a lot more wells are needed. On another tour I made nearly a month ago (travelling by train, bus, oxcart, and on foot) I passed thru nearly twenty miles of villages without seeing a single well, for irrigating or drinking, except a private one in the enclosed yard of a wealthy Mohammedan merchant.

You would think from these casual hints that I had travelled a lot and accomplished a lot in the past month. Actually I have done a lot of "sitting around," with nothing to show for it except a little progress in language study. In addition to Louis' illness, the normal routine has been interrupted by a long series of Diocesan Committee meetings, culminating in the gala Diocesan Convention which has just finished, all of which have kept the pastors busy. I presented my rural health education plan to the Medical Committee, and was given tentative permission to get started on it. It will require a lot of slow convincing of the various groups here, after I learn the language and get better acquainted with the temperment of the people. One of the best places to get started will be in the Diocesan schools, where the teachers are younger and more receptive to new ideas. I was invited to inspect a boy's high school with nearly a thousand students, in a little town eighty miles from here. The headmaster is extremely wide-awake and progressive, and is urging me to start a school health program as soon as possible, because, he said, he recently investigated and found that about six students and new graduates have died of TB in the past five years. The students have already raised a health fund, to be used for this preventive work; they have also chipped in to help with medical expenses when one of their schoolmates is sick. Unfortunately their food budget is only twevle rupees (about two and a half dollars) per month, and a lot of their troubles come from the consequent undernutrition. For example, the headmaster is trying to promote school athletics; but the boys just don't have the pep to play vigorously, and are frequently getting fractures of the arm from falling at play because their bones are so fragile!

There are two features about these Indian Christians which have impressed me recently. The first is their spirit of wanting to help themselves instead of sitting back and letting us do it, as evidenced by the famine relief money raised by the churches here and the insistence by this high school on paying for its own health program. Perhaps that, in addition to the natural Indian reserve, explains the lack of enthusiasm with which they seem to greet my one-man point-four program. The other interesting features is their greater concern over the spiritual side of their religion. The outcaste village which complained so bitterly to the pastor and me about being denied the benefits of the long-awaited water from the tank then proceeded to gather into their little mud-walled church for a special thanksgiving service for all the blessings they had received during the past year, and listened to a sermon on the text: "Seek ye first the Kingdom of God and his righteousness," and derived great comfort from it. That seems to be the main theme stressed throughout the Diocese these days by everyone, from the Bishop on down. I naturally hope that it will lead to a better understanding of the moral order of this world and not just an escape from it. But at any rate it is certainly giving them a viewpoint and sense of values that shows up in impressive ways.

For instance the church of South India has its own Foreign Mission program! Two weeks ago, Mr. and Mrs. Sattiya Joseph, a middle-aged couple who have gone as missionaries to Papua (New Guinea) and are now home again on furlough, passed thru Manamadura and spoke to the school, church, and other groups, on their work there. I understand what they were saying because they themselves are Telegu and do not speak Tamil so they had to speak in English and have the pastor translate into Tamil. (In another town the Indian pastor has a sore throat the day of their visit, so Mr. White, a vetran American Missionary, translated the words of these Indian missionaries into Tamil so that their fellow Indians could understand!) I'll never forget the scene when Mr. Joseph spoke at the Leprosarium. "You have no idea," he said, "what it means to live without all the advantages and comforts of civilization which you know. Those people raise no cotton and do not know how to spin or weave, so even the women have to go about practically naked except for a meager grass skirt"—and he held one up for them to see how really meager it was! "And they have to carry and store their water in coconut shells because they do not know how to make pottery. And they have no brass vessels for cooking so they have no way to cook their food except to throw it into the fire and char it, and no oil lamps so they have no light at night except their fire. And yet," he went on to say, "those people are just like us; their skin is the same dark color and they have the same ambitions in life and values of human fellowship. And with all their hard life they are still happy and constantly singing, and all of them have an artistic sense of beauty,

(Continued on page 13.)

Church Women at Work

With Emphasis on Missions

Mrs. F. C. Lester, *Editor*
840 Sunset Avenue, Asheboro, N. C.

WHAT IS A THANK OFFERING?

We should continually be grateful for the many blessings which God gives us, and should express that gratitude in thankfulness of heart and in sharing with others. However, when November rolls around, with thought of Thanksgiving in our hearts and minds, it seems especially appropriate that we, as the women of our churches, should make a Thank Offering.

It also seems fitting that this Thank Offering should be for some special thing, and not for the regular missionary enterprises of our church. Therefore we think of it as something which we give with thankful hearts to some cause which is especially worthy of help.

Our Thank Offering is that "extra," that "over and above," which gives us a "lift" as we give it, and which, brings joy to some particular group of people.

This year on Sunday, November 4, or some day near that time, our women are asked to make their annual Thank Offering with the thought in mind that it will be used to help establish the Japanese International Christian University.

For fifty years there has been a dream on the part of some Americans for such a school. After the end of the war, the dream was given further impetus by the desire on the part of American Christians to do something constructive for Japan in return for the destruction which war had wrought. And so, in 1948, the dream began to become a reality with the incorporation of such a university, the selection of officials for it, and the beginning of a campaign to raise funds.

The Japanese people have oversubscribed the $400,000 suggested as their goal to be used to purchase the campus with some buildings on it 17 miles from Tokyo at Mitaka. However, the church people of the United States and Canada have fallen far short of raising the amount needed to reconstruct the present buildings and build the additional ones needed. Our churches in the Southern Convention have done very little. And so, it is with joy that we will take as our Thank Offering the idea of helping to build a great school in Japan. Read more about it on this page next week!

RESOLUTIONS FOR THIS YEAR.

1951-1952.

Women's Socities.

The September issue of "This and That," monthly bulletin of the Burlington Woman's Auxiliary, told of the fine work done by the society last year, then gave some good resolutions for any woman's society. To use Burlington's words:

"But . . . let us not be tempted to rest in what we have now achieved. Let us see a new vision of what can be accomplished by such a group of women working, worshipping, praying, studying, and fellowshipping together. Let us resolve now to:

1. Cooperate. Nothing can be accomplished unless there is unity and cooperation.
2. Let each woman take on some responsibility. Each has something to give.
3. Work. There is much work to be done, so let us learn to do not only the tasks we like but learn to like the tasks that need to be done.
4. Be steadfast. There is no time to falter. The work of God is certain and moves on from day to day. There is always something to be done.
5. Be cheerful. Serve the Lord with gladness. The spirit of cheerfulness is a wondrous power.
6. Let us leave off unloving criticism and faultfinding, trying to right wrongs and working together lovingly to correct the faults.
7. Let us pray. Each day let ur remember that prayer is the greatest of all powers, and that if we draw nigh unto God, he will draw nigh unto us.

Keep these thoughts in mind and see what the Lord can do through you during the cmoing year."

IT CAN BE DONE.

So often someone from a missionary society will say, "We should have sent in a report to The Sun but I just couldn't do it." A report came in recently from the Waverly society. The writer said, "I had thought I would never send another report, but it seems as if there was no one else to do it. I am not able to do things I used to do, as I am no longer able physically. I will soon have a birthday, when I will be seventy-seven years old." All of which proves to me that there is someone in every society who can and will send in your reports to The Sun, and that many of you younger women who say you can't really could if you would but try!

* * * * *

WAVERLY REPORTS.

The Women's Missionary Society of Waverly Church has held monthly meetings during the year with interesting programs at each meeting. Our spiritual life leader conducted the Bible study.

We have met our apportionments for the year, bought a Life Membership, also a Memorial for one of our loved members who left us during the year. We gave our Thank Offering and also sent a friendly service gift to Franklinton College and sent a gift to a nearby church which is raising money to build classrooms.

We observed the World Day of Prayer with other churches of the town taking part in the service which was held in the Baptist Church, with the service led by a member of the Baptist missionary society.

Our pastor, Mr. McCauley, reviewed the book "Once There Were Two Churches." We heard Miss Margaret Blemker review "The Near East" at the spring rally at Wakefield.

In May the church had a fellowship supper with the Spring Hill and Centerville Churches and other churches of the town being present. Rev. and Mrs. Richard Jackson were present. After the bountiful supper we all went into the church auditorium where Mr. Jackson showed the beautiful colored slides of China and gave an interesting talk about his work in China.

Our officers have been elected for the coming year and we are looking forward to another year's work in the service of "Our Master."

Mrs. O. C. Osborne,
Reporter.

* * * * *

ANNUAL FINANCIAL REPORT WOMAN'S MISSION BOARD N. C. CONFERENCE.

September 15, 1950-September 15, 1951.

Women Societies.

Albemarle	$ 103.00
Apple's Chapel	97.50
Asheboro	139.00
Asheville	80.00
Auburn	10.95
Belew Creek	40.00
Berea	40.00
Bethel	42.85
Beulah	18.00
Burlington	1,399.81
Carolina	15.00
Chapel Hill	53.50

(Continued on page 13.)

FOR THE CHILDREN

Mrs. R. L. House, *Editor, Southern Pines, N. C.*

A few weeks ago we were writing about P. K.'s (Preacher's Kids) but this week it will have to be about L. K.'s for it is Laymen's week and the Laymen's Kids are important too.

Those who are ordained for the minsistry, those who do full time Christian work belong to the clergy, the rest of the people in our churches are lay people, and they are the most important folks in our churches. Ministers work on a venture of faith—they preach and do the work expected of them and the lay people pay them—the majority of ministers have no contract — they just come, work and are paid! It is quite wonderful! The minister can lead the way or show the way to the people, but the people themselves make the church. Visits to church members, visits to families who should some to church, teaching in church school, helping with week day activities, giving of their money—all of these are things that the laity can and should be doing. It is good to report that a great many of them do some or all of the things mentioned.

Our denomination has many organizations for lay people: Pilgrim Fellowship for younger people, Laymen's Fellowship for Men, Women's Missionary Conference for the women and Annual Conference is largely composed of lay delegates. The Sunday School Convention is often headed by a layman for usually a layman is the superintendent of our Sunday schools.

While we hope that some of you will become consecrated Christian workers, we know that all can not, but you may begin now to become a good Christian lay person. Read your Bible, say prayers daily (not for things you want, but prayers of thanksgiving and strength-giving); give a part of your money to the church (many laymen give a tithe or ten per cent of their earnings); attend the services, take a part in Sunday school activities, sing in the Junior Choir and attend D. V. B. S. and summer camp. These are some of the things that L. K.'s can do and these things will make fine L. K.'s to become great church members.

We hear of the Layman's Talents—is yours music, story telling, teaching? We hear of the Layman's Stewardship—what do you give, a penny, nickel, dime or quarter? We hear of the Layman's Devotion—are you dependable, will you be on time and ready to do your job? The majority of people in the church are lay people, the greatness of the church now and in the future dpends on what the laity does. Make it great!

MOTHERS—THE LUNCH BOX!

By Loie Brandom.

Issued by the National Kindergarten Association.

If you are one of the mothers faced. day after day with necessity of preparing nourishing appetizing lunches which have to be packed and kept in boxes for several hours and, in spite of this, come forth tantalizingly tempting in appearance, then you are a worthy Lunch Box Mother, and we welcome you to our council circle.

Although I have prepared and packed food for many different classes of people and for various occasions — workmen, farm hands, boy scouts, picnic parties, church basket-dinners, campfire affairs, fishermen, travelers, and sportsmen—it is only of the lunches for school-age children that we shall speak now.

We shall not even discuss the lunch box itself, for there is such a variety of sanitary, convenient, lightweight containers on the market that we take it for granted this matter has already been attended to properly.

Never leave the lunch problem until the last minute, depending on the fact that, as a rule, everything except the sandwiches may be prepared beforehand. As soon as the children come from school the lunch containers should be thoroughly cleaned and aired. Then a regular system may be followed next morning when the time arrives for packing the lunches. Reline the container with fresh white paper and wrap each article of food separately in waxed paper, placing those to be eaten last at the bottom of the lunch box.

Pack articles closely enough so they will not be shaken about, using paper napkins to fill up spaces if necessary. Liquid or semi-liquid foods should be carried in tightly-sealed jars or thermos bottles.

Sandwiches usually form the mainstay of the lunch-box menu; but these can be prepared in an almost limitless number of ways. Be careful not to cut the bread too thick, however. Also, cutting the sandwiches into different shapes adds to the appearance of the lunch and tempts the child's appetites. The bread for sandwiches — preferably whole-wheat, brown bread, or rye—may very easily and quickly be cut into squares, diamonds, or triangles, and fancy cookie cutters may be used to obtain almost any other shape. Nuts, lettuce, dates, figs, boiled eggs peanut butter, diced chicken, boiled ham, dried beef, cream cheese or cottage cheese with chopped pickles and mayonnaise, baked beans, and any of the prepared meats for sandwiches are good for fillers.

Two sandwiches are usually desirable—one of meat, nuts or cheese combinations, and the other a sweet sandwich with filling of jelly, jam dates, figs, or a fruit marmalade.

Celery, radishes, or raw carrots should have their place in the lunch box along with fruits—fresh, dried or canned.

Custards, raisin puddings, blancmanges, and gelaten desserts are usually enjoyed and should be used often. These may be molded in different shapes, or tinted some pretty color with pure fruitjuice coloring, and turned into half-pint glass jars with lids that screw on tightly.

Of course, milk should be included. If a thermos bottle is not a part of the lunch-box equipment, milk may be carried very nicely in an ordinary bottle if the cork is pushed down tightly and sealed by dipping the neck of the bottle and cork in melted paraffin.

The things that appeal to a child's eyes are generally eaten, and any change in coloring, shape, or arrangement of the foods that adds to their attractiveness is well worth the extra effort.

CONFERENCE YEAR CLOSING.

(Continued from page 3.)

enthusiasm because they are "paid in full" on all apportionments. The Southern Convention, its boards and institutions are hoping all churches will take their reasonable share in the larger work by seeing that all apportionments are paid in full. Please ask your treasurer how your church stands. Urge your fellow-members to make it possible for your church to be a "banner church" this year.

Youth at Work in the Church

Max Vestal, Box 792, Elon College, N. C.

HOW TO PLAN YOUR WORK DAY FOR CHRIST.

SATURDAY, OCTOBER 27, 1951.

1. Get the idea. Pilgrim Fellowship young people across the nation (there are 100,000 of us) could donate one day's work, at regular job or odd jobs, to *Our Christian World Mission.* It's a small enough sacrifice in view of the great needs, but with everyone working *together,* it makes a real impact on our community and a *total* gift of large significance for our churches.

2. See the need. Through films and articles (see the packet *Program Plans for Pilgrim Fellowship Action*) your group and others in your church can see our huge opportunity and responsibility for building a Christian world. One Day's work will help us reach our world-wide goals. Use at least one meeting before October 27 to study world needs and to educate workers in what we're working for.

3. Set the date. October 27, 1951, is suggested by P. F. National Council. If that date is absolutely out, pick another Saturday rather than skip the day. Or, if not everyone is free that day, some can schedule their jobs for earlier that same week, with all earnings turned in by that day. If time seems short for planning, perhaps an intensie publicity campaign will generate enthusiasm.

4. Start publicity immediately. Remember that good publicity will help to:
   - (a) Enlist youth as workers—might activate some marginal members!
   - (b) Line up more jobs and, hence, earnings.
   - (c) Let workers and employers and everyone know about world needs and what the church is doing.

5. Plan a dedication service. If possible, start the work day with morning devotions together, like summer camp. Some groups plan a supper and an evening together after work with a party as well as dedication. Some groups will use Sunday evening, October 28, for the dedication of earnings. The dedication service, whenever it is held, should be a real "special" and should culminate in the offering when the work day earnings of the group are brought in. (Don't be tempted to postpone the service if there are some unfinished jobs or earnings to collect. It is better to use the day as planned and let other gifts come in later.) If your worship center is informal, you might want to have not only a cross and a globe, but perhaps also several tools to symbolize the dedication of our work to Christ.

6. Work day earnings will be used in the Southern Convention on Philippine Project.

* * * * *

ELON FRESHMEN NAME OFFICERS.

George Barron, of Franklin, Va., was elected president of the new freshman class at Elon College in a special election held on the campus last week. The balloting was held under the direction of members of the student government organization.

Other officers chosen at the same time included Henry Perry, of Burlington, vice-president; Sue Morton, of Burlington, secretary; Jerry Lowder, of Burlington, treasurer; William Simmons, of Albemarle, class representative to the Student Legislature; and Walter O'Berry, of Harrellsville, representative to the Honor Council.

* * * * *

VALLEY OF VIRGINIA RALLY.

The Pilgrim Fellowship of the Valley of Virginia Conference will meet at Winchester, October 21, 1951, for their fall rally. Miss Evelyn Allen is president of this group. Two outstanding speakers will deliver addresses at this rally. They are Martha Beggs, of the United Council of Christian Youth, speaking on "The Call to United Christian Youth Action," and Dr. Bryant Drake, of Chicago, who is the National Student Secretary. Pattie Lee Coghill will also be in attendance.

* * * * *

E. N. C. RALLY.

The Pilgrim Fellowship of the Eastern North Carolina Conference will meet for their annual week-end conference, October 27 and 28 at Wake Chapel. A highlight of this rally will be a discussion of vocations, led by Mr. Rolins.

RELAX WITH MAX.

Pattie Lee Coghill is always asking me if I can read her writing. I think she is kinda disappointed because I can. So if you want to make her feel good, just complain about how terrible her writing really is.

* * *

Attention! The Man Hunter's Club has been organized among a group of girls in our Winston-Salem Church. Ah always admire an honest group! I'd like to say that these girls have adopted this name through fun, and they really have a fine Sunday school class on Sunday mornings, a Youth Fellowship group on Sunday evenings, and a social during the week.

* * *

The first grade teacher took one look at Wilmer and knew he was going to give her trouble. But when she started to explain arithmetic to her class, she was pleased to see he was paying close attention. When she had done several problems, she asked: "Are there any questions?"

"Yes," said Wilmer, "Where do them little numbers go when you rub them out?"

A LAYMAN LOOKS AT SCIENCE AND RELIGION.

(Continued from page 5.)

What must religion give to science? Notwithstanding all the progress science has made, it still must look to religion for a sense of direction. Most scientists realize that principles are more important than paraphernalia; attitudes more essential than apparatus. Many of them are afraid that scientific pace now exceeds our moral perspective. One cannot arrive at faith through science; faith can understand all of the information which science can give. Science can furnish the implements but religion must furnish the basic ideas. In so far as we can do just that we will have made real progress.

There is now no conflict between real science and real Christian religion. There are still those who thnik that it is "intellectual" to deny the existence of God; many leading scholars and intellects, however, are charting another course. They realize the need for both science and religion—one is really the complement of the other. Science is needed to make the great advances; religion is needed to give direction to the advances and to give meaning to all of life.

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

THE HEBREWS IN SLAVERY.

Lesson IV—October 28, 1951.

Memory Selection: *Be strong, fear not; behold your God will come and save you.*—Isaiah 35:4.

Lesson: Exodus 1:7-14; 2:23-25.

Devotional Reading: Psalm 27:7-14.

The Hebrew people were becoming a menace to the safety of Egypt. At least that is what the Egyptain king, Rameses thought. They had gone down to Egypt and settled in Goshen, just on the border, a mere handful of people, seventy in number, perhaps eighteen families. But they had multiplied until they were now more than six hundred fifty thousand of them. They were a healthy, hardy folk, strong and sturdy. There was a lot of potential power in this group. Suppose, thought the king that Egypt should get into war with some other great nation. What about these Hebrews? Suppose, instead of joining with Egypt and fighting with the Egyptains, these Hebrews should join the enemy and fight againt the Egyptains. And suppose they should decide to get out of the country and thus produce a shortage of labor. The old king decided that he ought to do something about it.

"And there arose a new king over Egypt who knew not Joseph." There is poignancy in these words. To be sure it had been a long time since Joseph had died. But Joseph had been quite a character in Egyptain history. He had been in a sense the saviour of the country during the critical famine years. And he had greatly enriched the coffers of the Egyptain government and made it incredibly rich. One would have thought that his memory would have been perpetuated. But then, as now it is often a case of "out of sight, out of mind." The plain fact is that it does not take the world long to forget a man, even the benefactors of the race. One of the responsibilities of each generation is to make the coming generation familiar with those who have bequeathed us our great heritages. One need not worship the past, but one had best not forget it. One need not worship his ancestors, but one had better not forget his forefathers. It will be a tragic day in American life if a generation arises that is not familiar with those men and women of an earlier day who made possible our great nation.

This fellow Rameses was called the "mad Pharaoh."—mad because he had a passion for building great public works, palaces, monuments, even great cities. Egyptain historians tell of his incredible building programs. And who did most of the work? The Hebrews. This man had the wild idea that he could retrict the Hebrews most effectively by putting them to hard tasks, by making slaves of them. From his standpoint it was a bright idea. Here was a lot of cheap labor, to be had, not for the asking, but for the taking. Accordingly he put them to hard work and set over them callous taskmasters or foremen who worked them unmercifully. They made their lives "bitter with hard service, in mortar and in brick, and in all manner of service in the field, all their service wherein they made them to serve with rigor." Life became hard and drab and humdrum.

As one reads this story from that far-off day, he is reminded of the slave labor in the world today, men and women, who against their will, and in violation of international agreements are toiling long hours at hard work—literal slaves. The Russians loaded up thousands of Germans at the end of the last war and put them to hard work as slave laborers. There are still thousands of them, if reports are true, slave laborers in Russia and in Russian satellite countries. And this is true of other countries in Europe and Asia. The plight of these people is tragic in the extreme. Thousands have already died and thousands will never see home again, or be free to choose their own work or worship again.

Strange as it may seem, the Hebrew people thrived under this bondage. "The more they afflicted them, the more they multiplied, and the more they spread abroad." They had an inherent toughness of physique that enabled them to keep up an increasing birth rate. Statistics show that the poorer and harder working classes seem to have larger families than the better-to-do people. And hardship does not always reduce the population of a group or of a nation. One thing is sure, persecution and slave labor and mass slaughter has not been able to exterminate the Jewish people. They have a resiliency and a reproductive capacity that has enabled them to multiply and increase as a people through the centuries.

The newspapers of those days—they did not have newspapers as we do of course—but if there had been newspapers they would have had big headlines about the "Public Works Program" of Rameses, and perhaps there would have been a write-up about the Hebrews who were doing so much of the work. But all the while there was taking place a simple, but highly significant event, which was to change the face of history. *A Baby Was Born*—born of humble parents, born of a slave people, born into a situation so dangerous that his mother could not keep him at home after a few months and had to set him adrift in a little basket in the hope that someone would find him and take care of him. And that is just what happened. The mother saw to it that when the baby was found by Pharaoah's daughter, and a nurse was needed for it, that the boy's sister tactfully suggested that she could get a nurse, and behold the child was given to its own mother, and was thus miraculously saved, and given in its formative years to the godly mother. You see God had made a covenant with the people of which that family was a part, and although men may delay his plans they cannot frustrate them. That baby boy, born in obscurity, was to be the deliverer of the chosen people and one of the greatest men who had ever lived.

The mills of the gods grind slowly. The Hebrew people had quite long been in bondage and semi-bondage. Even after Moses came of age, there was a long wait of forty years before God used him to deliver the people from bondage. But God had not been deaf to the cry of his chosen people. He had not forgotten his covenant with Abraham and Isaac and Jacob. "And God saw the children of Israel, and God took knowledge of them."

A thousand years are with God as a day or as a watch in the night. God was preparing his people, through hardship and suffering and even slavery for their divine mission. Nations like individuals often have to pass through the fiery furnance in order that they may be disciplined and made ready for divine missions. The American Revolution was a grim thing, but more than anything else it burned the dross from the nation, and welded the colonies into the nucleus of what has become in many senses the greatest nation on the earth. Israel suffered in Egypt for a purpose. It would seem as if there was always purpose in bondage. God moves in mysterious ways his wonders to perform. And what might the modern plight of Israel, or the plight of modern Israel say in this connection?

Based on "International Sunday School Lessons;" copyrighted 1951 by Division of Christian Education, National Council of the Churches in the U. S. A.

A LETTER FROM DR. RIGGS.

(Continued from page 8.)

so that they adorn their hair with flowers, and dye their grass skirts and mats with bright colors and designs; and even though they have no metal braclets and anklets like ours, they improvise with bright-colored ones made of fiber. You don't know how lucky you are,'' he said to the two hundred-odd thin deformed ragged patients sitting on the Chapel floor before him, ''and you should never cease from being happy and praising God and doing all you can to help those less fortunate uncivilized brothers of yours who do not have all these advantages which you know.''

I thought back to the time about six months ago when I first arrived and was so impressed at how much less civilized the Indians were than the Chinese; and thought also that perhaps Indians could understand and interpret Papuans better than we Americans, from our excessively high pedestals. At any rate, this is the sort of spirit that comes from the emphasis of the Indian Church on the ''Kingdom of God and his righteousness'' rather than on all these other *things.*

That brings up another point, while I'm at it. I have been reading a lot lately how America must combat Communism and save the world not by military force but by spending billions of dollars for an all-out Point Four program in all the backward and oppressed countries. And others maintain that it shouldn't be an American program, but a United Nations enterprise, with all countries contributing and sharing in the management and responsibility so that the stigma of imperalism can be avoided. But I cannot help feeling that the big needs of the ''under-developed'' countries are not the things that cost a lot of money. They need health and education and special skills for increasing food production, birth control, etc. But if these needs are divorced from the glamorous American ''super'' ways of meeting them, they can actually be achieved largely within the financial resources of each country and locality. The kind of help that India needs, and the countries around her, is for thousands of Americans of good-will to offer their know-how of technics which they can teach so that the Indians can learn to help themselves and utilize their own resources and strength and initiative. India needs the good-will of all of America, including the freedom from the fear of war and exploitation. All these things are intangibles that can't be bought with money and lie more in the province of the church than of Congress or the United Nations. I almost hope that we never get to the point of offering billions of dollars to India to ''save it from Communism.'' There would be a lot of disadvantages and embarrassments that would come with it, because money can carry a curse. I am hoping that we will see a better way.

Best regards,

Ed. Riggs.

ANNUAL FINANCIAL REPORT.

(Continued from page 9.)

Church of Wide Fellowship	115.00	
Concord	38.00	
Durham	301.85	
Elon College	526.71	
Erskine Memorial	150.00	
Flint Hill (R)	24.00	
Fuller's Chapel	55.00	
Greensboro:		
First Church	702.59	
Palm Street	167.50	
Hank's Chapel	228.00	
Happy Home	91.00	
Haw River	67.50	
Hebron, Va.	30.00	
Henderson	215.77	
High Point	33.01	
Hine's Chapel	164.25	
Hopedale	65.24	
Hope Mills	16.50	
Ingram, Va.	125.20	
Liberty, N. C.	30.00	
Liberty, Vance	248.00	
Liberty, Va.	20.00	
Long's Chapel	58.00	
Lynchburg, Va.	8.25	
Monticello	130.47	
Mt. Auburn	105.52	
Mt. Bethel	30.00	
Mt. Pleasant	10.00	
Mt. Zion	45.00	
New Hope	38.00	
New Lebanon	66.00	
Oak Level	15.00	
Pleasant Grove, N. C.	12.50	
Pleasant Grove, Va.	99.21	
Pleasant Hill	60.00	
Pleasant Ridge (G)	113.00	
Pleasant Ridge (R)	80.00	
Plymouth	12.97	
Providence	28.00	
Raleigh	176.00	
Ramseur	55.00	
Reidsville	380.50	
Salem Chapel	60.00	
Sanford	210.08	
Shallow Ford	71.75	
Shallow Well	132.74	
Smithwood	10.00	
Spoon's Chapel	25.00	
Turner's Chapel	60.25	
Union Grove	27.50	
Union, N. C.	169.95	
Union, Va.	152.00	
Wake Chapel	174.09	
Winston-Salem	85.65	
Youngsville	31.40	
		8,188.56

Young People.

Bethlehem	$ 10.00	
Durham	60.51	
Greensboro, First	9.00	
Reidsville	30.00	
Turner's Chapel	10.00	
		119.51

Junior Societies.

Apple's Chapel	$ 23.89	
Burlington	25.00	
Durham	76.93	
Elon College	15.04	
Greensboro, First	42.89	
Ingram	8.85	
Pleasant Ridge (R)	12.50	
Reidsville	20.00	
Turner's Chapel	2.00	
		227.10

Cradle Roll.

Apple's Chapel	$ 18.99	
Asheboro	20.68	
Burlington	36.31	
Durham	30.78	
Elon College	20.00	
Greensboro, First	39.96	
Henderson	4.73	
Ingram	2.00	
Monticello	10.23	
Pleasant Ridge (R)	3.80	
Raleigh	10.00	
Ramseur	5.00	
Reidsville	20.00	
Sanford	5.00	
Union, N. C.	16.15	
Wake Chapel	2.00	
		245.63
Conference Offering (Liberty, Vance)	114.38	
Rally Offerings:		
Burlington & Greensboro	39.98	
Raleigh & Henderson	34.73	
		189.09
Total Receipts		$8,969.89

DISBURSEMENTS.

Mrs. W. V. Leathers, Treasurer, Woman's Mision Board, for:

Thank Offering	$1,354.93
Life Memberships	390.00
Memorials	140.00
Franklinton Center	158.50
Lebanon Work	15.25

(Continued on page 15.)

The Orphanage

J. G. TRUITT, *Superintendent*

Dear Friends:

A little fairy visited the orphanage campus. I saw him myself. Ask Betty Jean Proctor, she saw him too. I had started to Gibsonville to get a box of mended shoes from the shoe shop. A group of girls coming from school stopped me to inquire if I had gotten their shoes out of the shop. I told them I was on my way right then. Little Betty Jean said: ''My shoes need mending, Dr. Truitt—the ones I have on,'' she said. I told her to slip them off and I would take them with me. I am ashamed to tell you there were no bottoms in them at all. I told her thank you, and drove on.

When I returned with the big box of newly mended shoes I saw her on the campus happily playing. I called to her and handed her a right new pair. She looked amazed and asked who they were for. I smiled and she said I bet a little fairy gave them to you for me. You are right I said, and she flew to the house with them as she called back to me tell him thank you. The Missionary Society at Wake Chapel was the little fairy. She doesn't yet know, but most people do not believe in faries, anyhow, nor care from where they come. But Betty Lou and I believe in them, and that was just what was necessary at the time.

We need Thanksgiving. We need a good big offering from every church and Sunday school in our five Conferences. We need that offering to catch up with overdue current bills. We need it to help pay our coal bill of over $1,200; our insurance bill of nearly that much now due; a big seed and fertilizer bill; an ever-increasing bill for clothes; another still bigger for shoes; and even the weekly grocery and laundry bills are now lapsing. We need Thanksgiving. I must confess I am concerned. I need encouragement.

Something brings me back up to par when I am feeling a little low: The children. Their faces are bright, their devotion overwhelming, their appreciation and innocense sweet. It is too bad we have to go without any reserves for off months, or that we do not get enough at Thanksgiving to carry us over for a longer time after Christmas. Sunday schools and churches are urged to give their members the opportunity to make regular offerings and to send the full amount of their gifts for the orphanage to The Convention Office, Elon College, N. C., designated; and they will send it directly to us. Or if you send it to us here we shall see that it is recored in the Convention Office. Do not let red tape keep you from helping these homeless children.

Thank you and God bless you for the offerings which we are proud to record this week. I appreciate your contributions more than I can tell you—and I add extra thanks from the eighty boys and girls who are given a home by your gifts.

JOHN G. TRUITT,
Superintendent.

Donated Commodities for the Week.

A Friend, Franklinton, N. C.: Clothing.

Lamm Clothing Co., Burlington, N. C.: Clothing.

Mrs. W. E. Cox, Sandford, N. C.: Clothing.

Mr. and Mrs. S. G. Huber, Spring Grove, Va.: Clothing.

* * * * *

REPORT FOR OCTOBER 11, 1951.

Sunday School Monthly Offerings.

Amount brought forward		$10,355.56
Eastern N. C. Conference:		
Morrisville (for birthday party)	$ 5.00	
Morrisville	21.25	
		26.25
Eastern Va. Conference:		
Bethlehem (Nans.) S. S.	$ 22.39	
Dendron S. S.	19.50	
Liberty Spring S. S.	20.00	
Rosemont	50.00	
Portsmouth, First	19.42	
Suffolk S. S.	50.00	
		181.31
N. C. & Va. Conference:		
Hines Chapel S. S.	$ 6.00	
Greensboro, Calvary	25.00	
		31.00
Valley Va. Conference:		
Dry Run S. S.		2.00
Total		$ 240.56
Grand Total		$10,596.12

Special Offerings.

Amount brought forward		$17,352.02
Progress Bible Class, Newport News Church (for Wayne Knight and Yvonne Hutchins)	$ 15.00	
Pvt. Tommy D. Shoemaker (for Thurmond Arnold	10.00	
National Bank of Burlington (Quarterly Dividend)	27.00	
Woman's Guild, Shelton Memorial Church, Portsmouth, Va. (for Dolly Hutchins)	25.00	
Special Gifts	66.00	
		143.00
Grand Total		$17,495.02
Total for the Week		$ 383.56
Total for the Year		$28,090.51

A MINISTERIAL EXCHANGE.

For once, North Carolina and Virginia will have an ever score after a ministerial change. Rev. W. L. Wood of Wakefield, Virginia, has accepted a call to serve Shallow Well and Turner's Chapel, near Sanford, N. C. Now comes the annonucement that Rev. R. Eugene Talley of Sanford has resigned from his group of churches where he has served long and faithfully and has accepted a call to the Elm Avenue Church in Portsmouth. Both men have given fine service in their present fields and each State will experience profit and loss by the exchange.

The Laymen's Movement for a Christian World maintains offices at 347 Madison Ave., New York, N. Y.

MEMORIAL GIFTS

"Instead of Flowers"

Dr. John G. Truitt
Christian Orphanage
Elon College, N. C.

Dear Dr. Truitt:

Please acknowledge the enclosed $.................... as a memorial gift sent to the Christian Orphanage in lieu of flowers in memory of:

....
(Name of Deceased) (City) (Date of Death)

....
(Survivor to be Written) (Address)

Name...

Address...

NATIONAL LAYMEN.

(Continued from page 6.)

early glory of the Christian Church, where every man fulfilled his part in bringing in the Kingdom of Christ."

Mr. Goodman, former national program director for the Boy Scouts of America, indicated that the new agency was being formed in response to demands for a mobilization of laymen to perform constructive tasks in their local churches and as a means to stimulate them to work together in their communities. He added that the National Council has specifically urged laymen to contribute their talents to a strengthening of the National Council's various units and programs.

He will make his headquarters at 297 Fourth Avenue, New York City.

LAY LEADERS HELP IMPROVE RADIO AND TELEVISION.

"The improvement of broadcast program service must come primarily as a result of effective leadership by responsible citizens and organizations in the community and nation and broadcast licensees who are responsive to that leadership and influence," Commissioner Paul A. Walker, Vice-Chairman of the Federal Communications Commission, told a group of religious leaders. He addressed the semi-annual meeting of the Broadcasting and Film Commission of the National Council of Churches of Christ in the U. S. A.

Mr. Walker challenged the religious leaders to carry on an aggressive program of religious broadcasting.

"The Federal Communications Commission has consistently looked with favor upon the broadcasting of religious programs and has always considered them as an important element of the public interest.

"Through your organization and the religious institutions which you represent you should seek to secure as much time as possible on radio and television stations throughout the country. Television is new and comparatively little time is now being devoted to religious broadcasts. . . . Through your commission you should be planning and experimenting with television programs which will attract and hold the attention of listeners and viewers."

In reference to present radio and television programming, Commissioner Walker stated "By and large, I think it may be said that radio and television stations do a good job in this country. We have developed a system of broadcasting in the United States which on the whole far surpasses any other in the world." He went on to point out, however, that there were still many lapses from good programming standards. ". . . We have many fine radio and television programs but we are still plaqued with some that border on cheap burlesque; that dramatize tales of horror that make children scream in their sleep; that contain prolonged disc-jockey shows with repititious chatter; that dramatize anti-social behavior and make it appear harmless and even respectable."

Commissioner Walker pointed out that television especially carries a tremendous influence on the thinking and behavior of the American people, particularly on the children. "Its use for good or evil will to a large extent, I believe, depend upon the character and sense of public responsibility of those who are licensed to operate stations and the constructive efforts and helpful assistance of individuals and groups such as your own," he stated.

N. C. AND VA. CONFERENCE.

(Continued from page 2.)

elect a delegate for each hundred members or a major fraction thereof. No church is entitled to more than four delegates.

Church and ministerial report blanks will be mailed shortly. These should be returned to the conference secretary before conference.

W. J. ANDES,
Conference Secretary.

ANNUAL FINANCIAL REPORT.

(Continued from page 13.)

Mr. and Mrs. Chiu Hsien Bao	180.00	
United Chritian University of Japan .	114.38	
Elon College Orphanage	47.50	
Reconstruction Work	38.68	
Migrant Work	10.00	
Carroll County Mission	2.50	
To educate a child in India	10.00	
Dr. Riggs' Work in India	25.77	
Timothy Chang's Summer Work	13.00	
Cent-A-Meal Offering	13.09	
Home Missions	6.05	
Missions — General Fund	6,001.78	
		8,521.43
UCCW — Offerings for the three Special Days ....$	77.72	
N. C. Council of Church Women	35.00	
N. C. Migrant Work ..	15.00	
		127.72
Mimeographing Conference Reports ....$	16.17	
Conference Speaker ...	30.00	
Board Meeting	28.93	
Gift to Auditor	25.00	
Expense of president—UCCW Conference ..	80.00	
District Supt. Meeting	24.50	
May Fellowship Day Programs	3.50	
District Rally Programs	8.17	
Speaker for Rallies ...	40.00	
Space in Annual	20.00	
Mimeographed Letter .	2.60	
Expense of treasurer for year	23.33	
Expense of president for year	9.91	
Supplies for president's letter	8.63	
		320.74
Total Disbursements		$8,969.89

LIFE MEMBERSHIPS.

Albemarle, Mrs. Ella Albright.
Asheboro, Mrs. C. F. Craven.
Burlington: Mrs. James A Holt, Jr.
Mrs. Vitus R. Holt.
Mrs. M. Z. Rhodes.
Chapel Hill, Mrs. Mamie P. Leonard.
Elon College: Mrs. Howard Bozarth.
Mrs. M. D. Joy.
Mrs. Howard Joy.
Greensbor, First: Mrs. R. C. Craven.
Mrs. C. P. Flynn.
Mrs. V. A. Kirk.
Mrs. Sarah McFarland.
Mrs. J. E. Murray.
Mrs. J. H. Rountree.
Mrs. Bill Weisner.
The W. E. Wisseman Family, four.
Mrs. C. W. York.
Greensboro, Palm St., Mrs. Lois Winslow.
Happy Home, Mrs. Arthur Powell.
Haw River, Mrs. Walter Moore.
Hine's Chapel, The Rev. Julius Rice.
Liberty, Vance, Mrs. Ruth Beckham.
Monticello, Miss Myrtle Rudd.
Pleasant Grove, Va., Timothy Chang.
Pleasant Ridge (G), Mrs. Martha B. Scoggins.
Raleigh, Mrs. S. G. Lehan.
Salem Chapel, Mrs. John C. Crews.
Sanford: Mrs. Mary Poole.
Mrs. Truby G. Proctor.
Miss Stella Stout.
Shallow Well, Mrs. Lila Mae Campbell.
Union, N. C.: Miss Bruce Walker.
Mrs. Claude C. Ward.
Union, Va., Mrs. M. E. King.
Wake Chapel, Mrs. J. Lee Johnson.

Memorials.

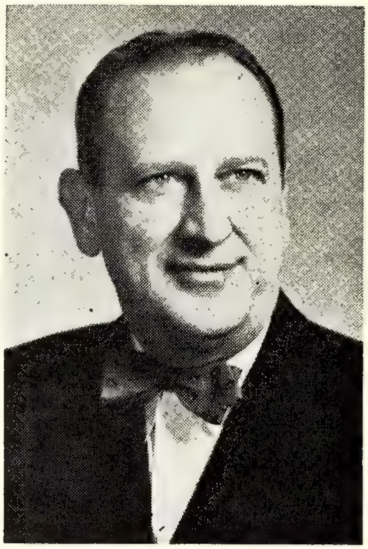
Asheboro, Mrs. F. M. Wright.
Belews Creek, Mrs. J. G. Neal, Sr.
Burlington, Miss Sadie V. Fonville.
Church of Wide Fellowship, Mrs. H. S. Knowles.
High Point, The Rev. B. J. Earp.
Ingram: The Rev. B. J. Earp.
Mrs. May Hankins.
Liberty, Va., Mrs. C. H. Rowland.
Monticello, Mrs. Tora McKinney.
Pleasant Hill, Mr. Alvah Clifton Hargis.
Pleasant Ridge (R), Pvt. William Fred Allen.
Reidsville, Mrs. Beaulah Brown.
Union, Va., Mrs. W. W. Tuck.
Winston-Salem, Miss Jonie Marshall.

SUSIE D. ALLEN,
Treasurer.

Laymen, Advertise Your Faith!

By THAD EURE, Secretary of State
North Carolina

A current theme of discussion and concern in these troubled times is "What is Wrong with the Churches?" Why aren't they as far reaching and effective in their influence as by rights they should be since they are the Christian organ for dispensing the Christian religion to the masses of people?


HON. THAD EURE.

As a layman I should like to advance the candid opinion that it is largely we who are Christians who have discredited the value and importance of Christianity, if not by actual insincerety and disloyalty to the church and the Christian religion, by complacency and negativism in our own personal attitude as Christians.

No one can possibly be oblivious to the fact that the need for Christianity is indescribably great. Yet statistics show that even in so-called Christian America approximately half of the people are outside of the church, and of those who sustain some formal relationship to a particular church, at least half are unconcerned and uninterested.

Advertising is one of the greatest "go-getters" in the business world today. Vast sums of money are spent yearly for the purpose of placing before the public eye and proclaiming the virtues of various commodities—and it pays in high dividends or else the practice would not be continued year after year.

I am by no means suggesting that the churches resort to the practices of the business world to attract people to them, but I am suggesting that we who are Christians should advertise the fruitfullness and blessings of our Christian faith by living our Christian beliefs and ideals, and not merely wearing them as a varnish. Our organized churches cannot carry the burden of convincing those outside the pale that the Christian life is the only life of full-fullfilment unless we as laymen do our part.

We should realize that Christianity is not a cloak to be donned only on special occasions, but must be worn continuously, for one's religion must penetrate the whole of one's life to be really effective. The unconscious negativism and complacency in which so many of us who are ostensibly Christian people are living our working lives is, I believe, responsible for the estrangement from the churches of great numbers who need the church as badly as the church needs them. What actually counts is not the principles that one professes, but the actual way one conducts himself day by day.

Far too many of us are poor advertisers. The laymen of the churches should take stock of their own lives and determine whether or not they are coordinating the Christian ideals with their daily habits. Shall we as Christians be effective or ineffective advertisers of our Christian faith?

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.

1844 - Over a Century of Service to the Denomination - 1951

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME CIII RICHMOND, VA., THURSDAY, OCTOBER 25, 1951 NUMBER 42

YOUR CHURCH *and* YOUR CHURCH PAPER

By Duane N. Vore, *Chairman*
The Board of Publications

Your CHRISTIAN SUN is not "just another magazine." Its intent and purpose is to provide you with news of the churches, that you may compare your progress, with inspirational thought that will direct you to new plans and effort, with the ingredients to help you make a more active and effective church to the glory of God.

Many of us as average church members feel that we know extremely little about our church and its work. Time and again we hear the statement, "Why don't they tell us what the church is doing?" THE SUN is the answer to that question. We do try to tell you. If you can help us make that story more effective by constructive criticism and by contributing to THE SUN itself, then talk to the Editor or the Chairman of the Board of Publications.

It is the purpose of THE SUN to print not only those articles that reflect our opinions but also to print material that will challenge our thinking and compel us to arrive at sound conclusions about what we believe and why we believe it. It is good for us to have our patterns of thought and action questioned from time to time, for it makes us stronger men of faith.

Every church should have these things:

1. A reporter who sends weekly or monthly news of interest to THE SUN. This news will provide a deeper sense of shared effort and concern.
2. An individual or a committee of three whose responsibility is to secure subscriptions.
3. At least fifty percent of the total members of every church in our Convention as subscribers to THE SUN.

Our weekly paper is as important to the families of our churches as is a road map to a traveler on a long journey. It points the way to service, increased effort, and deeper devotion.

News Flashes

Rev. Raymond Grissom assisted Rev. Ellis Clark in revival services at Windsor, Virginia, last week.

Funeral services for Mr. E. T. Batten, widely known agriculturalist, were conducted at Holland, Va., Friday, by Rev. J. H. Lightbourne, Jr.

Pilgrim Church in Chattanooga, of which Rev. Arnold Slater is minister, will be host to the Kentucky-Tennessee Congregational Christian Conference on October 27-28.

Laymen's Sunday was obeserved in the Suffolk Christian Church last Sunday. Dr. J. P. Cross, Chairman of the Board of Deacons, presided. Messages were given by Mr. Floyd Turner and Mr. W. R. Savage, Jr.

The Laymen's Fellowship of Long's Chapel, at a recent meeting elected officers for the coming year as follows: W. J. Fonville, chairman; Sam Anderson, vice-chairman; Roy Barnette, secretary - treasurer. Their meetings are held monthly on the last Saturday night.

Rev. Ernest F. Brickhouse is now serving our Hopewell Virginia, Church. He grew up in The Christian Temple, Norfolk, and served the Congregational Church in Enon, Ohio, before going to Hepewell. Mr. Brickhouse succeeded Rev. D. D. Nash.

Superintendent Scott spent the week end of October 13-14 at Bay View and Second Churches in Norfolk, Va. Bay View Church under the leadership of Rev. Johnson L. Griffin is now engaged in a financial campaign to raise funds with which to erect the educational building. Second Church has just completed a beautiful new building near Ward's Corner. Second Church, formerly "Old Zion," recently moved its location to this fine growing community. Rev. J. Everette Neese and his people are to be commended on their new venture.

There will be a Consecration of the new parsonage of the Beverly Hills Community Church, followed by an open house on Sunday, October 28. The Concesration will be at 3 :00, and the open house will last until 5 :00. A warm invitation is extended to all to be a part of this Consecration Service, and to enjoy the fellowship of the open house that day. The parsonage is located at 721 North Church Street, in Burlington, on the Beverly Hills Community Church lot (U. S. Highway No. 70, just East of the Mayfair Apartments going toward Haw River and Durham from downtown Burlington.)

Dr. Forrest L. Knapp of the World Council of Christian Education has been in Africa since the last of August, visiting religious education leaders and conferring with committees of religious education wherever these are officially organized. He has been in Nigeria, Gold Coast, Liberia, Angola, Egypt. On October 10, he left for Lebanon. He will return to the United States, October 27. He reports that the Christian Council of the Gold Coast has created a department of education and appointed a directing secretary for this work.

THESE SUCCESSFUL STEWARDSHIP CLINICS.

More than 300 ministers and key lay people attended the three North Carolina Stewardship Clinics held October 9-10-11. The first clinic was held at The United Church, Raleigh, for the Eastern North Carolina Conference area; the second at Asheboro, for the Western Conference area; and the third at Elon College, for the North Carolina and Virginia area.

Beginning at 10 a. m., 2 p. m. and 7 :30 p. m. six hours of earnest discussion and study of the Christian principles of Stewardship and their application to our lives and the program of our churches brought light and inspiration to all who attended. Dr. Jesse H. Dollar, Chairman of the Convention Stewardship Commission, directed the clinics. His wealth of knowledge of the principles and practice of Christian Stewardship gave to his interested groups a new faith in the cause of Christ. The result of each clinic was a new determination to be better stewards in the local church. Dr. Dollar was at his best, and he lifted us all to a new sense of mission.

These three Stewardship Clinics confirm my belief that most of our spiritual and financial lagging could be overcome if the Convention could courageously put a Stewardship Secretary to work among our churches.

The three clinics expressed deep appreciation to Dr. Dollar for his gift of his time and talents to North Carolina in three good days of prayer, study, and challenge on this vital question of Stewardship.

W. T. S.

THE WINSTON-SALEM CHURCH IS HOST AGAIN.

Several years ago, the Winston-Salem Church furnished the building for the meeting place of the Fries Memorial Moravian Church until that church could secure and build their new building. Five years ago last April they moved into their new building.

Last April it was learned that the new St. Timothy's Episcopal Mission, organized then about 9 months, needed a place to meet by September, 1951. They had been meeting in the basement of a furniture store. They had about the same size congregation as that of our own church. So our church offered the use of its building to St. Timothy's Church. The church hesitated to inconvenience us, but accepted our offer, September 9, 1951, they used our building for the first time.

We at the United Congregational Christian Church in Winston-Salem are happy to have this newly-organ-

(Continued on page 10.)

VIRGINIA DELEGATES.

The Eastern Virginia Conference will meet with the Franklin Congregational Christian Church on Wednesday and Thursday, October 31 and November 1.

The Franklin Church extends a cordial welcome. It will be appreciated if those desiring over night entertainment would notify Mrs. Felton Johnson, at the earliest moment possible.

W. A. Grissom,
Pastor.

WESTERN CONFERENCE DELEGATES.

The Western North Carolina Conference meets with us at Hanks Chapel on November 7 and 8. Those coming as delegates who wish over night entertainment will please notify Miss Frances Sanders, Route 1, Pittsboro.

Hanks Chapel is located three miles from Pittsboro. Travel one mile on Highway 64 east and keep right fork 2 miles to church. A welcome awaits delegates from each church.

R. T. Grissom.

LAYMEN'S FELLOWSHIP EASTERN VIRGINIA CONFERENCE.

The annual fall rally of the Laymen's Fellowship of the Eastern Virginia Conference will be held on Sunday, November 11, 1951, at the Christian Temple, Norfolk, Virginia, with the session to begin at 3:30 p. m. and will recess at 5:30 p. m. for a banquet at 6 o'clock, and we will adjourn promptly at 7:30 p. m.

An interesting program is being arranged which will center around the importance of laymen participation in the total program of our church. We believe that all men who attend will receive a real inspiration for greater service to their church.

All ministers of the conference, Sunday school superintendents and laymen of our churches are cordially invited to attend.

We are interested in seeing that a large group attends, as the men at Christian Temple are anxious for a big crowd. They have ample accommodations to take care of us and I am sure they will give us a real welcome.

Mills E. Goodwin, Jr.
President, Eastern Virginia Laymen's Fellowship.

The Southeastern Convocation of Churches will be held in Atlanta, Georgia, November 27, 28, 29. Save the dates and watch for complete information in these columns.

The Christian Sun
Established 1844 by Rev. Daniel W. Kerr
A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

Editor.................Robert Lee House
Managing Editor.........John T. Kernodle

Departmental Editors—Convention, Wm. T. Scott; Missions, F. C. Lester; Women's Work, Mrs. F. C. Lester; Young People's Work, Miss Pattie Lee Coghill; Children, Mrs. R. L. House; Sunday School Lesson, H. S. Hardcastle.

Institutional Representatives—Elon College, L. E. Smith; The Christian Orphanage, John G. Truitt.

Area Reporters—M. W. Andes, W. J. Andes, J. Frank Apple, H. G. Councill, Jr., Clyde Fields, Stanley C. Harrell, I. W. Johnson, S. E. Madren, Will B. O'Neill, Fred Register, P. H. Ricketts, Guy H. Veazey, R. A. Whitten.

Board of Publications—Duane Vore, Chairman, S. T. Holland, Secretary; R. C. Helfenstein, S. E. Madren, P. H. Ricketts, G. D. Colclough, Treasurer, ex officio.

SUBSCRIPTION RATES

One Year	$3.00
Two Years	5.00

Published by the Board of Publications, agent for the Southern Convention of Congregational Christian Churches, and printed every Thursday except the last in June and December by the Central Publishing Co., Inc., Richmond, Va.

Entered as second-class matter at the Post Office at Richmond, Va., July 25, 1922, under Act of March 3, 1879.

Remittances for subscriptions and notices of change in address should be sent to the Convention Office, Elon College, N. C.

All other matters of business should be addressed to The Christian Sun, 1536 East Broad Street, Richmond 19, Va.

General contributions should be addressed to the editor at Southern Pines, N. C., and should reach him not later than Wednesday of the week preceding date of publication.

Departmental material should be sent to the proper departmental editor, at the address shown on their page, and as early as possible.

The Christian Sun Serves the Church

For 107 years THE CHRISTIAN SUN has served our Church and its varied interests. An investment of less than 5 cents a week will take THE SUN into your home for a year. In our day when there are so many magazines and periodicals invading our homes, THE CHRISTIAN SUN can and will be a wholesome influence upon men, women and children of the family. An informed Church will be an understanding and working Church. In many lands papers like our CHRISTIAN SUN would be grasped by people from whom truth is denied. The Church has been in the vanguard of printing because the Church believes that to know the truth is to be free. Avail yourself and your family of the privilege of regularly reading your Church paper. Subscribe to it now.

A SUBSCRIPTION TO "THE CHRISTIAN SUN"

will help you to be

A BETTER CHURCH MEMBER

by keeping you informed concerning the activities of your Church at home and abroad. It carries weekly information about Missions, the Christian Orphanage and Elon College. It provides a Sunday School Lesson and helps for Missionary Societies and Young People. It presents articles on Evangelism, Christian Education, Convention Enterprises and topics of current interest. It is a Christian magazine for every member of the family.

The Subscription Rate: $3.00 per year; $5.00 for 2 years.

Send remittance to THE CHRISTIAN SUN, Elon College, N. C.

"THE CHRISTIAN SUN" SUBSCRIPTION BLANK.

Subscription Price: 1 year, $3.00; 2 years, $5.00

Date..................................195....

Dr. Wm. T. Scott, Supt.,
Elon College, N. C.

Enclosed find $.............. for which please send The Christian Sun ( ) 1 year, ( ) 2 years — ( ) New Subscription, ( ) Renewal.

To ....

Address ....

Who is a member of .... Church

( ) Renew, ( ) Enter my own subscription for ( ) 1 year, ( ) 2 years.

My Name ....

My Address ....

My Church is ....

From the EDITOR'S *Desk*

Subscribers and Subscriptions

There is a degree of sameness about each issue of THE SUN. Its name has remained the same for more than a century. And yet the issues change like the seasons. Some issues are seasonal, others may feature institutions or projects. The church year, the church's task at home and abroad are some of the recuring tides in the flow of a church publication. One of our forthcoming issues will be devoted to architecture and yet another to the rural church. We turned our last issue over largely to laymen, and they gave us a grand issue. We try to create interest by providing variety. Supremely, we try to turn the spotlight of attention on every area of the church's responsibility and opportunity.

Diligent effort is made to keep the paper worthy of publication and circulation. Religion is interesting, because it is of infinite variety and application. The church is a great business, and our stockholders need to know what the corporation is doing. This is our faith. The church paper, therefore, renders an indispensable service.

How can a person feel that he is a member in good and regular standing of the eternal and universal Church of Christ and not subscribe to his church paper?

Many people find it advisable and advantageous to take a vitamin supplement to their regular diet. The church paper provides the spiritual supplement to the diet of the local church. Why be spiritually anemic?

Editorial Dilemmas

Our reading constituency is varied and inclusive. It includes the young and the old, the rich and the poor, the educated and the uneducated, the urban and rural population, the modernist and the fundamentalist, the Congregationalist and the Christian, the Northerner and the Southerner.

Editorially speaking, what is one man's meat may be another man's poison. An editor must be a kind of polyglot to write and assemble helpful material for such a hetrogeneous group. The miracle is, that for the most part, this difficult task is accomplished. The fact is that this publication is the mouthpiece of no particular one of the aforesaid groups. Hence, the total content pleases no one all the time, but pleases everyone the majority of the time.

The mounting cost of paper, typesetting and printing during recent years has resulted inevitably and unavoidably in a one-sided situation. The actual publication of the paper has drained our resources and plunged us into a deficit. The increase in the subscription price, plus the modest item in the Conference apportionments, is gradually but surely rectifying this situation. Meanwhile, some editorial needs have had to be sacrificed. In due season we hope to have available funds to improve the format and add features regularly to make the paper equally good in appearance as it is in quality.

It is the job of the editor not only to write editorials, but to find and assimilate appropriate material. This necessitates a constant search for material. When solicitated material is not forthcoming, a ready substitute must be found. Material for front and back pages, in addition to unassigned pages inside, must also be found. The editor studiously avoids the use of reprint articles, but any editor may be forced back upon that expedient at times.

Recently we published a sermon by James Gordon Gilkey in which he urged parents to prepare their children for the teachings which they would encounter in college, and especially in state-supported institutions. Protest has been registered concerning some of Dr. Gilkey's statements concerning the Bible. No reply has been made to this sermon. Dr. Gilkey did not prepare the sermon for THE SUN. No sermon was available from any of our ministers when this particular issue went to press. The editor is a pastor and does not have unlimited time to search for and study materials. The editorial policy of THE SUN is not to be determined by a lone re-print article, but by the week-by-week output of the past twelve years.

OUR READERS SAY . . .

I wouldn't be without THE SUN for the price of $5.00 a year.
Rex G. Powell, Fuquay Sp'gs, N. C.

I think we should be more concerned about reading THE SUN than any other paper.
Mrs. S. W. Elder, Abanda, Ala.

I think THE CHRISTIAN SUN is a magazine that should be in every Christian family home.
Harry Lee Weaver, Holland, Va.

Up here in Rhode Island we look forward to the weekly visits of THE SUN. We find in it news of old friends and associates, excellent missionary coverage and timely editorials.
J. H. Lightbourne, Providence, R. I.

I established a home 48 years ago, and immediately subscribed for THE CHRISTIAN SUN. It has been a continuous visitor ever since then. I hope to have THE SUN shine in my home as long as I live.
J. T. Clack, M.D., Wadley, Ala.

Nothing creates more interest in church activities than the weekly visit of THE CHRISTIAN SUN. No interested church member can afford to do without it if he wishes to see the Kingdom work advance.
Margaret Alston, Henderson, N. C.

If there were no sun in the heavens, all life on this planet would disappear. If there were no CHRISTIAN SUN, we should have to invent one, for it performs an indispensable service in bringing life to the churches. More power to it!
Douglas Horton, New York, N. Y.

THE CHRISTIAN SUN is an integral and imperative organ of our Southern Convention. It is the vital means of keeping the life blood of our fellowship flowing through the veins of our church and people. I look forward each week to THE SUN'S arrival.
Clyde L. Fields, Ramseur, N. C.

Each week I anticipate the coming of THE CHRISTIAN SUN, for it is to me a newsy letter, rich with the happenings, the achievements and the aspirations of every branch of endeavor in our Convention. THE SUN is a necessary tool, providing information, stimulation and encouragement to better, more understanding work in the Master's vineyard.
Kenneth Lindner, Fayetteville, N. C.

To read THE CHRISTIAN SUN is to be informed of what your church, locally and nationally, is doing. Also you will discover the Congregational Christian churches at work in all of the world as well as with all of the other denominations. Read and be informed.
W. J. Andes, Winston-Salem, N. C.

There are enough of our best folks deeply interested in THE CHRISTIAN SUN to make it a great paper. They take it seriously, and give real time and interest to it. Their number should be increased. But as it is, the paper is greatly worthwhile for every family in the Southern Convention.
John G. Truitt, Elon College, N. C.

Without the local newspaper I could know only belated word-of-mouth rumors about what goes on outside my house. THE CHRISTIAN SUN is my local newspaper of the Southern Convention. It brings me things of interest about the most interesting people and work in the world. Keep THE SUN coming so I'll continue to have light from its reflection.
Carl Wallace, Franklinton, N. C.

I hardly see how anyone can feel that they are a real part of our Convention without reading THE CHRISTIAN SUN. It keeps me informed on the various phases of our work and lets me feel the pulse of our World Mission. We expect a town's citizen to read its daily news. Why not our church citizens their church news?
Mrs. Russell V. Powell,
Greensboro, N. C.

I am glad to add my word of appreciation for THE CHRISTIAN SUN. To be intelligently informed of our Church's program on local, Conference and Convention levels, there is no other so well organized or inclusive source of information, inspiration and up-to-the-minute news from week to week. We would not be without THE SUN in our home.
Mrs. B. B. Johnson,
Fuquay Springs, N. C.

I am glad to say a good word for THE CHRISTIAN SUN. And I want to say that you are doing a good job editing it. THE CHRISTIAN SUN has come to our home for many years, bringing sound information and inspiration. Please let's double present circulation by each subscriber getting another sub-

(Please turn to page 6)

OUR READERS SAY {Continued form page 5}

scriber or presenting it as a gift to one of our church families that doesn't take it.

Cyrus Schoffner, Liberty, N. C.

It is impossible for any one who is a member of our denomination to keep up with the activities of our churches in the Southern Convention if he does not subscribe to THE CHRISTIAN SUN. In my opinion, the $3 paid for THE SUN for one year is the best investment a member of our church could make. Dr. Hardcastle's commentary on the Sunday School Lesson in each issue is well worth the price of the paper.

Shirley T. Holland, Windsor, Va.

THE CHRISTIAN SUN is chock-full of inspiration and information. It tells of movements within our Southern Convention, and all around the world. It keeps us informed as to the activities of our societies, institutions and churches. It gives us stimulating editorials, thought provoking sermons and personal items full of human interest. If our church members wish to be well-informed on what is doing within the Southern Convention, they will surely subscribe to THE SUN.

Will B. O'Neill, Sanford, N. C.

When I fail to read one issue of THE CHRISTIAN SUN, it always becomes evident I have missed something of real importance in relation to the program of our church. To be vitally interested in any subject one must be well informed, and there is no better way of gaining knowledge about our church and its activities than by reading THE SUN. We are extremely fortunate to have a church paper that is so filled with news items on world conditions, information concerning the various organizations of the church, and the fine inspirational articles such as one finds in reading THE SUN.

Mrs. Russell T. Bradford, Suffolk, Va.

Admittedly, to be a good citizen in the economic, political and social world, one must be a well-informed individual. In the religious and spiritual realm this is no less true. In each of these fields the press is a medium for the dissemination of relative facts. THE CHRISTIAN SUN is the organ of the Southern Convention devoted explicitly to the task of keeping the constituency of the Congregational Christian churches well informed. For over a century it has served us well, and I want to congratulate you for the magnificent job you are doing. As a member of the Congregational Christian denomination, THE SUN is a "must" to me.

G. C. White, Waverly, Va.

Although Mrs. Slater and I have been out of the Southern Convention area for seven years, we are still regular subscribers and readers of THE SUN. This weekly visitor keeps us informed about people and churches we know and presents the promotional program, projects and institutions in a clear, convincing manner. We find the editorials to be excellent reading and feel that Editor Lee House and his staff of contributors are to be commended for maintaining such a high standard. Supt. W. T. Scott must be pleased indeed to have THE SUN available to promote the total church program.

Arnold Slater, Chattanooga, Tenn.

At a time when church publications have gone into a retreat, curtailing issues, and consolidating with other organs, it is a significant and blessed thing to see our own paper, THE CHRISTIAN SUN, maintaining its great service, coming to us as a weekly visitor, to make us aware of our common partnership in the ministry of Christ, touching all the departments of the work of the church. It is a tribute both to the people of our Southern Convention and to the many contributors, but especially to Dr. Robert Lee House, who conducts one of the most varied and many-sided ministries in his own church, but finds time to do the work of Editor, itself a full-time assignment.

H. P. Bozarth, Elon College, N. C.

When THE SUN comes to my desk, I read it. I read it because it contains information which I should have. It also contains inspiration which I need. Many items prompt challenge to which a minister should rise. What THE SUN does for me it can and should do for every member of our churches. Our Convention, its institutions, boards and churches will be strengthened by an increased circulation of THE SUN.

I was calling one day in one of our homes where THE CHRISTIAN SUN is a weekly visitor. A Methodist roomer, who taught in a local Methodist Sunday School, found the lesson commentary in THE SUN the finest material available. When he moved to another city, where copies were not available, there was only one thing left to do. He subscribed to THE SUN!

Henry E. Robinson, Burlington, N. C.

News of Elon College

President L. E. Smith, Elon College, N. C.

COOPERATION.

The Southern Convention is a ''compact'' organiation. The membership in the Convention is confined to North Carolina and Virginia with one strong church and others in West Virginia. The church in West Virginia is a little over three hundred miles from the college, the farthest of any church.

In our church program and requirements for the execution of these programs, we like to think of our membership as one ''family.'' We like to include every individual member in the undertaking of our church in the Convention. The program for the Convention is inclusive. No interest of the church is to be excluded. We are concerned for Missions, Benevolences, Publications, Education, et cetera.

At present the attention of the church is called to our college. We recognize its contributions in the past and the need for its contributions to the present and to the future. We also recognize its needs, immediate and future. The Convention has authorized an adequate program for the support and development of Elon College. This program is challenging. It calls for the securing of two mililon dollars over a term of ten years, five of which have already passed. During these five years we have secured more than $900,000 to be credited on this campaign. One milmioln dollars plus is to be secured during the next five years. The church and its friends are able to underwrite this campaign. No one individual, one church or one conference is expected to assume this responsibility, but the entire membership of our church in The Southern Convention, our alumni and friends everywhere, are expected to underwrite the needs of our college. We are able to do it, but to accomplish this desired and necessary end, voluntary cooperation on the part of all individuals and churches interested will be required. We think of our responsibilities as a whole, but to discharge these responsibilities to the full, we must think of our responsibilities as individuals as well as collectively. If every-individual-would do his share, and he does have a share, there would be no question as to what the results would be.

We need cooperation in forming an organiation to acquaint prospective donors with the college and its needs. We shall need cooperation in the matter of contributions and subscriptions over a term of years. Let no one fail in assuming his responsibilities and meeting his obligations, for should any fail, the whole program must fail to that extent. To make sure of success, let everyone contribute his part in labor, love and liberality.

APPORTIONMENT GIVING.

The Southern Convention has apportioned to the churches of the Convention a total of $15,000 for the college. Our churches and Sunday schools did very well for 1950—they contributed a total of $14,118.88, only a few hundred dollars short of the total apportionment. In checking our records we find that the total amount given to date exceeds that of last year as of this date by a small margin. If we can keep up this rate of weekly giving, we shall doubtless reach our total apportionment by the end of the year. We reached the amount given last conference year by a number of our churches contributing to the college beyond their apportionments. In all probability there will be some churches that will not raise their apportionments in full. Should this be the case, a heavier responsibility will be placed on other churches, that is, if we are to reach our goal, and reach it we should in these days of increased cost in operating our college. The college needs your help and your support.

Previously reported		$ 8,783.39
Eastern N. C. Conference:		
Beulah	$ 18.00	
Mt. Auburn S. S.	5.11	
Southern Pines	63.00	
Wake Chapel S. S.	81.05	
Eastern Va. Conference:		
Berea (Nans.)	$ 51.80	
Bethlehem (Nans.)	44.70	
Cypress Chapel	75.00	
Isle of Wight	75.00	
Mt. Carmel	26.47	
Richmond, First	75.00	
Spring Hill	14.85	
Suffolk	713.00	
N. C. & Va. Conference:		
Bethlehem	$ 141.00	
Pleasant Grove	13.43	
Western N. C. Conference:		
Bailey's Grove	$ 7.00	
Brown's Chapel	10.00	
		1,414.41
Grand Total		$10,197.80

ELON COLLEGE SUSTAINING FUND.

Honor Roll Churches:

Eastern N. C. Conference.

Chapel Hill, Henderson, Morrisville, Mt. Auburn, Niagara.

Western N. C. Conference.

Asheboro, Hank's Chapel, Liberty, Spoon's Chapel.

Eastern Va. Conference.

Berea (Nans.), Franklin, Holland, Holy Neck, Johnson's Grove, Norfolk, Christian Temple, Norfolk, Rosemont, Oakland, Richmond, First, Union (Surry), Windsor.

N. C. & Va. Conference.

Elon College, Greensboro, First, Ingram, Lebanon, Winston-Salem.

Churches that have paid part of their apportionment:

Eastern N. C. Conference.

Antioch, Bethlehem, Beulah, Damascus, Fuller's Chapel, Liberty (Vance), New Elam, New Hope, Southern Pines, Wake Chapel.

Western N. C. Conference.

Albemarle, Ether, High Point, First, Pleasant Grove, Pleasant Ridge, Seagrove, Zion.

Eastern Va. Conference.

Antioch, Berea, (Norfolk), Bethlehem, (Disp.), Bethlehem (Nans.), Damascus, Dendron, Isle of Wight, Liberty Spring, Mt. Carmel, Mt. Zion, Newport News, Norfolk, Second, Portsmouth, First, Suffolk, Union (So.).

N. C. & Va. Conference.

Apple's Chapel, Berea, Bethlehem, Burlington, Carolina, Concord, Durham, Graham, Prov. Mem., Happy Home, Haw River, Long's Chapel, Monticello, Pleasant Grove, Pleasant Ridge, Reidsville, Shallow Ford, Union, (N. C.).

Valley Va. Conference.

Antioch, Bethlehem, Dry Run, Joppa, Linville, Mt. Lebanon, Mt. Olivet (G), Mt. Olivet (R), Newport, Timber Ridge, Wissler's Chapel, Wood's Chapel.

Churches that have not contributed:

Eastern N. C. Conference.

Amelia, Auburn, Bethel, Catawba Springs, Christian Light, Christian Chapel, Clayton, Ebenezer, Good Hope, Hayes Chapel, Hope Mills, Lebanon, Lee's Chapel, Martha's Chapel, Moore Union, Mt. Carmel, Mt. Gilead, Mt. Herman, Oak Level, O'Kelly's Chapel, Piney Plain, Pleasant Hill, Pleasant Union, Plymouth, Pope's Chapel, Raleigh, Sanford, Shallow Well, Six Forks, Turner's Chapel, Wentworth, Youngsville.

Western N. C. Conference.

Antioch (C), Antioch (R), Bailey's Grove, Bennett, Big Oak, Biscoe, Brown's Chapel, Flint Hill (M), Flint Hill (R), Glendon,

(Continued on page 11.)

Christian Missions

At Home and Abroad

THE WORLD CHRISTIAN FELLOWSHIP AND THE PRESENT CRISIS.

By Dr. David McKeith, Jr., *Vive-President.*

[Extracts from the keynote address before the 142nd Annual Meeting of the American Board of Commissioners for Foreign Missions and the Eastern Regional Meeting of Congregational Christian Churches.]

. . . Two Chinese symbols used for the word "crisis" are the symbol for *danger* and the symbol for *opportunity.* According to this conception we should not be appalled by the present world situation, but challenge by it . . . The crisis in the world today . . . is basically two-fold—

. . . *First,* the growth and development of the human spirit, and *second,* the desire for power. You recognize at once that one is basically good—this is our opportunity, the other basically evil—this is our danger. We are also perfectly aware, however, that the first is not found exclusively in some countries and the second in others—they are intermingled, and at times hardly distinguishable the one from the other.

This great movement in our world, the growth of the human spirit, is not something that has suddenly come upon us, but has been developing over many years. In perspective, one sees it as the will of God working in the hearts of men toward his Kingdom on earth. People are no longer content to be ruled, they seek freedom; they are not content merely to work the soil, labor in the mine, serve when told; not willing to exist day after day, working, eating, sleeping, reproducing their kind, dying. If conditions are better, and they can laugh and live and love, they still are not content. They aspire,—they want a place in the world's life as free and equal citizens along with the rest of mankind.

. . . The servants of God who in the past 140 years have gone to Africa, India, Japan, the Philippines, the islands of the sea, should receive full credit and due praise for their work. Commercial interests alone, coming to these lands, might have enslaved the people. Protestant missionaries opened their minds, enriched their lives, stirred their hearts, set them dreaming of a new day.

. . . We know full well that if the Christian church is to take its place of leadership at this moment in history, it must depend to a major degree upon the spiritual life generated in the American church. This is not to say that the future of the Christian Church is dependent upon America. If we fail, the church will not die; many of the spiritual leaders of the church today are from other lands. But at this moment in history when we need the spiritual leadership of the Christian world fellowship, American Christians hold a strategic position. We have the financial resources, we have numbers, we have world influence. Do we have the consecration, the commitment, and the necessary vision to fulfill our obligation?

. . . The task of evangelism in America is one which should no longer be delayed. Men and women must be made aware of the spiritual demands of the hour and brought into living fellowship with the eternal God and to an expressed concern for their fellow men. To this end we need a spiritual revitalization of the church in America.

A LETTER FROM FRANCES RIGGS.

Dear Friends of The Southern Convention:

Several of you have asked why we haven't mentioned the famine lately. Well the reason is that the monsoons have come for the first time in four years. Huge tanks around us are filling with water, and some of them so full they are spilling over into the fields. As soon as the tanks fill the farmers have work plowing the fields of the rich as well as their own fields. As soon as the farmers work they have money. And as soon as they have money they can buy food, for there is food on sale still, especially since so many foreign countries have come to the aid of India; but before the farmers were unable to buy it. Our Manamadura river is a beautiful sight. When we first arrived it was just a stretch of sand with a few mud puddles here and there where the laundrymen had dug down to find water. We used to walk across the river bed to reach the train station because it was shorter. Then just over a week ago we noticed a real stream on one side. Today as I write this I can hear the roar of the river from our house which is a full six blocks away. It reminds me of the Min River in China except that it is a dark brown because of the dirt it is carrying. All around us the desert is turning from brown to green. Farmers are knee-deep in mud planting rice, bananas, etc. One place we saw them frantically rescuing rice which had been planted in the bottom of a tank. It had to be planted again on higher soil. The famine area has moved north of us where they haven't had all this rain. The amount of famine has been reduced a great deal.

I guess that most of you have heard by now that Louis had a very mild attack of polio. At first when it happened we were rather anxious, but he is recovering fast. In fact he is feeling so well that we are having a time keeping him from using the affected legs. Dr. Thomas says that if we keep him off his feet now he will have a complete cure with immunity for life. We have been advised to take him to Vellore, a hospital of A-1 standards, for physiotherapy, but we are beginning to wonder if by the time we get there he will be so well we will feel silly. If we go it will be sometime next week when it is safer for him to travel. Poor Louis gets so tired of his restricted activity that he screams to let off his excess energy. Nap-time and bed-time are an ordeal, because he hasn't become tired enough, but he really does need at least that time in bed. We keep him in his walker or sitting on the floor most of the day.

Joy is doing nicely. She weighs eleven pounds five ounces. She has finally begun to show some pattern in her feeding habits this last week, but is waking at night for one feeding. Since she has learned to smile she has been lots of fun to play with. She not only smiles with her mouth but she lets out little coo-ing sounds and sticks out her tongue at the same time. It's real cute but I haven't been able to catch it in our camera.

Joy is fussing for attention and I should let Ed take over so will say bye-for-now.

Sincerely,

Fran Riggs.

1951 THANK OFFERING 1951

Japan International Christian University

MEET PRESIDENT YUASA

He was the eighth of our fourteen children, so they called him "Haciro," with is Japanese for "Eighth Child." When he was seventeen he left Japan for California, where he worked for two more years on a fruit farm. Though his father, a wealthy soy-sauce merchant who had become a Christiain, was a member of parliament, and his mother was a graduate of a Christian college, it hardly looked then as if the frail boy would become head of one of today's greatest Christian education experiments.

From California, Hachiro Yuasa went to Kansas State College. Becoming a zoology laboratory assistant, after the instructor had observed how well he did his job as janitor in the lab. he worked so diligently that he was given permanent work in that department. He went on to the University of Illinois to get a doctor's degree in entomology (study of insects). He was all set to go to work in Illinois when he fell in love with the daughter of a Methodist minister, Kiyoko Ukai. They decided to marry and go back to Japan together. He became one of Japan's foremost scientists and a professor of the Imperial University, which job he gave up to become (1934) president of Doshisha, greatest Christian university in the Orient.

Because he disagreed with the nationalistic trend in Japan, he was forced to resign as president of Doshisha in 1937. During the war he was in this country, working with the General Council of Congregational Christian Churches. He lived in the home of Dr. Ruth Seabury, who refers to him as her adopted brother. Many of our church people had the privilege of knowing Dr. Yuasa during the war years. In 1947 he returned to Japan to again become president of Doshisha University. In 1950 he resigned that position to become president of the yet-to-be-established Japan International Christian University.

Members of Congregational Christian Churches may well be proud of this fine Japanese member of their denomination who has been chosen as president of JICU. As we give our Thank Offering let us pledge him our support in this undertaking.

THOUGHTS FOR OUR THANK OFFERING.

By Mrs. Duane Vore.

There is a tide in Japan today flowing strongly in favor of democracy and Christian principles. The disillusioned people of Japan are seeking a new faith and a new way of life.

Now, before the new pattern in Japan becomes set, is the time for those who care for international friendship, for peace in the Far East, and for the advancement of the Christian philosophy to act on behalf of these objectives.

J. I. C. U.

A Christian Undertaking

An Exemplar of the Best in Western University Education

A Bearer of Christian Democracy to a Land Ripe for It

A Venture in International Brotherhood

A Messenger for the Heart of America to the Youth of Japan

Give Generously to Our Women's Thank Offering

We church women believe wholeheartedly in these objectives but our questions are: What can we do? How can we act? This year we are privileged to act and show our belief in a very real way; we are to designate our Thank Offering to go for the Japan International Christian University.

Every woman in The Southern Convention must see the importance of such an institution as JICU and yet it is hard to give our support to a project that we do not know a great deal about. Following is informatian gained for the most part from a letter by Dr. Ruth Isabel Seabury.

Did You Know:

There is no such thing as a graduate school in Japan except in medicine, no place where teachers may be trained to do a real job except for the elementary normal school?

Our Christian group in Japan believes that the training of teachers is the most important thing an organization can do in the interests of Christian development. JICU will

(Continued on page 13.)

HAROLD HACKETT, V.-PRESIDENT.

A man who has lived twenty-five years in Japan, who has been English instructor in the foreign section of the Imeprial Police Department, who has served as president of the American Association made up of business and professional men and consular officers in Japan, and who has been the mission treasurer and business manager of our entire Japan Mission as well as treasurer of Kobe College, is well suited to be the business head of the new Japan International Christian University. Such a man is Horold Hackett.

He was born in Wisconsin and educated at Berea College, Columbia University and Harvard University. He was assistant treasurer of Berea College for five years before going to Japan.

He is a layman, a businessman turned missionary, who proved a bulwark of strength as an adviser to our missionaries in their difficult days just preceding World War II. He has had experience in constructing a college, for as treasurer of Kobe he supervised the erection of a $500,000 plant on a thirty-acre campus.

In 1946 Mr. Hackett traveled over 34,000 miles, 24,000 of them by air, meeting the Christians of the Marshall and Carolina Islands, those people who amazed the representatives of the U. S. Navy by announcing that they were "Christians from Boston." Mr. Hackett was a Lt.-Commander in the U. S. Navy.

As one of the five vice-presidents of the new Japan International Christian University, Mr. Hackett is a fine representative of our denomination. His business experience plus his knowledge of Japan and the Japanese ("There are few Americans with a better understanding of things Japanese" is what our News Bureau says about him!) assures us that the financial side of JICU will be well handled.

Mr. and Mrs. Hackett are both in Japan working on this job now. Angie Crew writes that they have talked with her about it, and that Mr. Hackett is working very hard to get it off to a good start. But the University needs more money. Let us be generous with our gifts at our Thank Offering service.

FOR THE CHILDREN

Mrs. R. L. House, *Editor, Southern Pines, N. C.*

This week's issue is devoted to The Christian Sun—a grand paper that has been bringing news, comfort and information to our people for 107 years. We have a family joke about our two "Sons"—the one that is 7 and the one that is 107! It always baffles strangers but those in the "know" understand.

Would you like to know what boys and girls were being told to do 50 years ago? Here is a "Sermon for Little Folks" from the Children's Page:

If you know these things, happy are ye if ye do them.—St. John XIII. 17.

I. "These things," that is, your duties, wherever you are:
  1. At home; obedience, respect to parents, & kind to bros. sisters & servants.
  2. At school; respect to teachers, faithfulness in study, and fairness in play.
  3. At church; be quiet, listen, worship and give your hearts to the Savior.
  4. On the street; good manners, kindness, minding your own business.

II. How should you do your duty?
  1. Not for pay. That is a low motive. Some will always ask, "What will you give me?"
  2. But for love. So did the Savior as a boy at Nazareth. So do the angles do God's will. Think of it—it will help you do your task more cheerfully.
  3. Try to be better every day. You will become more skillful. Improve in music, reading and writing. Peter said, "Grow in grace."

III. Doing you duty makes you happy. Sin cannot make you happy. Happiness comes from doing your duty. That is God's reward. That is the promise of today's text. Think on it for just one week. Be faithful.

* * *

That sermon is still good for today even though it is old fashioned in language. We do not know who wrote it, for he did not sign his name.

Another issue listed these words and asked to hear how many little readers could pronounce:

Acclimate, Atheneum, Barouche, Caoutchouc, Dolce, Final, Goal, Hyperbole, Iowa, Jaguar, Lethargic, Lien, Parabola, Quay, Regime, Schottisch, Trousseau, Violoncello, Terraqueous.

There were many more. My, but that was a difficult assignment, and we are sometimes called to task for using "big" words!

Keep on reading The Sun, little readers, for the words big and small will have a message for you.

WINSTON-SALEM IS HOST.

(Continued from page 2.)

ized group share in the use of our building. The church is being used now seven days a week. St. Timothy's schedule on Sunday is: Holy Communion at 8 a. m., Sunday school at 9 a. m., Youth Fellowship at 6 p. m. and evening prayers at 7:30 p. m. For our Congregational Christian Church we have Sunday school at 10 a. m. and morning worship at 11 o'clock. Youth Fellowship for our young people is held at 5 p. m. During the week we often have two or three meetings going on at the same time in this small but useful building.

It must have been Dr. W. T. Scott who suggested the name, The United Church, when this church was organized in 1931. This was at the time of the merger of the Congregational and Christian Churches. Thus through the years, the church has sought to carry through on his idea and the meaning of the name.

W. J. Andes, *Minister.*

RED LETTER DAY AT CHAPEL HILL.

Sunday, October 14, was a Red Letter Day for the United Church of Chapel Hill. Since it was Elon College Sustaining Fund Sunday, Mr. Stine Basnight gave a brief report to the members. United Church members each gave one dollar per member as requested by the college. In return one of the young people, Miss Anne Farrell, was awarded a scholarship for the academic year 1951-52.

At the close of the service, ten new members were taken into the church family, one of whom was the new minister. They were received into the church by Mr. Lindsay Neville, chairman of the Board of Deacons and Mr. Earl Danieley, acting pastor of the church for the year prior to September 1. Much of the credit for securing these new members goes to Mr. Danieley as they have been attending church regularly for some time.

It was a joyous experience to those present to see the church auditorium almost full for the service.

One thing which was particularly gratifying to the minister was the receiving into membership (associate) Mr. Motoshi Shimmura, a member of the United Church of Japan. He is a student at the University studying English and a regular attendant at church. Another student from Japan who is here to study Radio Broadcasting, although a Buddhist and Shintoist, is a regular attendant at church, also, and has requested that I give him some literature on Christianity. So I'm still a missionary.

Dick Jackson, *Minister.*

PORTSMOUTH TO CELEBRATE GOLDEN ANNIVERSITY.

The First Christian Church will celebrate its Golden Anniversary on October 26-28, 1951.

On Friday evening, October 26, a very interesting program has been planned, consisting of harp and organ music and vocal numbers, by Mrs. A. L. Steel and Miss Imogene Kitts, former music directors of our church. There will be congregational singing of old familiar hymns and brief highlights of church history by the Historian, Mrs. J. F. Brothers. During the social hour in the Sunday school room, interesting items connected with the history of the church will be on display.

On Saturday afternoon from 3 to 5 o'clock Mr. and Mrs. Carne will be at home to members and friends of the church, at the parsonage, 117 Greenway Drive, Grove Park.

The morning worship service on Sunday, the 28, will bring a a fitting climax the anniversary celebration, with appropriate and inspiring music and an address by the pastor, Rev. W. S. Carne.

A cordial invitation is extended to members and friends to enjoy this anniversary celebration with us.

Golden Anniversary Committee.

H. W. Lee, *Chairman,*

Youth at Work in the Church

Max Vestal, Box 792, Elon College, N. C.

YOUTH AT WORK.

On Saturday, October 27, some 100,000 Congregational Christian young people who are members of the Pilgrim Fellowship, the national youth organization of these churches, will observe Work Day for Christ on which they will take on a wide variety of jobs to raise money for their Pilgrim Fellowship share of the Christian World Missions of the Congregational Christian Churches both at home and overseas.

Fifty-nine varieties of jobs will be done from cleaning automobiles, putting on storm windows, and baby sitting, to hanging curtains, washing paint and helping farmers harvest crops.

Each state, under its youth leader and committee, will formulate its own plans, using local papers, church bulletins, parish sheets, telephones, personal contacts, and where possible radio, to advertise their services. Similarly, each group will go about implementing its Work Day for Christ in its own way.

The special projects towards which Pilgrim Fellowship money thus earned on the Work Day for Christ will go include: helping build new churches in new communities in the United States; work among the American Indians; Christian schools for young people in Kusaie, Micronesian Islands, and in Mexico, under the American Board of Foreign Missions, and educational, spiritual and material aid to the Palestine refugees now living in dire conditions in the tent villages of Lebanon.

* * * * *

N. C. AND VA. FALL RALLY.

On Sunday, October 14, 1951, the North Carolina and Virginia Young People met at Apple's Chapel Church for their annual fall rally. The meeting was presided over by the president, Curtis Young. A worship service was conducted by the Elon College Young People's group. The roll call showed there were 223 members present representing 21 churchs.

A report on Universal Military Training was given by Curtis Young. Announcement and explanation of Christ Work Day was given by Miss Pattie Lee Coghill. The treasurer, Miss Mary Wisseman, reported $463.19 in the treasury. A Girl's Chorus from the Happy Home Church rendered 3 beautiful numbers. The chorus was directed by Miss Ruth Helen Gunn. The feature program of the day was a panel discussion on "Planning our Youth Programs." The panel consisted of Miss Dorothy Ballinger, program-planning; Miss Francis Smith, worship; Miss Marian Foust, music; Mrs. Julius Rice, world friendship and missions; and Curtis Young, recreation. Supper was then served by the Apple's Chapel Church in their new educational building. Following supper Warren Matthews told us about the new development on the Philippine Project. To close our day a play, "Church Bells," was given by the Amelia Church of the Eastern North Carolnia Conference.

Lois Scott, *Secretary.*

* * * * *

EASTERN N C. CAROLNIA YOUNG PEOPLE'S WEEK-END CONFERENCE.

October 27-28, 1951.
Wake Chapel Christian Church
Fuquay Springs, N. C.

Saturday—2 p. m.

2:00 Informal Sing led by Timothy Chang.
2:15 Worship — Henderson Young People.
2:30 Business Session—Roll Call.
Election of Officers.
Other Business.
3:00 Panel Discussion—"Christian Vocations"—Rev. Henry E. Robinson, Burlington, Chairman; Miss Barbara Jefferson, Chapel Hill, Rev. Carl Wallace, Franklin, Rev. Richard L. Jackson, Chapel Hill.
4:00 Recreation.
5:30 Weiner Roast.
7:30 China Pictures—Rev. Richard L. Jackson.
Recreation — Led by Chapel Hill Young People.

Sunday.

9:45 Worship — Wake Chapel Young People.
Sunday School—Young People's Class, Mr. Rex Powell, Fuquay Springs, Teacher.
11:00 Morning Worship led by Warren Matthews, Elon College.
Installation of Officers.
12:15 Lunch.
Adjournment.

* * * * *

RELAX WITH MAX.

Been thinking lately about how many of you there are to read this page and how few of you contribute to it. Surely would be nice to have some of you to furnish the material for awhile and let me rest!

* * *

One thing I know: the only ones among you who will be really happy are those who will have sought and found how to serve.

—*Dr. Albert Schweitzer.*

* * *

Happiness is a perfume you cannot pour on others without getting a few drops on yourself.

NEWS OF ELON COLLEGE.

(Continued from page 7.)

Grace's Chapel, Graham, Mt. Pleasant, Needham's Grove, New Center, Parks Cross Roads, Patterson's Grove, Pleasant Cross, Pleasant Hill, Pleasant Union, Providence Chapel, Ramseur, Randleman, Shady Grove, Shiloh, Smithwood, Sophia, Union Grove.

Eastern Va. Conference.

press Chapel, Epworth, Del., Eure, Hopewell, Barrett's, Burton's Grove, Centerville, Cy- New Lebanon, Norfolk, Bay View, Norfolk, First, Norfolk, Little Creek, Oak Grove, Portsmouth, Elm Ave., Portsmouth, Shelton Memorial, South Norfolk, Spring Hill, Wakefield. Waverly.

N. C. & Va. Conference.

Asheville, Belew Creek, Bethel, Danville, Elk Spur, Gibsonville, Greensboro, Palm St., Hebron, Hines Chapel, Hopedale, Howard's Chapel, Ivy Hill, Kellan Grove, Liberty, Lynchburg, Mebane, Mt. Bethel, Mt. Zion, New Lebanon, Pfafftown, Rocky Ford, Salem Chapel, Tryon, Ersk. Mem., Union (Va.).

Valley Va. Conference.

Bethel, Beulah, Concord, Leaksville, Mayland, New Hope, Palmyra, Timber Mountain, Winchester.

CORRECTION.

In our bulletin of September 25 concerning Sustaining Fund scholarship awards, the statement was made that Miss Anne Farrell was a member of Zion (WNC) Church. Mr. S. H. Basnight has called our attention to the fact that Miss Farrell and her family are members of our Chapel Hill United Church. We apologize for this error and are glad to make the necessary correction.

W. M. B.

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

GOD REVEALS HIMSELF TO MOSES.

Lesson V—November 4, 1951.

Memory Selection: *And God said moreover to Moses. Thus shalt thou say unto the children of Israel, Jehovah, the God of your fathers, the God of Abraham, and the God of Isaac, and the God of Jacob, hath sent me unto you.*—Exodus 3:15.

Lesson: Exodus 3:1-7,10, 13-15.

Devotional Reading: Deuteronomy 32:1-9.

"Sitting Pretty."

This man Moses was "sitting pretty" to use a modern slang expression. To be sure he was a fugitive from justice—many years before he had killed an Egyptain and had fled for his life to Midian,—but his whereabouts were unknow to the Egyptain authorities, and he was safe and secure in this far-off land. He had married "the boss's daughter" and had good "family connections." His father-in-law was Jethro, a priest and leader of the Midianites, a "big shot" in that part of the country. Furthermore Moses had prospered and was well-fixed financially. It looked like a good set-up—safety, security, influential connections, financial resources. He really was "sitting pretty." Many a man would have stayed right where he was. But strange as it may seem to some people, Moses did not stay where he was. He left it all for one of the hardest and most hazardous undertakings to which any man ever set himself. There is a story back of that.

An Uneasy Conscience.

Everything was alright with Moses except one thing. He had a sensitive conscience. Not so much over the fact that he had killed a man years before, although that might have troubled him a bit. (He could have felt some justification over the fact that he had killed a man who was beating up one of his fellow-countrymen.) No, the thing that troubled Moses was the thought of those Israelites back in Egypt, under the whips of the Egyptain taskmaster, driven like dumb creatures to hard and killing tasks. This man Moses was a sensitive man, the pain of other people hurt him. What mattered it that he was free, and prosperous and powerful, so long as his fellow-countrymen were slaves and were poor and persecuted! The very stars that shone up above him as he watched his flocks by night accused him! And in the silence of the night he could hear the swish of the lash and the cries of the suffering people! He could get away from Pharaoah and the law, but he could not get away from the voices that spoke to his soul across the miles of the desert. Moses' people were in the chains of slavery, but he was in the chains of conscience.

The Call of God.

All this was a prelude to, and preparation for, the call of God. And one day the call came. As Moses was keeping the flock of his father-in-law deep in the heart of the wilderness, a strange thing happened. A bush seemed to be on fire ,and although blazing brightly, it did not seem to be burning up, it was not consumed. It got his attention, and he turned aside to take a look at the strange phenonomon. Then there came a *voice* calling his name, and speaking unto him. It was the *voice of the living God.* It was the God of Abraham, the God of Isaac, the God of Jacob, the God who had made himself known unto his forefathers, the God who had made a *covenant* with these men as representatives of the chosen people. And this God was calling him to go back to Egypt to deliver this chosen people, and to lead them out of bondage, and to organize them and develop them into a nation! "I will send thee unto Pharaoah, that thou mayest bring forth my people the children of Israel out of Egypt." God was going to deliver his people, but he was going deliver them through Moses. Moses had known that all along. He had been fighting it for years. But now, in one clear call, God made it clear and compelling to him.

Some folks try to explain that burning bush in various, and in some cases, ingenious ways. They say that there was naphtha in these hills, and that it was set afire by the heat of the sun! Or that the bush was just afire with the rich, red flaming tints of autumn! It is, of course, mysterious. But why quibble over the subjective phase of this experience? The objective phase, what actually happened as a result of this thing, is the important and crucial thing. And what happened is so historically true and so tremendously important that no man can dare to deny it. As a result of this experience, this man Moses left Midian, went back to Egypt, lead the Hebhew slaves out of bondage, welded them into a nation, and gave them a code of laws that is still the foundation of any sensible and secure civilization. How it happened may be speculation; what hapened is sober, stubborn historical fact. That's the point. The important thing in a man's life is not how the call from God comes, but how he responds to that call, and what happens as a result of that call.

Making Excuses.

"And Moses said, Who am I that I should go unto Pharaoah and that I should bring forth the children of Israel out of Egypt?" Or again "O Lord, I am not eloquent, neither heretofore, nor since thou hast spoken to thy servant." Like so many of us, indeed like most of us, Moses began to make excuses when God called him. It was not all unwillingness on his part. It was a monumental task to which God had called him. He might well shrink from it. But God makes no mistakes. He calls the right man. And what is more, whom he calls he empowers and equips. The fact is that the task to which he had called Moses was not one that called for eloquence. Eloquence is a good thing for a minister to have, but it is the least important in a minister's work. Moses said, "Not me, Lord. Leave me alone, get somebody else to do this job!" But God wanted Moses, and Moses yielded. God was not easy on Moses. God kept saying "Go," and Moses finally went.

The Living God.

Even after Moses consented to go, there was one thing that troubled him. What should he tell the children of Israel? Who should he say had sent him? What was his name? "That's a good question Moses," said God. "I am glad you asked it; it is important." "If and when they ask you" who sent you, and what is his name, tell that "I Am that I Am" sent you. This egnigmatic phrase, reduced to simple language means that it was *the living God* at work in his world and among his people. Our God is no dumb idol or graven image—he is the living God, a person, a personal God. Note that God did not say "I was" but "I Am." There has never been a time when God was not alive; there will never come a time when he is finally dead. From everlasting to everlasting, God is "the living God."

The Romance of Righteousness.

Supose Moses had refused to obey the call, and had remained in Midian. The world would never have heard of him. And in the very saving of his life, he would have lost it. But when, in response to the divine call, and in faith in the divine presence, he went forth, he started on the road to fame and immortality. To be sure there was only one Moses. But the principle holds good. One never dreams of what will happen when a man rises up and follows the Lord Jesus Christ.

Based on "International Sunday School Lessons;" copyrighted 1951 by Division of Christian Education, National Council of the Churches in the U. S. A.

CHURCH WOMEN AT WORK.

(Continued from page 9.)

develop a school for the training of teachers from which normal school directors can be turned out and teachers of education for our Christians schools, as well as direct high school and college teachers. What better place can Christianity put in its influence than in the preparation of teachers of young people?

Did You Know:

That 75 per cent of all the social workers in Japan have come either out of the Christian movement itself or from the schools organized by Christianity; yet, there is no such thing as a school work in Japan or a graduate school for the training of social workers?

JICU will provide the *first* place where these people with a really Christian view of mankind can get *skillful* training to make our Christian workers not only motivated by warm concern but prepared by effective training.

Did You Know:

A number of Japanese Christians have been moved to go into work as Public Administrators?

The Graduate School of Citizenship and Public Affairs will provide professional preparation to men and women for service in government administration and public service.

Did You Know:

There is no such thing in Japan as a Liberal Arts College? Even our Christian colleges have followed the Japanese pattern which is professional from the first moment of the freshman year.

JICU will have a small, almost ideal Liberal Arts College, limited to 200 students. It is hoped that by careful selection they can have some of the finest young leaders of Japan for tomorrow whatever their religious background, and that here an influence can be given which will change the direction of their lives.

Did You Know:

The whole thing will be international?

JICU will have faculty members from India, Europe, America, China, Japan and other nations. To ensure the Christian character of the University, all the trustees and faculty members must be Christian.

Students also may come from all countries. This will be the only place in Asia where an American graduate student wanting to study Far Eastern affairs can go and receive all his credits.

Did You Know:

The Mitaka site for the JICU campus and educational plant is already University owned through Japanese giving? It is located 17 miles northwest of Tokyo and is over 350 acres in extent.

Did You Know:

That the uncompleted buildings on the Mitaka site were intended for the training of Japanese military aviators?

Through JICU Christian Education will replace totalitarian war.

Don't You Think:

Such a project as JICU challenging?

With a song of thanksgiving and a prayer in our hearts may we bring our Thank Offering gifts, dedicated to serve him through this University; and thus may mankind come one step farther along the highway of learning to live together in peace.

* * * * *

TREASURER'S REPORT.

The following is the Quarterly Report of the Treasurer of the Woman's Missionary Convention of The Southern Convention of Congregational Christian Churches for the second quarter, firts year biennium 1951-53:

RECEIPTS.

Eastern Va. Conference:		
Women	$2,332.58	
Young People	366.88	
Juniors	117.35	
Cradle Roll	344.59	
		$3,161.40
Valley Va. Central Conference:		
Women	$ 98.81	
Cradle Roll	2.00	
		100.81
N. C. Conference:		
Women	$1,733.74	
Young People	22.82	
Juniors	105.49	
Cradle Roll	160.42	
		2,022.47
Total		$5,284.68

DISBURSEMENTS.

Home Missions, General Fund	$1,632.00	
Young People's Home Mission Fund	159.85	
Thank Offering, Whitley Auditorium, Elon College, N. C.	534.00	
Friendly Service (Franklinton)	100.00	
Anniversary Offering,-Orphanage	4.40	
		$2,430.25
Foreign Missions, General Fund	$1,632.00	
Young People's Foreign Mission Fund	11.41	
Young People's Pilgrim Fellowship Project E. Va.	148.44	
Special for Pilgrim Fellowship Project	5.00	
Mr. & Mrs. Chiu Hsien Bao	45.00	
Lebanon "Food Parcel"	5.25	
Cent-A-Meal Offering	10.84	
Near East (Friendly Service)	10.00	
Dr. & Mrs. Riggs, India	45.77	
		$1,913.71
Check, George D. Colclough, Treas. S. C. C.		$4,343.96
Check, Patrick Henry Hospital Friendly Service		10.00
Check, Mrs. Leathers, Treasurer, Life memberships and memorials, 51 Life, 22 Memorials		730.00
Total Disbursements		$5,083.96
Balance in Bank		200.72
Total		$5,284.68

MRS. W. V. LEATHERS,
Treasurer.

* * *

THANK OFFERING FOR WHITLEY AUDITORIUM, ELON COLLEGE.

1950-1951.

EASTERN VA. CONFERENCE.

Antioch	$ 17.79
Berea (Nans.)	120.10
Bethlehem	42.45
Bethlehem (Y. P.)	20.00
Bethlehem (Juniors)	10.00
Cypress Chapel	21.80
Dendron	15.00

(Continued on page 15.)

The Orphanage

J. G. Truitt, *Superintendent*

Dear Friends:

Mornings when I see the 80 children headed toward Sunday school and church I think what a beautiful sight it is! How different from what would be their poor and miserable lot were it not for this home for them! There is, for instance, little Laverene, so quiet and sweet in all her ways—so pleasant and appreciative—on her way dressed in pretty clothes. She has had a good night's rest, a good breakfast, and has busied herself with doing her work, and getting dressed for Sunday school. She will be one of the best little girls in her class.

Or take Ben—if you knew him as I do—I know you would like to. He is a rowdy little customer if there ever was one. Freckles enough to suit even Gene Stratton Porter, and talk enough to suit anybody, but manages to bring all "As" home on his report card. No he not the only A-pupil we have. We have several others. But what I am saying is: It is a real joy to see these children—80 of them headed for church or 76 of them headed for school—clothed, fed, supplied with books and instructional materials.

These children are not worrying like I am because back of all this wellbeing are accumulating quite a number of bills unpaid. They have home, security, love-care, friendship, religious teaching, and happy childhood. They will have the Orphanage back of them when time comes for them to get a job or further training. Now can you tell me of any finer thing that could be done for children who have no home and no prospects for one?

Point to this story is: It is costing a good deal more to do these things for these 80 children than it did a few years ago for the 70 then here. It just costs more. The conference apportionment for them is the same. Many givers are contributing the same as they did yesterday, some less. I find much joy in this work, but along about this time of year I need more than sympathy. And, indeed, sometimes I get "more than sympathy." When I am burdened I find me a group of little boys and let them unwind me. Or a bevy of little girls and let them wind me up! Sometimes I just go in my room and quietly wait. But if anyone can tell me—and I must confess I do have lots of advice—how to do a $60,000 job on an apportionment of $15,000 I am ready to hear. I already know how a good bit of it can be done, namely, through generous friends who have knowledge and understanding of our needs and voluntarily send us their contributions. For a convention of 35,000 members to give an offering of $2.00 per member would put us on our feet, pay for the unpaid fire-escapes of the Baby Home, the roof on Johnston Hall, and build a sufficiently large central dining-room and kitchen building.

Thanksgiving is Orphanage period. Let us do everything we can to make that period count. Thank you.

John G. Truitt,
Superintendent.

REPORT FOR OCTOBER 18, 1951.

Donated Commoditites for the Week.

Mrs. J. R. Darden, Holland, Va.: Clothing.

Mrs. B. W. Godwin, Suffolk, Va.: Clothing.

Ladies' S. S. Class, Henderson Church (for Clara Lee Arnold): Clothing.

Amelia Church: Clothing.

Sunday School Monthly Offerings.

Amount brought forward		$10,596.12
Eastern N. C. Conference:		
Christian Chapel	$ 1.00	
Damascus	7.00	
Niagara	10.00	
Plymouth	25.80	
Fayetteville, Eutaw Comm.	2.00	
		45.80
Eastern Va. Conference:		
Norfolk, First	$ 12.50	
Spring Hill S. S.	9.93	
		22.43
N. C. & Va. Conference:		
Berea S. S.	$ 24.00	
Long's Chapel	5.38	
		29.38
Western N. C. Conference:		
Pleasant Union S. S.	$ 14.26	
Smithwood	1.40	
Zion	25.00	
		40.66
Valley Va. Conference:		
Bethel S. S.		4.73
Alvin O. Jacobs, Newton, Ill.	10.00	
Total		$ 153.00
Grand Total		$10,749.12

Special Offerings.

Amount brought forward		$17,495.02
Mr. & Mrs. Wm. R. Lowe, in memory of Mrs. C. W. Smith	$ 2.50	
Catawba Springs Christian Church	50.75	
Mr. & Mrs. J. M. Whitley, Suffolk, Va.	5.00	
Young People, Gibsonville Christian Church (for Wayne Knight)	30.00	
United Columbus S. S., Columbus, Ga.	34.58	
New Hope Christian Ch., Roanoke, Ala.	3.79	
Damascus Missionary Society (for Raymond Harvell)	18.00	
Ladies' S. S. Class, Henderson Church (for Clara Lee Arnold)	10.00	
A Friend	5.00	
Special Gifts	193.40	
		353.02
Grand Total		$17,848.04
Total for the Week		$ 506.02
Total for the Year		$28,596.53

APPLE'S CHAPEL.

During the year we have added fifty-five new members to our Sunday school enrollment. The average attendance per Sunday has increased by over thirty. The quality of the Sunday school effort is improved. For example, we have regular class sessions which are designed to train Sunday school teachers and leaders. A Board of Education has been organied to work out the problem of our school. This great improvement and growth of our Sunday school is due mainly to the capable and sincere guidance of the superintendent, Mr. Paul Huffin. A fine new educational building is under construction, and we hope to have it in use shortly.

A highly successful Vacation Bible School was conducted during the summer. The highest attendance of the week was one hundred seventy-one. The school was concluded with a picnic.

During the summer we also had a fruitful revival in which ten young people accepted the Savior. They were received into the fellowship of the church. The sermons were preached by Rev. Thurman Bowers. Last Sunday twenty-three people were baptized. During the entire year, thirty new members have been received into the fellowship of the church.

Our Ladies Aid and Missionary Society is going forward strongly. They have many good deeds in the community to their credit. Recently they collected one hundred fifty pounds of clothing for the drive sponsored by the American Friend's Service Committee.

Incidently, we have several new subscriptions to The Christian Sun. We are working to increase our number of subscribers.

Yes, God is still at work. How glad, how thankful, how full of hope we ought to be!

John R. Lackey,
Pastor.

MEMORIAL SERVICE HELD FOR MISS SADIE FONVILLE.

Sunday night, October 14, Beverly Hills Community Church was filled almost to capacity for a Memorial Service for Miss Sadie Fonville. Dr. L. E. Smith gave a tribute from Elon College, while Mrs. A. L. Rich made a presentation from the Class of 1911. Rev. Henry E. Robinson spoke for the First Christian Church of Burlington, and Rev. Robert T. Woodruff, Jr. spoke for Beverly Hills Community Church. Miss Julia Woodson represented the Burlington Public Schools.

Dr. Scott was scheduled to speak, but was unavoidably kept in Eastern Virginia and unable to be present.

The words of Miss Woodson seem to sum up the spirit of the occasion:

We need great buildings for great schools
Walls that will stand till time is o'er.
Made of such stone, laid with such tools
That every sill and beam will hold.
And science here must bring her best,
Her newest knowledge, latest lore;
But still they may not stand the test.
Great schools must have one great thing more.

We need great souls to make great schools,
Or their walls are laid in vain;
Youth asks for reasons, not for rule.
There's more than Latin to make plain.
The road of life lies just ahead,
And here is youth just at the dawn.
The road of life is here to tread.
We need great souls to lead youth on.

"Tonight we honor the memory of a great soul who gave years of her life to the cause of education.

"Teaching is a glorious, even sacred profession. It has rewards and satisfactions that no other calling offers, which cannot be measured in material rewards or in public praise. To its accomplishments there is a certain earthly immortality which no other profession can claim for its achievements.

"To this profession Miss Sadie Fonville gave a number of the years of her life . . . Often as a substitute teacher she would accept no pay, the joy of the work and the knowledge that she was helping in an emergency was enough.

"Being a woman of high purpose, she built purpose and mental awareness and moral stamina into the lives of the children entrusted into her care. . . . The seeds of her labors will continue to bear fruit in the lives of those she touched.

"God, who gave the world its greatest teacher, was Miss Sadie's source of strength and example; and her spirit will live on in the lives of those who knew her. Through her chosen profession, truly she was a builder of eternity. . . .

"If we could sum up the life of Miss Sadie Fonville in one thought, truly this would do it: a life in communion with God."

CHURCH WOMEN AT WORK.

(Continued from page 13.)

Franklin	61.71	
Franklin (Juniors)	2.00	
Great Bridge	15.00	
Holland	50.00	
Holland (Y. P.)	4.00	
Holy Neck	88.00	
Holy Neck (Y. P.)	15.00	
Holy Neck (Cradle Roll)	7.00	
Isle of Wight	15.00	
Johnson's Grove	15.00	
Liberty Spring (Y. P.)	17.00	
Liberty Spring	93.00	
Liberty Spring (Jrs.)	10.00	
Liberty Spring (Cradle Roll)	5.00	
Mt. Carmel	9.52	
Mt. Carmel (Y. P.)	9.52	
Mt. Zion	5.00	
Newport News	115.00	
Norfolk:		
Bay View	10.50	
Rosemont	102.10	
Second, Norfolk	15.00	
Christian Temple	128.31	
First, Norfolk	10.00	
Little Creek	20.86	
Oak Grove	10.80	
Oakland	67.00	
Portsmouth:		
Elm Avenue	7.75	
First, Portsmouth	47.50	
Shelton Memorial	17.00	
Shelton Memorial (Y. W.)	11.00	
Richmond, First	26.84	
South Norfolk	40.00	
Spring Hill	7.00	
Suffolk	175.00	
Suffolk (Staley Society)	207.00	
Sunbury (Damascus)	22.00	
Union (Southampton)	9.05	
Wakefield	14.60	
Waverly	10.00	
Windsor	16.17	
Windsor (Y. P.)	11.17	
Special:		
Mrs. J. M. Darden	175.00	
Mr. Garland Gray	225.00	
		$2,170.54

N. C. CONFERENCE.

Albemarle	$ 18.00	
Apple's Chapel	32.50	
Asheboro	14.00	
Belew Creek	5.00	
Bethel	10.85	
Burlington	245.35	
Chapel Hill	13.50	
Church of Wide Fellowship	25.00	
Concord	13.00	
Durham	30.00	
Elon College	115.30	
Flint Hill (R)	3.25	
Fuller's Chapel	15.00	
Greensboro:		
First	106.47	
Palm Street	45.00	
Happy Home	11.00	
Haw River	20.00	
Henderson	46.00	
High Point	3.00	
Hines Chapel	66.00	
Ingram, Va.	20.00	
Liberty, Vance	30.00	
Long's Chapel	8.00	
Montieello	17.65	
Mt. Auburn	20.02	
Mt. Bethel	10.00	
Mt. Zion	10.00	
New Hope	11.00	
Pleasant Grove, N. C.	8.50	
Pleasant Grove, Va.	28.00	
Pleasant Ridge (G)	25.00	
Pleasant Ridge (R)	10.00	
Plymouth	2.97	
Providence	8.00	
Raleigh	16.00	
Ramseur	10.00	
Reidsville	40.50	
Salem Chapel	10.00	
Sanford	20.08	
Shallow Ford	23.00	
Shallow Well	22.74	
Turner's Chapel	10.25	
Union, N. C.	59.95	
Union, Va.	42.00	
Wake Chapel	26.00	
Winston-Salem	20.65	
Youngsville	6.40	
		$1,354.93

VALLEY VA. CENTRAL CONFERENCE.

Antioch	$ 20.25	
Bethel	12.50	
Leaksville	15.10	
Mt. Olivet (R)	10.00	
New Hope	7.75	
Linville	7.00	
Winchester	25.00	
Wood's Chapel	12.00	
Antioch (Y. P.)	20.25	
Bethel (Y. P.)	12.50	
		$ 142.35

SUMMARY.

Eastern Va. Conference	$2,170.54
N. C. Conference	1,354.93
Valley Va. Central Conference	142.35
Total, 1950-51	$3,667.82

SUPPLEMENTAL REPORT.

The following is a supplemental report of the Woman's Home and Foreign Mission Board of the Eastern Virginia Conference:

Quarter Ending September 15, 1951.

Balance on hand Sept. 25, 1951		$ 46.52
RECEIPTS.		
(On Apportionment).		
Women's Socities.		
Spring Hill		2.75
Young People.		
Liberty Spring	$ 38.00	
Norfolk, First	5.00	
Richmond, First	25.00	
		80.50
Grand Total		$ 129.77
DISBURSEMENTS.		
Mrs. W. V. Leathers, Treasurer	$ 56.41	
Barbara Bradshaw, Treas., Youth Fellowship (one-third Young People's Apportionment)	26.84	
		83.25
Balance in Treasury		$ 46.52

MRS. W. B. WILLIAMS, *Treas.*

Church Christian Sun Subscription Goals and Present Subscriptions

Eastern North Carolina Conference

	Goals	Actual Subscription
Amelia	33	7
Antioch	22	0
Auburn	32	0
Bethel	4	0
Bethlehem	16	2
Beulah	63	2
Catawba Springs	49	1
Chapel Hill	16	9
Christian Light	38	0
Christian Chapel	25	1
Clayton	8	0
Damascus	14	4
Ebenezer	43	0
Fayetteville		2
Fuller's Chapel	28	15
Good Hope	20	1
Hayes Chapel	14	0
Henderson	62	15
Hope Mills	9	1
Lebanon	11	1
Lee's Chapel	15	2
Liberty (Vance)	85	27
Martha's Chapel	13	0
Moore Union	22	2
Morrisville	10	3
Mt. Auburn	31	8
Mt. Carmel	24	2
Mt. Gilead	33	4
Mt. Herman	22	1
New Elam	54	4
New Hope	54	2
Niagara	8	0
Oak Level	27	4
O'Kelly's Chapel	5	0
Piney Plain	16	1
Pleasant Hill	10	0
Pleasant Union	28	0
Plymouth	22	1
Pope's Chapel	21	3
Raleigh	52	3
Sanford	45	21
Shallow Well	51	7
Six Forks	5	0
Southern Pines	59	16
Turner's Chapel	23	4
Wake Chapel	58	30
Wentworth	25	0
Youngsville	9	4
Total	1334	210

Eastern Virginia Conference

	Goals	Actual Subscription
Antioch	22	5
Barrett's	12	0
Berea (Nans.)	38	6
Berea (Norfolk)	52	10
Bethlehem (Disp.)	24	4
Bethlehem (Nans.)	127	18
Burton's Grove	8	1
Centerville	13	2
Cypress Chapel	80	7
Damascus	37	10
Dendron	8	6
Eure	60	3
Franklin	90	34
Holy Neck	66	23
Holland	85	25
Hopewell	42	4
Isle of Wight	17	6
Johnson's Grove	10	9
Liberty Spring	70	54
Mt. Carmel	45	14
Mt. Zion	10	6
New Lebanon	11	3
Newport News	115	32
Norfolk: Bay View	25	4
Christian Temple	169	39
First	33	9
Little Creek	12	0
Rosemont	108	29
Second	34	1
Oak Grove	14	2
Oakland	81	27
Portsmouth: Elm Ave.	13	0
First	73	18
Shelton Memorial	26	5
Richmond, First	33	22
South Norfolk	163	26
Spring Hill	15	1
Suffolk	249	89
Union (Surry)	5	2
Union (So.)	40	13
Wakefield	26	8
Windsor	33	19
Total	2240	611

North Carolina and Virginia Conference

	Goals	Actual Subscription
Apple's Chapel	92	29
Asheville	16	1
Belew Creek	20	7
Berea	24	1
Bethel	35	4
Bethlehem	73	13
Burlington	169	57
Burlington, Bev. Hills		2
Carolina	75	4
Concord	25	6
Danville	219	2
Durham	94	28
Elk Spur	14	1
Elon College	72	21
Gibsonville	58	0
Graham, Prov, Mem.	19	5
Greensboro, Calvary		1
Greensboro, First	95	32
Greensboro, Palm St.	39	13
Happy Home	63	21
Haw River	27	6
Hebron	16	3
Hines Chapel	28	7
Hopedale	21	4
Howard's Chapel		0
Ingram	39	9
Kallam Grove	15	0
Lebanon	28	6
Liberty	42	6
Long's Chapel	25	10
Mebane	3	1
Monticello	21	7
Mt. Bethel	17	5
Mt. Zion	35	7
New Lebanon	43	6
Pfafftown	9	4
Pleasant Grove	51	15
Pleasant Ridge	16	9
Reidsville	125	24
Rocky Ford	13	1
Shallow Ford	51	70
Salem Chapel	24	7
Tryon, Ersk. Mem.	48	1
Union (N. C.)	65	19
Union (Va.)	89	18
Winston-Salem	16	17
Zion	4	1
Total	2102	511

Western North Carolina Conference

	Goals	Actual Subscription
Albemarle	55	11
Antioch (C)	24	0
Asheboro	20	13
Bailey's Grove	7	1
Bennett	6	0
Big Oak	13	3
Biscoe	11	0
Brown's Chapel	41	1
Center Grove	4	0
Ether	17	4
Flint Hill (M)	51	0
Flint Hill (R)	8	3
Grace's Chapel	42	2
Hank's Chapel	44	11
High Point, First	17	7
Liberty	20	6
Mt. Pleasant	13	1
Needham's Grove	29	0
New Center	19	0
Parks Cross Roads	42	1
Patterson' Grove	5	0
Pleasant Cross	11	1
Pleasant Grove	69	4
Pleasant Hill	50	7
Pleasant Ridge	37	19
Pleasant Union	8	1
Providence Chapel	5	0
Ramseur	24	2
Randleman	10	2
Seagrove	18	8
Shady Grove	16	1
Shiloh	22	0
Smithwood	35	2
Sophia	12	3
Spoon's Chapel	6	1
Union Grove	22	0
Zion	27	2
Total	883	117

Virginia Valley Central Conference

	Goals	Actual Subscription
Antioch	17	11
Bethel	42	18
Bethlehem	17	11
Beulah	3	2
Concord	12	2
Dry Run	11	1
Joppa	5	1
Leaksville	38	15
Linville	32	4
Mayland	9	0
Mt. Lebanon	26	1
Mt. Olivet (G)	27	6
Mt. Olivet (R)	31	0
New Hope	12	7
Newport	38	7
Palmyra	18	2
Timber Ridge	48	3
Winchester	73	23
Wissler's Chapel	17	1
Wood's Chapel	23	2
Total	499	117

Note: The Christian Sun Church by Church Subscriptions are approximate since many of the subscribers do not indicate their church. The Christian Sun Office will be glad to make corrections.

October 18, 1951.

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches

1844 - Over a Century of Service to the Denomination - 1951

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES
In Essentials Unity — In Non-Essentials, Liberty, — In All Things, Charity

VOLUME CIII RICHMOND, VA., THURSDAY, NOVEMBER 1, 1951 NUMBER 43

We Present . . .
YOUR CHRISTIAN ORPHANAGE
. . . in Pictures

Elon College Library X

Here is a scene from our diningroom. These boys and girls and their matrons make a happy family at meal time. The children are taught quietness and good conduct at the tables.

It will be a pleasure for every church and Sunday school to receive a Thanksgiving Offering for the care of the children at the Christian Orphanage. This year we shall have to have $60,000 for our goal. The wheat crop was cut short by an early freeze, as was also the oat crop. The corn crop is short by more than 1,500 bushels. The dry pastures have cut the production of milk greatly. We have to pay for the new fire-escapes, the roof on Johnston Hall, much general repair and upkeep, beyond our regular routine. The cost of shoes, clothing, food, work, and the purchase of all materials has greatly advanced. So we shall have to reach as much as $60,000 as our goal this year.

This does not include anything on the new home for the superintendent. Funds for the building of that house have been especially donated by friends for that purpose. Let us all be grateful to them for their help.

Gifts made to the Orphanage are deductible in preparing income tax reports. Let us make a liberal gift for the needy children committed to our care. May the Heavenly Father be shown by our gifts that we appreciate his goodness to us. If each one will make a liberal donation to the Orphanage I am sure we shall reach our goal. To me it seems like a very large figure, but where is it that we can do the work we are doing without greatly increased costs? May God bless us and help us one and all to do a good job for him, both at the Orphanage and in all our work for and with the church.

John G. Truitt.

News Flashes

The Forward Movement and Bible Class of the Oakland Christian Church observed its 24 anniversary last week.

Mrs. W. E. Wisseman attended the Florida State Conference of Congregational Christian Churches last week.

The Western Carolina Conference Committee on the Ministry will meet at our Asheboro Church on Saturday, November 3, at 3 p. m. Rev. E. C. Brady is chairman.

The Eastern North Carolina Ministers Conference will be held Monday afternoon at the United Church in Chapel Hill. Rev. R. L. House will review Weldon Crossland's "A Planned Program for the Church Year."

The next session of The Southern Convention will be held in Durham on April 29-May 1, 1952. The program committee is W. M. Stevens, J. H. Dollar, W. B. O'Neill, S. C. Harrell, R. L. House, and W. T. Scott.

By unanimous action the Eastern North Carolina Conference voted that, "We express formally to the President of the United States our objection to the appointment of General Mark Clark, or any other person, as Ambassador to the Vatican, as contrary to the spirit of our American heritage."

The late Kemp B. Johnson, and his son Marvin M. Johnson of Wake Chapel hold what is perhaps a record as church treasurers. The late Mr. Johnson served in this capacity for 62 years at Wake Chapel Church. He was succeeded by his son, Marvin, who served for 8 years—a total of 70 years.

Laymen's Sunday was observed at Oakland Christian Church with Mills E. Godwin, Jr. presiding. The call to worship and invocation were given by Mr. Godwin. Prayer was offered by C. W. Darden. Philip Dailey read Scripture and Kenneth Wagner gave a reading. Asa Johnson, Jr., and Henry Cavle Bradshaw and P. D. Howell, Jr., gave addresses. Mrs. William Leslie Reed sang a solo.

REPORT FROM WAKE CHAPEL.

On Monday evening, October 1, at 7:00 o'clock, in the new Restaurant in Fuquay Springs, twenty of our church officers and teachers in the Sunday school at Wake Chapel met for a special dinner meeting. A delicious dinner was enjoyed, same being provided by one of our interested workers. Mr. Fred P. Register, pastor, was speaker and reviewed the duties and privileges of workers and teachers in Sunday school and church. The film "Now I See" concluded the program.

On Sunday morning, October 7, Rally Day was observed by the Sunday school and church. During the Sunday school hour the Children's Department under the direction of Supt. Cary Powell, Jr. and his corps of teachers presented a thirty minute program of songs and recitations. Out of an enrollment of two hundred and sixty there were two hundred and twenty present in Sunday school. The Sanctuary was filled for the morning worship service.

EASTERN VIRGINIA CONFERENCE MEETS.

The Esatern Virginia Conference of Congregational Christian Churches was called to order at 10 o'clock on Wednesday morning of this week. After a hymn led by Rev. Duane Vore of Suffolk and prayer by Rev. Allen Hurdle of Holy Neck Church, Mr. Letcher Eley gave both delegates and visitors a brief but most hearty welcome on behalf of the Franklin Church. Rev. Melvin Dollar of the Union, Southampton, Church, responded in fitting words.

After the routine enrollment of ministers, delegates and visitors, President Brittle appointed the usual special committees. Then followed the report of the Committee on Superannuation by J. T. Kernodle, and Supt. Scott presented the Ministerial Insurance Plan which, after explanation and discussion was referred to a special committee headed by Mr. Floyd Turner of Suffolk, with instructions to report their recommendation at the afternoon session.

The report of the Executive Committee was presented by Secretary J. Everette Neese.

Dr. H. S. Hardcastle presented the report on Ministerial Education and, pending its adoption, Dr. Ferris E. Reynolds, Professor of Religion at Elon College, addressed the conference, using as his subject "Let the Prophets Speak." This most inspirational address was well received.

Rev. W. Milliard Stevens presented the report on Christian Education, which was followed by a presentation of the needs of Elon College by President L. E. Smith.

President Brittle brought the conference a brief but most worth while annual message, after which Rev. Jesse Roberts pronounced the benediction, and Rev. O. D. Poythress returned thanks for the most excellent noon meal which was served by the women of the Franklin Church.

The afternoon session was called promptly at 2 o'clock. The host pastor, Rev. W. A. Grissom, led a hymn, and Rev. John Gallo of Bethlehem, Disputanta, offered prayer. Rev. Duane Vore, Chairman of the Board of Publications, presented THE CHRISTIAN SUN, and Supt Scott announced that he would be glad to receive sub-

(Continued on page 11.)

Southern Convention Dates to Remember

ELON COLLEGE PERIOD

CHRISTIAN ORPHANAGE PERIOD

November	**7-8**	**W. N. C. Annual Conference (and C. M. A.)—Hank's Chapel**
	13-14	**N. C. & Va. Annual Conference (and C. M. A.)—Reidsville**
	22	**Thanksgiving Day**
	25	**Stewardship Sunday**
	27-29	**Southeastern Inter-Council Convocation—Atlanta**
December	**2**	**First Sunday in Advent**
	4	**E. Va. Christian Missionary Association—Liberty Spring**
	9	**Universal Bible Sunday**
	23	**Christmas Sunday**

N. C. AND VA CONFERENCE.

Following is the tentative Program of the One Hundred Twenty-Sixth Annual Session of the North Carolina and Virginia Conference of Congregational Christian Churches, which will be held, Tuesday and Wednesday at the Reidsville Congregational Christian Church, Reidsville, N. C.

* * * * *

Tuesday—Morning Session.

10:00 Conference Convenes.
Hymn and Prayer—Rev. Bland A. Leebrick.
10:10 Roll Call of Ministers and Churches.
10:20 Presentation of Program—Rev. Thurman F. Bowers.
10:25 Report of Executive Committee—Rev. W. J. Andes.
10:30 Recognition of Visitors and new Pastors—Supt. W. T. Scott.
10:35 Report of Treasurer — Mr. Russell Powell.
10:40 Appointment of Special Committees.
10:45 Report of Committee on Apportionments—(First reading) Rev. Mark W. Andes, Chairman.
10:50 Report of the Committee on the Ministry—Dr. W. E. Wisseman, Chairman.
11:00 Report of the Committee on Religious Literature — Mrs. Henry E. Robinson, Chairman.
The Christian Sun—Rev. Duane N. Vore.
11:30 Report of the Committee on Froeign Missions—Rev. Henry E. Robinson, Chairman.
Address—"The Things We Do Together," Dr. Albert D. Stauffacher, Secretary of Missions Council.
Discussion and Vote on Report.
12:10 Announcements.
12:15 Adjournment for Lunch.

* * * * *

Tuesday—Afternoon Session.

1:30 Conference Called to Order.
Hymn and Prayer—Rev. William P. Smith.
1:40 Report of the Work of The Christian Orphanage—Dr. J. G. Truitt, Superintendent.
2:00 Report of the Woman's Mission Conference—Mrs. W. J. Andes, President.
2:10 Report of the North Carolina Council of Churches—Rev. Morton R. Kurtz, Director.
2:20 Report of the Committee on Christian Education—Rev. W. J. Andes, Chairman.
2:40 Report on Elon College — President L. E. Smith.
3:20 Report of Committee on Home Missions—Rev. W. W. Snyder, Chairman.
The Convention Home Missions Program — Rev. W. Millard Stevens, Convention President.
3:45 Conference Missionary Association Session—Mr. John Robert Walker, President.
4:15 Report of Committee on Nominations.
Miscellaneous Business.
4:30 Adjournment.

Tuesday—Evening Session.

6:00 Dinner.
7:30 Worship Service conducted by Pastor of Host Church and Choir.
7:50 Report of Committee on Laymen's Fellowship — Mr. S. L. Mauldin, Chairman.
Panel Discussion of the Possibilities of Laymen's Work in the Church, conducted by Mr. George D. Colclough.
"What the Laymen Can Do for the Young People."—Mr. John Briggs.
"What the Laymen Can Do in Helping to Finance the Local Church—Mr. Robert Walker.
"What the Laymen Can Do to Help with the Sunday School." — Mr. Herman Truitt.
"What the Laymen Can Do about the total Church Program."—Mr. Russell B. Powell.
Licensing and Ordination of Candidates. (If necessary.)
Benediction.

* * * * *

Wednesday—Morning Session.

9:30 Conference Called to Order.
Hymn and Prayer — Rev. John R. Lackey.
Reading of Minutes.
Enrollment.
9:45 Report of Committee on Stewardship —Mr. George D. Colclough, Chairman.
10:05 Vote on the Report of the Committee on Apportionments.
10:25 Report of Conference Historian—Dr. C. E. Newman.
10:50 Report of the Committee on Superannuation — Mr. D. R. Fonville, Chairman.
11:00 Report of Committee on Evangelism —Rev. Mack V. Welch, Chairman.
11:20 Address—"Changing Frontiers in the Promotion of Our Christian World Mission" — Dr. Albert D. Stauffacher.
12:00 Miscellaneous Business.
12:15 Adjournment for Lunch.

* * * * *

Wednesday—Afternoon Session.

1:30 Conference Called to Oroder.
Hymn and Prayer — Rev. William Rich.
1:40 Report of Committee on Social Action—Rev. William P. Smith.
2:00 Report of Committee on Memoirs—Dr. C. E. Newman.
2:15 Report of Committee on Fanance—Rev. Mark W. Andes, Chairman.
2:25 Report of Committee on Place of Meeting.
2:35 Report of Committee on Resolutions.
Miscellaneous Business.
Reading of Minutes.
Final Adjournment.

For several generations THE CHRIS-SUN has not failed to come into the home of our family. I would feel something was greatly amiss if it should fail to come to my home.

JENNIE BARRETT SPARTLEY,
Dendron, Va.

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles

1. The Lord Jesus Christ is the only Head of the Church.

2. Christian is a sufficient name for the Church.

3. The Bible is a sufficient rule of faith and practice.

4. Christian character is a sufficient test of fellowship and church membership.

5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

Editor.................Robert Lee House
Managing Editor.........John T. Kernodle
Departmental Editors—Convention, Wm. T. Scott; Missions, F. C. Lester; Women's Work, Mrs. F. C. Lester; Young People's Work, Miss Pattie Lee Coghill; Children, Mrs. R. L. House; Sunday School Lesson, H. S. Hardcastle.
Institutional Representatives—Elon College, L. E. Smith; The Christian Orphanage, John G. Truitt.
Area Reporters—M. W. Andes, W. J. Andes, J. Frank Apple, H. G. Councill, Jr., Clyde Fields, Stanley C. Harrell, I. W. Johnson, S. E. Madren, Will B. O'Neill, Fred Register, P. H. Ricketts, Guy H. Veazey, R. A. Whitten.
Board of Publications—Duane Vore, Chairman, S. T. Holland, Secretary; R. C. Helfenstein, S. E. Madren, P. H. Ricketts, G. D. Colclough, Treasurer, ex officio.

SUBSCRIPTION RATES

One Year...........................	$3.00
Two Years..........................	5.00

Published by the Board of Publications, agent for the Southern Convention of Congregational Christian Churches, and printed every Thursday except the last in June and December by the Central Publishing Co., Inc., Richmond, Va.

Entered as second-class matter at the Post Office at Richmond, Va., July 25, 1922, under Act of March 3, 1879.

Remittances for subscriptions and notices of change in address should be sent to the Convention Office, Elon College, N. C.

All other matters of business should be addressed to The Christian Sun, 1536 East Broad Street, Richmond 19, Va.

General contributions should be addressed to the editor at Southern Pines, N. C., and should reach him not later than Wednesday of the week preceding date of publication.

Departmental material should be sent to the proper departmental editor, at the address shown on their page, and as early as possible.

THE SUN is a must in our house. We keep in touch with our conference and convention friends and know at all times what our college, our missionaries, our women and our laymen are doing—to say nothing of our wonderful young people. You won't go wrong by mailing in your three dollars today!

S. H. BASNIGHT,
Chapel Hill, N. C.

From the EDITOR'S *Desk*

Heredity *and* Environment

Let no one take lightly or overlook the factor of heredity. Physical and some mental traits are transmitted In addition to any unfortunate penalties which may be visited from generation to generation, there are psychological hazards. The feeling that one is not fortunately indowed may have pernicious results. Instead of being stimulated by failure to attempt to be more successful in the future, the person who feels cheated in heredity may feel that there is nothing he can do about it. His chagrin is accentuated by the attitude of relatives and friends who know the family background. The nerve of ambition is clipped. Heredity becomes a scapegoat for indolence.

A fortunate environment is the best antidote for an unfortunate heredity. The School and the Church help at this point. Many a young person has received a new lease on life on entering school. Especially is this true, where the young person breaks the ties of home and community and begins residence on a campus. The church college has the paramount opportunity of influencing life by constituting a minature Kingdom of God.

Orphans find a new environment at the Christian Orphanage. Here in an atmosphere cleansed by sobriety, honesty and industry, the orphan enters a new world. Faith is both taught and caught. Ancestral traits yield to the power of Christian example and suggestion. The miracle of "new creatures in Christ Jesus" takes place in our midst. This is the supreme challenge and test of our Christian faith. Money invested in such a venture is not money invested in vain. Try it!

Eastern Carolina Has Successful Conference

Sanford provided the setting for the sessions of the Eastern Carolina Conference. Delegates found educational value in the renovated and expanded building as well as in the Conference program. They found here the space and facilities for carrying on a modern program of Christian education. The church is making evident progress under the skillful leadership of Dr. Will B. O'Neill.

Rev. E. M. Carter, secretary, stated that more of the churches reported to Conference than at any other time during his long tenure of office. Superintendent Scott reported that the Conference had set a new financial record during this year.

Special recognition was accorded the delegates from the new church at Fayetteville. The church made an invaluable contribution to the Conference sessions in the person of its minister, Rev. Kenneth M. Lindner, who gave the incisive, stimulating devotionals. While some still protest their apportionments, this new church, with no apportionment, sent up $70.00. It was remarked on the Conference floor that although few, if any of the delegates had assisted in the organization of the new church, some might further its growth by forwarding to Mr. Lindner names and addresses of civilian members in Fayetteville and our enlisted members at Fort Bragg.

Dr. Bryant Drake, secretary of our national Department of Higher Education, was presented to the Conference by President L. E. Smith. Dr. Drake described the Christian College as a ready tool for our use in an age of secularism. He urged that we help endow these institutions through Christian bequests.

The Committee on the Ministry, under the chairmanship of Dr. W. B. O'Neill, recommended that ministers set aside one Sunday in each year to lay upon the hearts of the young people the claims of the gospel ministry. John Littikin, a member of Turner's Chapel and a Freshman at Elon, was admitted to the Biblical Class. Robert McLain, a member at Wake Chapel and a student at Duke Divinity School, was granted licensure. Revs. W. Clay Jarrell and R. Eugene Talley were accorded full ordination. Rev. Elmore Powell, who has served previously in the Conference, was enrolled. Rev. William Rich, a Duke Divinity student who is serving Damascus, was present.

The Committee on Home Missions, headed by Mrs. Jack Campbell, recommended that we "revive the church at Franklinton, and that funds be provided to accomplish this purpose." The Conference Missionary Association offered its assistance, awaiting the leadership of the Executive Committee and the Home Missions Committee of the Conference. Discussion from the floor indicated that a new unit of Burlington Mills had brought the area into new high potential status.

Rev. E. M. Carter declared that the sponsoring of a displaced family could be a wholesome experience for a church and cited Fuller's Chapel as a case in point.

The Conference accepted the group insurance plan for pastors and voted to add this apportionment of 15 cents per member to the Conference fund.

Rev. Fred Register succeeds Rev. Raymond Grissom as president. By vote, tenure of office will be limited to two years.

The pendulum will swing to the other end of the Conference at our next session when Mt. Auburn will serve as host.

All work, no play, would make dull boy or girl of Jack or Jill

The children love to sing, and to gather around the piano for both hymns and popular songs. We are in need of a better piano. It may be that some one has a good used piano that they would like to donate to the Orphanage.

FULFILING A VISION.

Where there is a vision, great things will and can be done. Over 650 boys and girls who have lived at the Christian Orphanage are thankful that there was a vision for a ''home'' for them. This gratitude is indicated by the fine response to the annual ''Homecoming'' each first Sunday in September.

Many of you know that this year the ''Homecoming Society'' voted to install a walk-in freezing unit in the proposed new central dining room. This project is being done in honor of our late beloved Superintendent Charles D. Johnston. This is little in comparison to what he did for us, but the response has been wonderful, and we now have nearly $2,000 toward our goal.

During my own time tremendous progress has been made with the farm and dairy; and now a vision is starting a beef herd. A new and modern superintendents' home has just been completed. Many things are being planned for the future betterment of our institution. Among these are a central dining hall, the remodeling of present buildings, and the improvement of the grounds.

Due to the able guidance of matrons, farm management officials, and most of all a concecrated Christian superintendent, we go from the Orphanage able to meet life on a par with boys and girls from individual homes. We are proud that we have a superintendent who will continue the vision that was conceived more than 50 years ago.

The Orphanage offers every worthy boy and girl an opportunity to continue his education when he has finished high school. Some friends of the Orphanage have established loan funds to be used by these individuals. It was my own good fortune to use some of these funds and to receive my degree from Elon College.

May God's richest blessings be on all who contribute in any way to the work of the Orphanage. I am sure that our vision will never fade!

CLYDE RUDD.

FOR THE LIFT YOU NEED!

One usually thinks of an orphanage in terms of sorrow or pity, where a group of unfortunate boys and girls have been brought together. In preparing to visit such a place one puts on a long face and has handy a large supply of sympathy to be scattered among sad little people. Such a picture as this is so far removed from what a visitor finds at the Christian Orphanage at Elon, that even to suggest pity, sorrow, and sympathy borders on the humorous. Perhaps the outstanding impression one receives at our orphanage is that of joy, laughter, and eager anticipation which flows so freely from a group of smiling faces assembled to see a movie, to eat a meal, or to hear a message. If your spirits are low, if you have had a bad day, if you need a little tonic for your morale, then visit the orphanage where happy-hearted children will give you the lift you need.

The contagious spirit of joy found at Elon does not come out of thin air. It is the result of the loyal and consecrated labors of those who carry the problems, make the plans, do the work, and stand watch twenty-four hours of each day in this institution. That they do their work well is seen in the faces of the children. But there is no vacation from growing children. The loaf of bread eaten today must be replaced tomorrow. The shoes this month will need re-

(Continued on page 8.)

The Elon College students give a party just before their Christmas holidays every year. What good times they have and also what good times the children have! Elon College means much to the Orphanage because the children enjoy many programs there.

Church Women at Work

With Emphasis on Missions

Mrs. F. C. Lester, *Editor*

840 Sunset Avenue, Asheboro, N. C.

A FINAL WORD ABOUT OUR THANK OFFERING.

In November all of our women's socities should make a Thank Offering for Japan International Christian University. We hope this will be well presented in every church. A program, with worship service and informational ideas, has gone to each society. The committee hopes that it will be useful.

Last week's issue of The Sun carried write-ups of the presidents and one of the vice-presidents, both members of our denomination, and an article from Mrs. Duane Vore concerning JICU.

In the center of this page you will read how President Yausa feels about this institution. Below you will find out how some of the other faculty members feel as they join this new venture in Christian service.

Our churches in North Carolina and Virginia have given very little to this project in which our denomination is supposed to share. Let us have a good program, give a fine offering, and remember in our prayers this yet-to-be opened university in Japan.

A Question.

One of the things which makes any institution great is the quality of its workers, and their attitude toward the institution they serve. Interesting answers were given to a question put by Mrs. Harper Sibley to the new faculty members of the Japan International University at the October meeting of its oBard: *"Why are you willing to leave your positions and security, homes and friends in America to join the faculty of this new university?"*

"A Challenge."

Dr. Carl Kreider, now Dean of Goshen College, who will be Dean of the Liberal Arts College, said he was going because "Here is a challenge to develop a concept of Christian general education for Japan. . . . It is also a challenge to make this education for a new Japan thoroughly sound from a scholarly standpoint. It is this double assignment that stimulated me to accept this position and I hope you will remember me in your prayers as I take this assignment."

"Do More for Japan.

Dr. Robert H. Gerhard, who has recently returned from the North Japan College in Sendai said, "I am frankly interested because I think it is the most exciting and challenging project in the world today. . . . Both my wife and I wanted to return to North Japan College. . . . Yet I feel sincerely that I can do more for North Japan College as well as other colleges in Japan in my work with ICU."

A MESSAGE FROM THE PRESIDENT OF JAPAN INTERNATIONAL CHRISTIAN UNIVERSITY.

Appreciating as I do the historical significance and revolutionary importance of the International Christian University for a new Japan to rise chastened out of the ruins of war—a Japan of peace and democracy—humbly (resolutely, and prayerfully I have accepted this great responsibility.

Needless to say, no one individual can create a university. I am no more than a symbol of living faith in the solidarity and educableness of humanity which is stanchly upheld by our comrades of Christ's way all over the world. With their loyal support and abiding devotion and with God's blessing, the International Christian University cannot fail to achieve its vital mission in this crucial juncture of world history.

"Constructive Contribution."

Dr. James C. Thompson, professor of biochemistry and nutrition, with years of experience on the faculty of the University of Nanking, said, "From my early boyhood I have had a great interest in Japan. . . . During our life in China we had delightful association in Japan. . . . Although we are loyal American citizens the bombing of Japan during the last war was a great grief to us and for that reason we are especially glad to go there to make a constructive contribution in that country during the years ahead. Any such service in Japan seems especially significant because of the vital importance of a free and democratic Japan for the future of Asia."

"Spirit of the Master."

Dr. Maurice E. Troyer, vice-president of curriculum and instruction, (of whom Miss Seabury says: "Now at Syracuse University, he is a strong Methodist layman and one of the ablest teacher training experts in the country.") says: "I couldn't help it. . . . ICU was the clearest kind of call. . . . Japan, in her transition from authoritarian to democratic ways, needs leaders trained in a program that makes them students of Christian and democratic values. . . . The whole Troyer family have accepted the challenge; those who go with me to Japan and those who stay at home. We all believe that this is God's world—one world—and that an international university dedicated to enlightened intelligence used in the Spirit of the Master, Jesus Christ, is the best antidote to those factors which tend today to tear it apart."

* * * * *

ROSEMONT REPORTS.

The ladies of the Woman's Missionary Society of Rosemont have had very interesting and inspiring meetings for the year 1950-51, under the very capable leadership of the president, Mrs. Elmo Spencer.

At our final meeting this year we were very fortunate in having Mrs. I. W Johnson review the mission book, "So Sure of Life," by Violet Wood. It was throughly enjoyed by the large group who attended.

As a number of our members are working, we have had several of our meetings at night this past year, and we feel this has helped our attendance. We are hoping more of the younger women will find our programs of interest and will attend the meetings this coming year.

Mrs. M. K. Hassell,
Secretary.

* * * * *

JONHSON'S GROVE SOCIETY.

This year the Mary Kimball Circle of Johnson's Grove Church, near Franklin, Virginia, had a Fellowship Supper at our December meeting, remembered our pastor and his family, brought gifts for Bettie Leigh (our orphan girl), and packed three welfare boxes for our county. In August we met at one of the homes and had our meeting on the lawn. Afterwards the families all enjoyed a picnic supper and a real get-together.

Our pastor, Mr. Grissom, reviewed

(Continued on page 15.)

News of Elon College

PRESIDENT L. E. SMITH, Elon College, N. C.

DR. LEON E. SMITH COMPLETES TWENTIETH YEAR AS PRESIDENT OF ELON COLLEGE.

By LUTHER N. BYRD.

Dr. Leon E. Smith completes his second full decade of service as president of Elon College on Thursday, November 1, having guided the Congregational Christian institution successfully through some of its most trying years and into a period of marked expansion.

Dr. Smith came back to Elon on November 1, 1931, assuming the presidency of his old Alma Mater, from which he had graduated twenty-one years before with the Class of 1910. He gave up the pastorate of the Christian Temple in Norfolk, Va., at that time to take up the leadership of his old college, which was then struggling in the throes of debt.

The college debt that autumn of 1931 totalled $768,000, a sum which appeared truly monumental in that period of depression and panic, but Dr. Smith spared neither time nor effort as he piloted the college through the trying years that ended in full settlement of the debt by January 26, 1943.

Under Dr. Smith's guidance there has also been a continued advancement in other ways than settlement of the debt. There has been a steady increase in the Elon College Endowment Fund and in other investments held by the college outside of endowment.

The college is now at the half-way point in a great ten-year campaign to raise funds and provide the expansion and improvements that Elon has long needed. President Smith, in a recent report, cited the fact that the alumni and friends of Elon, without the aid of any professional fund-raising agency, have raised more than $1,000,000 for the institution since the autumn of 1946, and plans have already been made to launch an intensive drive this fall to raise $1,250,000 in additional funds to complete the Elon expansion program.

The past five years have been years of marked improvements in the college's physical plant, with the addition under Dr. Smith's guidance of a modern heating and power plant, a beautiful and adequate gymnasium and physical education plant, a series of apartments for married students, the construction of a number of faculty homes and apartments and the renovation of other college facilities.

Symbol of the great growth within the twenty years of Dr. Smith's presidency is the present assessed valuation of the Elon College physical plant and endowment, which was reported late this summer as approximately $3,000,000, of which $393,000 is embodied in endowment and more than $300,000 in other funds invested outside of the endowment.

DR. LEON E. SMITH

There has been a corresponding growth in student enrollment, for President Smith found only 130 students when he assumed the presidency back in 1931. The enrollment increased to 230 by the end of the following year and the enrollment has continued to increase, reaching a peak during the height of the G. I. program, with a levelling tendency and slight decrease as the bulk of the veterans finished their work.

There have been days of disaster, too, during Dr. Smith's long years of service, such as the ones when fire destroyed the old dining hall in January, 1949, and when the recent fire late in September of this year burned the college kitchen, but President Smith has come back in the face of these adversities. He has even carried on from a hospital bed in days of illness. Such is the courage of Elon's president, who marks his twentieth anniversary at this time.

APPORTIONMENT GIVING.

The conference year for the majority of our churches is drawing to a close. To date we have received $10,669.15 on the total apportionment for the college of $15.000.

The Valley of Virginia and Eastern North Carolina Conferences have already met. The Valley Conference met in August and the Eastern North Carolina Conference met last week. According to The Convention Office report, there were 20 churches in the Eastern North Carolina Conference that paid their conference apportionments in full. Some of the remaining churches made payments on their conference apportionments. A number made no payment to the college whatsoever. Of course, there is a possibility that money will come in from these conferences by the first of the year. The college is operating on the calendar year. We are now $4,330.85 from the goal set by the Convention. The college sincerely hopes that the remaining conferences will go beyond their apportionments. This is necessary if the entire $15,000 is to be secured. The securing of the total apportionment is positively necessary if the college is to continue to operate without embarrassment. We confidently believe that the church will come to the rescue of her college.

Previously reported		$10,197.80
Eastern N. C. Conference:		
Amelia	$ 22.00	
Lebanon	18.00	
Martha's Chapel	7.00	
Moore Union	12.00	
Mt. Auburn	63.00	
Mt. Carmel	14.82	
Mt. Gilead	29.95	
O'Kelley's Chapel	5.00	
Pope's Chapel	10.75	
Eastern Va. Conference:		
Oak Grove S. S.	$ 60.00	
N. C. & Va. Conference:		
Bethel S. S.	$ 5.00	
Greensboro, First	42.21	
Happy Home S. S.	28.04	
Haw River	107.00	
Union (Va.)	38.58	
Western N. C. Conference:		
Bailey's Grove	$ 8.00	
		471.35
Grand Total		$10,669.15

RELIGIOUS EMPHASIS WEEK AT ELON.

The annual observance of Religious Emphasis Week will get under-

(Continued on page 15.)

In an orphanage, as in a good home, supervision is essential

Seven matrons serve as mothers to the 80 youngsters at the orphanage. Their duty is that of comforter as well as counselor. Left to right are : front row Mrs. Mary E. Stadler, Mrs. Nancy Whitt, Mrs. Minnie Berry, Miss Hattie Brakefield: standing left to right, Miss Fannie Newman, Mrs. Gertrude Hinshaw and Mrs. Sarah G. Branch.

FOR THE LIFT YOU NEED!

(Continued from page 5.)

pair or renewal next month. The little child whose fears have been quiteted by much patient understanding may be needing other care or adjustment at another stage of development. By our prayers, our interest, and our gifts we must uphold those who labor at the Christian Orphanage — why? To keep those faces smiling. We, with them, may share in the greatest work in the world—building Christian character.

Henry E. Robinson.

SEEDS OF RELIGION.

In the four months of full-time work at the Christian Orphanage I have come to love the children and work. The opportunities are challenging. Here are eighty lives—eighty citizens of tomorrow and we have the glorious task of helping to shape and guide these lives. It is challenging, but at the same time it is terrifying. What if we should fail to lead them in the right way? But with faith in God and our hands in his, we strive on in our service. Hopes are encouraged by children's voices singing "Jesus Loves Me." Hearts are lightened by the bright, eager faces of children listening to stories of Jesus. And fears vanish when a little child places his hand in yours.

The seeds of religion are planted in the heart and soul of the child and grow along with him. If we tend this growth well and with loving care we will some day see the seeds spring into the flowerhood of Christian men and women.

Melva Foster,
Director of Religious Activities.

CHRIST'S PARTNERS THROUGH THE CHRISTIAN ORPHANAGE.

Jesus loved little children and he blessed them. In our day little children need his love and blessings. We of the church have the chance to share the spirit of Jesus with little children in our midst who stand in need. Today there are many children who find themeslves without homes and without happy families. They need homes and loving surroundings if they are to grow into good men and women. The Christian Orphanage is our chance to help.

Superintendent John G. Truitt of our Christian Orphanage is to be commended for the Christian leadership which he and his associates are giving through this our church institution. The Christian Orphanage is one of the worthy institutions of our church and as such needs and deserves our loyal, devoted prayers and financial support. Your investment in this worthy institution may well be an investment for yourself as well as the little ones you help. Support our Christian Orphanage with generous gifts during the month of November and December, and especially with your Thanksgiving offering.

Wm. T. Scott.

The Christian Orphanage has an outstanding Dairy Herd

For many years the Orphanage has been developing pastures for the dairy herd. Fencing and seeding cost, but in the long run it pays. The Orphanage is proud of the dairy and the boys who work with Mr. Hilliard and Mr. Wagoner.

OUR GIRLS AND BOYS.

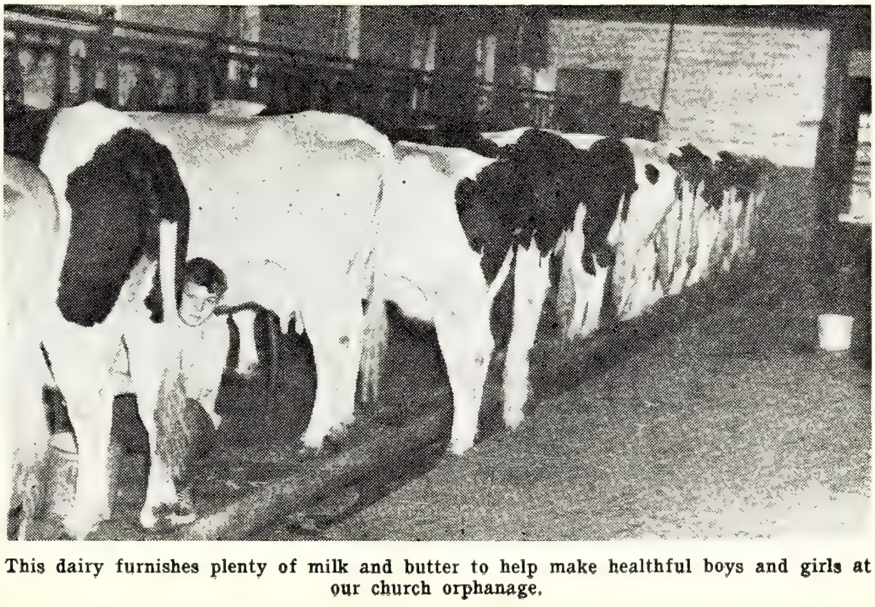
Patsy Ann Allen	4- 6-36
Barbara Jean Arnold	8-15-44
Clara Lee Arnold	4- 3-46
Jo Ann Arnold	7-30-41
Janet Beers	3- 7-33
Jo Ann Black	1-18-42
Virginia Black	1-15-35
Clementine Bridges	1- 5-36
Betty Jean Cook	6- 2-36
Brenda Crumpler	8-31-46
Jean Daughtrey	4-28-37
Marlene Gregory	12-10-44
Angeline Haith	4-24-42
Ella Jean Haith	11- 1-40
Dolly Hutchins	8- 4-39
Yvonne Hutchins	11- 8-34
Ann Kinch	1-17-35
Laverne Mecimore	4-20-43
Betty Leigh	11- 4-37
Doris Leigh	1- 3-36
Phyliss Morningstar	8-28-46
Mattie O'Neil	4- -40
Betty Jean Proctor	4- 7-40
Edna Marie Proctor	12-22-38
Frances Rowland	11-16-41
Betty Jane Rowland	11- 4-44
Jo Ann Rowland	1-16-40
Peggy Rowland	1-16-40
Margaret Simpson	9- 1-43
Dorothy Spicer	9-10-43
Janis Spicer	11-30-42
Jessie Spicer	6- 7-45
Faye Watkins	2- 4-36
Helen Watkins	6-27-41
Nancy Watkins	2-18-40
Betty Ward	8- 6-37
Doris Ward	1- 2-35
Rachel Wilkins	2-21-42
Betty Lou Wilson	2-17-39
Cecelia Wilson	2-26-41
Raymond Arnold	7-14-43
Thurman Arnold	10- 8-39
Ben Black	12- 4-39
Hugh Black	5-12-36
Roy Black	12-18-37
Richard Bridges	9-30-42
Billy Burgess	5-22-41
Bobby Burgess	5-22-41
Jimmy Burgess	12-27-36
Hubert Cook	11- 7-39
James Crumpler	4-25-44
John Crumpler	10-22-41
Larry Crumpler	4-22-45
Robert Daughtrey	8-10-40
J. C. Davidson	10- 8-38
David Haith	9- 5-35
Woodrow Haith	8-16-37
Raymond Harvell	1-31-41
W. C. Harvell	10-16-37
Larry Jones	1- 8-44
Ray Kinch	10-22-37
Robert Kinch	9-22-37
Wayne Knight	6-22-38
Garland Mecimore	1-13-47
Dewey Morningstar	10- 4-44
George Morningstar	11-23-42
Billy Proctor	10- 7-44
Larry Rowland	8- 3-40
Robert Rowland	11-20-38
M. B. Rowland	8-17-43
Lewis Simpson	4-11-41
Charles Spicer	2-17-41
C. A. Ward	6-13-41
Charles Ward	11- 7-42
Banks Watkins	12-17-34
Jackie Wilkins	1-26-44
Jerry Wilkins	10- 2-39
Tommy Wilkins	8-23-40
Clarence Williams	8-23-34
Douglas Wilson	2-12-35

THE SUPERINTNDENT'S WEEKLY REPORT.

Dear Friends:

This is your copy of the special Orphanage edition of HE CHRISTIAN SUN. Please file it away because it will contain information you will be glad to have all through the year. For one thing it gives you the name

(Continued on page 12.)



This dairy furnishes plenty of milk and butter to help make healthful boys and girls at our church orphanage.

FOR THE CHILDREN

Mrs. R. L. House, *Editor, Southern Pines, N. C.*

Missionaries lead very exciting lives. Missionaries have to be adventuresome people or they would not want to go to a far off country to live and work. They must be intelligent to learn the customs, habits and language of a strange people. They must be consecrated to sacrifice so much to go to the far places of the arth.

The September issue of *Ladies Home Journal* carried a story called "River Garden of Pure Response" which was written by Miss Grace Boynton. Miss Boynton is a Congregational missionary who first went to China in 1919 and taught in Yenching University until recently when she, like other missionaries, had to return home. She tried to go back but couldn't and is now in New England, which is her home. Miss Boynton says she has made a study of old Chinese gardens and you will understand that truth when you read her novel.

Although we have never seen Miss Boynton she has a share in our life. For a number of years she handled the money (in China) that came from Southern Pines' Isabel Graves Fund. This money has always been used for education and until last year was always used in China. We feel that Miss Boynton will not feel that a confidence is broken when we share with you the fact that the royalties from her story plus the Isabel Graves Fund is at work supporting a young Japanese student who fled China with her family. This girl's father taught for many years in Yenching and had come to think of China as home. With the rise of the Communists the family had to return to their native land and their plight was sad. Is it not a modern day miracle that Yankee and Southern money can mingle with the money earned by writing and give a Japanese girl, so far, far away, a Christian education? How Christian it is to keep on giving even one who has given life and more!

When you read "The River Garden of Pure Response" remember that you are sharing in missions too. And so are many other people sharing who don't really give much thought to modern day missions. It is the on-going mystery of God's grace.

WATCH THEIR HOMEWORK.

By Grace Archbold.

Issued by the National Kindergarten Association.

Whether or not the parents believes in homework for grade pupils, if such work is a school requirement the child should be helped to adjust himself to meet it successfully.

"I'm so disappointed, Allan," remarked Mrs. Butler to her husband one evening as they looked over their little son's school report. You know Jack is intelligent. I did hope he would rank higher than this. His marks are shocking. I spoke to his teacher about it, and she said that he never seems to have prepared his homework. Do you think Miss Roland is really efficient? The school is often very ready to blame the homework when a child has a poor standing in the class. I am inclined to think it may be poor teaching. I send him off so regularly to his studies. Of course, he is sensitive and easily discouraged. He may lose heart when a difficulty presents it self."

"I wonder," said her husband thoughtfully, "if the trouble does not lie just there. Before we blame the teacher, how would it be if we watch him at his homework? Let us see if he is actually doing it as he should."

"Perhaps you are right. I noticed that he was fidgeting about a great deal last night, but I concluded he had finished his work."

The following evening Mrs. Butler sat where she could observe Jack's system of studying.

First, he picked up his arithmetic, and for a time all went well. Then he came to a problem that was evidently not so easy. He made one or two attempts at it, frowned and grumbled and finally tossed the book aside in favor of his speller.

This, too, he was quite happy about for a time. He shut his eyes in concentration and recited the words. Two words proved to be stumbling blocks. Again and again he glanced at his list and found he kept making slight mistakes in them. Instead of mastering the words he put away his spelling book. "Have another look at it in the morning," he murmured to himself.

Next in order came his geography. Here he became completly muddled over the rivers in Africa and did not even trouble to trace them on the map. "Never mind, I guess I can pull through. I know all about the River Nile. The others are too hard to bother with," was his excuse.

Bedtime came and he had finished nothing.

Later on Mrs. Butler reported to her husband.

"Just what I feared," he said. "He is like a soldier who quits under fire. Directly something difficult comes along he gives up—a very serious fault. We must check it without delay, or Jack will not amount to very much. I was exactly the same way, and hardly a day passes now that I do not feel thankful to my mother for her help. Gently but firmly she insisted on my finishing one subject before attempting another. She taught me that it was unmanly to shirk the hard tasks.

"She did not scold. A lesson with her was like a wonderful game. In those days I was very fond of stories about giants. She made use of this and caused me to think of a puzzling problem as a giant to be overthrown. I shall never forget my joy when I accomplished something I had been tempted to lay aside. I had conquered a giant. Today, if I am ever inclined to follow the line of least resistance and just let things go, I think of those *giants.*"

"Why Allan!" exclaimed Mrs. Butler. "I did not realize there was so much at stake. It is something more than high marks. It is character formation."

"Yes. We cannot leave all the responsibility to teachers. Without the self-sacrificing cooperation of the parents the schools can do but little. We must set Jack on the right path with his homework, and then, I am confident, we shall soon see definite improvement."

Education and Religion of the type are found in The Sun. The high standard of its contents is such that I could wish nothing better for the homes of our people but a copy be found in every family.

Rev. Stanley Carne,
Portsmouth, Va.

Youth at Work in the Church

Max Vestal, Box 792, Elon College, N. C.

SCA PLANS YEAR'S WORK ON ELON CAMPUS.

Forty Elon College students were in attendance at the first overnight "Retreat" of the Student Christian Association, which was held at Quaker Lake Camp near Liberty on Friday night, September 14. The overnight outing was for the purpose of planning the year's program for the religious group.

The outing, which was held under the direction and sponsorship of Rev. H. P. Bozart, pastor of the Elon College Community Church, was also for the purpose of familiarizing members of the freshman class with the functions of the Student Christian Association in campus life.

The students left the campus shortly after noon on Friday, and the program at the camp featured an evening discussion session. Dean D. J. Bowden was the principal speaker for that meeting, and he stressed the fact that students should regard college as a real vocation and not as four years wasted in life.

Also speaking during the evening were Rev. Bozarth, who pointed out the services of SCA on the campus; and Dr. E. P. Douglass, who participated in an open forum discussion and told the students how to adjust themselves to the role of campus citizens and of the proper attitude toward college.

The officers of the Student Christian Association for this year include Evelyn Booth, of Roanoke, Va., president; Philip Mann, of Cypress Chapel, Va., vice-president; Ernestine Bridges, Lawndale, secretary; and Roger Phelps, of Fort Smith, Ark., treasurer. Emma Jean Clayton, of Durham, is membership chairman.

ELON STUDENTS EARN EDUCATION THROUGH INDUSTRIAL COOPERATION.

More than twenty-five Elon College students are earning their college education in full-time jobs, made possible through an interesting cooperative plan between the college and the Burlington plant of the Western Electric Company.

The plan provides an opportunity for young men, who are regular students at Elon College, to attend their college classes during the morning hours and then work the full second shift at the Western Electric plant. The jobs enable the students to earn their expenses and enough to take care of extra funds that they need.

There have been and still are instances in which Elon students work full shifts in other industrial plants of this area and attend college, but the plan with Western Electric is the first time that the jobs have been planned through systematic arrangements.

About two-thirds of the young men working under the Western Electric plan are dormitory students, while the others reside at home and commute to classes at Elon. It has been pointed out by officials at the industrial plant that they wish the scholastic progress of the students to take first place, and thus far the majority of the students thus employed are doing excellent work in their studies.

Luther M. Byrd.

EASTERN VIRGINIA CONFERENCE MEETS.

(Continued from page 2.)

scriptions during the conference session.

Rev. W. S. Carne presented the report of the Christian Missionary Association and, after a stirring appeal for its support by its secretary, Rev. Johnson Griffin, the report was received.

Rev. O. D. Poythress presented the report on Evangelism, which was spoken to by Revs. Lanson Granger and Melvin Dollar, and was then adopted. The report on Foreign Missions was made by Rev. Earl T. Farrell and, pending its adoption, Rev. Richard L. Jackson gave a very inspiring address.

Hon. Shirley T. Holland presented the Apportionment for the ensuing year. The report of the special committee on Ministerial Insurance was called for. This committee offered a resolution approving the plan and requested that each church accept it and agree to pay the cost which would amount to approximately $49.00 for full-time churches and a pro-rata amount for part-time churches.

Dr. N. G. Newman presented the report on Home Missions, followed by an address by Dr. Scott.

Rev. Ernest Birckhouse, who has recently become the minister at Hopewell, pronounced the benediction.

Wednesday evening at 7 o'clock, Dr. H. S. Hardcastle was scheduled to conduct the memorial service. This was to be followed by the Licensing of Mr. John G. Truitt, Jr., the annual sermon by Dr. R. C. Helfenstein, and the Communion service conducted by Dr. I. W. Johnson.

A full schedule was promised for the Thursday sessions, which necessarily will have to be reported at a later date.

REIDSVILLE.

Rev. Tucker G. Humphries, pastor of the Congregational Christian Church of Reidsville, wishes to use the good pages of The Christian Sun to express his deep appreciation to all who had a part, however small or however large, in the very successful Rally Day services of the church, which were held October 7, and the very successful revival services conducted the following week.

On Rally Day the theme of the church was "Come to Sunday School and stay for Church." There were 471 present at the Sunday school hour, and the church was filled to an overflow at the worship service. At the worship service Dr. D. J. Bowden, dean of Elon College, installed 142 new officers, teachers, and leaders of the church in their respective offices.

The fall revival began that night with the Rev. O. D. Poythress of South Norfolk doing the preaching, and the Rev. Robert Woodruff of Burlington acting as our song leader. Great numbers came each night in an act of rededication, and on Sunday morning at the end of the revival it was a happy and sacred privilege of the pastor of the church to administer the rite of holy baptism to twenty-six infants and men and women and to receive thirty-five new members.

Mr. Humphries wishes again to express his deepest appreciation to all members and friends of the church for the goodness of their spirit, their enthusiasm, their interest, and their every footstep which made these special occasions outstanding occasions in our church.

Each Orphanage boy and girl helps with the necessary chores

Picking for profit and pies is a characteristic summer occupation for the youngsters at Christian Orphanage. Several of the children make pocket money through their berry sales. However, when the dietition decides to include blackberry pie on the menu, the berries go to the kitchen. Busy in the briars here are, left to right: Larry Crumpler, Hubert Cook, George Morningstar and Jimmy Burgess.

WEEKLY REPORT.

(Continued from page 9.)

and age of every child here, also their birthday. Many of you will want this information for our monthly Birthday suppers, and also for your plans for the Orphanage at Christmas. So let me insist on you putting this copy of THE SUN where you can find it at any time.

Here let me express my thanks to Editor House and Managing Editor Kernodle for their great interest in the Orphanage, and for the privilege of having this special issue. THE CHRISTIAN SUN carries our story every week, and we appreciate the value of that service. Also may I take this opportunity to thank scores of people I met within the past year who have assured me of their interest in this page. Some go as far as to say it sounds just like me and that even so they like it. It is a real pleasure to write these letters, and to feel that so many friends like them. I know enough to know that it is the report from the work being done for homeless little children that makes the page interesting. Anyway I wish to thank you.

Eight of our children made the honor roll on their first report for this school year: Janet Beers, Angilee Haith, Frances Rowland, Ben Black, Jo Ann Black, John Crumpler, Larry Rowland, and James Crumpler. Several others lacked very little of making it and have promised me they would be on it next report. We are becoming stricter about the study period every night except Saturday and Sunday, and we believe here that it is going to make a difference.

I attended the Eastern North Carolina Conference last week. It was one of the best conferences I have ever attended. Churches were well represented — almost everyone of them — by interested and attentive delegates. The beautiful church and complete educational building at Sanford made a good setting for the conference. Pastor and people were most hospital. Speeches were good. Business was harmonious and forward looking. It was a pleasure to attend. I believe the delegates and visiting representatives of the 47 churches will go back to their fields inspired to do a still better job.

I cannot close this rambling letter without telling you that in spite of the very dry season we have sweet potatoes. Mr. Wagoner thinks there are plenty to serve our boys and girls through the fall and winter. He has just harvested them, and although it is obvious that they were cut short by the long drought they are of good size and fairly good harvest. We are so thankful for that because we are at least 1,500 bushels short on corn and 1,000 bushels short on oats. Also the wheat and hay crop was cut short.

Please every one help us with a good Thanksgiving Offering in every church and Sunday school. And, please, to all those who can share with these needy children of the church send us a Thank Offering yourselves. We must have $60,000 as our goal for the regular current expense fund this year. Help us reach it. Thank you.

JOHN G. TRUITT,
Superintendent.

Donated Commodities for the Week.

C. W. Parker, Jr., Washington, D. C.; Clothing.

More than a thousand dozen eggs are collected from the poultry houses at the orphanage each year. Ray Kinch, official collector of the eggs, is shown here checking the production of a friendly hen.

Such summer jobs as pulling corn for the orphanage table may fall to a youngster like Ben Black. Ben is an honor student at the Elon College School, likes all sorts of sports and reads a lot too.

Barrett Missionary Circle, Bethlehem Christian Church, for Betty Lou and Cecelia Wilson: Clothing and shoes.

* * * * *

REPORT FOR OCTOBE 24, 1951.

Sunday School Monthly Offerings.

Amount brought forward		$10,749.12
Eastern N. C. Conference:		
Damascus	$ 6.17	
Southern Pines	3.22	
Wentworth	92.00	
		101.39
Eastern Va. Conference:		
Berea (Nans.) S. S.	$ 36.00	
Cypress Chapel	73.70	
Newport News S. S.	12.25	
		121.75
N. C. & Va. Conference:		
Bethlehem	$ 13.19	
Pleasant Grove	18.49	
		31.68
Western N. C. Conference:		
Brown's Chapel		3.15
Total		$ 258.17
Grand Total		$11,007.29

Special Offerings.

Amount brought forward		$17,848.04
A memorial to Mr. E. T. Batten by friends	$ 6.00	
Mt. Zion Church, Eclipse, Va., in memory of Mr. Charles Roy Pinner	10.00	
Mr. & Mrs. Jennings Kernodle, Brown Summit,		

(Continued on page 15.)

The gardens at Christian Orphanage supply a large portion of the food for the orphanage family. Where are there nicer cabbages or prettier collectors of cabbages than Jean Daughtrey, left, and Clementine Bridges?

(Photos by A. C. Snow.)

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

THE PEOPLE DELIVERED.

Lesson VI—November 11, 1951.

Memory Selection: *Jehovah is my strength and song; he is become my salvation.*—Exodus 15:2.

Lesson: Exodus 12:30-31; 14:15-22, 31.

Devotional Reading: Exodus 15:11-18.

At long last the resistance of Pharaoh had been broken. One after another a plague had struct his land, nine of them in succession. But still he was obdurate, and refused to let the children of Israel go from Egypt. And then came the final blow. A strange epidemic struck the land, killing the children in the home of the Egyptains, leaving not a home in which at least one child was dead. That was too much. Rising from his bed in the middle of the night Pharoah called Moses and Aaron to his court and told them that they could lead the Hebrew people out of Egypt. And out they went. There was no delay, for the people had already been prepared for the great event. And after perpetrating what seems to us like a dirty trick on the Egyptains — they "borrowed" jewels of silver, and jewels of gold, and raiment, without any thought of repaying them or returning them—they took off for "the Promised land."

It must have been a dramatic occasion, and a spectacular sight. Here they were, six hundred thousand of them, not counting children, with what little goods they had carried on their heads or backs, leaving on a long trek to the land that had been promised them. What a babel of voices there must have been! What mingled emotions they must have had! What a spectacle it was! For four hundred and thirty years this people had been in Egypt. And now at last they were free and on their way, a great host of men, women, and children, a people with whom God had made a covenant, now being ratified.

This fellow Pharoah was a changeable kind of guy. No sooner were the Hebrews gone that he reconsidered the matter. He had been a fool. What had he been thinking about when he allowed all this cheap, slave labor to slip away from him. Something had to be done about the matter, and done quickly. Accordingly the king ordered out his calvary—his men of war equipped with chariots, and ordered them to overtake the Hebrews and bring them back again.

The situation looked bad. Ahead of the people was a body of water, a barrier to further travel ahead. Behind them was the army of Pharaoh, well-manned and well-equipped. Figuratively speaking "they were between the devil and the deep blue sea." There seemed to be no hope. And as was to be expected the people began to complain. People want freedom, but they do not want to pay the price of freedom. Many of these Hebrews would have preferred to go back to Egypt and have security, then to go forward and pay the price of freedom. It is just so today. People are seeking security today and more and more the government is making provision for security, but it is well to keep in mind that a gain in security generally means a loss of freedom. A slave has security but he has lost his freedom.

"Speak to the children of Israel, that they go forward" said Jehovah when Moses cried unto him. God's bugle sounds no retreat. The command is always "Forward, March!" There may be difficulties and adversaries in the way, but the church of God is to move forward, to advance the line. Today more than ever the church ought to be expanding its program throughout the world. The world moves on, the church must not keep step with it; it must be in the lead.

The sea was in front of them, the Egyptain army was back of them. They had no boats with which to cross the former, and no weapons with which to fight the latter. There seemed to be no way out. But there was a way out. Man's extremity is often God's opportunity. Those people were a people of destiny. God had made a covenant with them. He would not fail them in this emergency. He intervened directly, even if in a natural way. A strong east wind blew all night, and when morning came the waters of the sea had been blown back to such an extent that the people could ford the place which had been covered with water on a bar of dry land. God was in it. He delivered his people by the power of his might. Call it coincidence if you will, it was a divine coincidence. And it is actual history, well authenticated. There is no reasonable doubt that this great host of Hebrews escaped from Egypt, and got across a body of water, a large lake perhaps, and thus got away from their pursuers.

For the Egyptains, attempting to follow the Hebrews, also started across on the same course that the Hebrews had used. In the meantime the wind had ceased, and the waters slowly, but surely came sweeping back to normal. The Egyptains had not reckoned with this fact, and they were caught in the midst of the sea in their chariots. The way which had been dry became water-logged and the wheels of the chariots sank in the mess and became mired. Horses and drivers became panicky, and a catastrophe resulted. All were drowned in the midst of the sea.

This is the story. Critics laugh at it. And even devout Bible students wonder about it. There is actually no reason for either laughter or wonder, so far as the fact itself is concerned. This same thing happened more than once in history. It happened in 1738 when the Russians entered and captured Crimea through a passage made by the wind through the Putrid Sea. And a Major General of the English Army reported that he has seen the waters of Lake Menzaleh, which lies a short distance from the scene of the Israelites' crossing, driven back seven miles by a powerful gale of wind. The fact is, there is mystery about how it happened, but there is no doubt that it did happen, and we cannot change that.

Dr. charles Foster Kent, a great Biblical scholar writes thus: "Not so much the method, but the opportuneness of the deliverance clearly revealed the divine hand. At the moment of their supreme need, God showed not only his power, but his eagerness to deliver his people. This great deliverance confirmed the authority of Moses, and made it possible to impress profoundly his personality and his teaching on the character and consciousness of the race. It also established a basis for that covenant which they conceived as existing between God and them, who had thus so signally saved them."

There was the cloud by day, and the pillar of fire by night to guide this people. It we have eyes to see, God does the same thing today. He guides and shields. And today he calls us to courageous enterprises, the courage to break new paths, to cross dangerous seas, to strike out for "Canaan," for a life in which God, not man rules. And only in his way and on his terms can we find peace.

Based on "International Sunday School Lessons;" copyrighted 1951 by Division of Christian Education, National Council of the Churches in the U. S. A.

CHURCH WOMEN AT WORK.

(Continued from page 6.)

the study book "Once There Were Two Churches" and his wife reviewed "Out Where the East Begins." Both reviews were very interesting and helpful. Mrs. C. C. Baker was guest at our January meeting and brought us a splendid message "The Challenge of the New Year." Mrs. Lucy Stewart Beale was with us at our June meeting. Her subject was: "Shall we Drift with the Tide or Row our Boats?" It was an inspiration to us.

We had been sending a special contribution for the Jacksons at Shaowu. This year we have sent this amount for Dr. and Mrs. Riggs in India.

One new member was added at our last meeting, so now we have 20 on roll. May we each feel as we go into the new year that we all have a part in the great work for our Master.

Mary E. Williams.

ROANOKE, ALABAMA, HEARD FROM.

The year of 1950-51 has been a good one for the J. O. Atkinson Missionary Society of the Roanoke, Alabama's First Congregational Christian Church. We have on roll eighteen members, have had an average attendance of thirteen. During the year we held seventeen planned programs. We observed the World Day of Prayer and World Community Day. The ladies of the Lowell and Wadley Churches were guests of our group for the review of our foriegn mission study book. Both the home and foreign study books were reviewed in a most impressive manner by two members of our circle.

We gave to Southern Union College twenty-five dollars for friendly service, sixteen dollars for church improvements, five dollars for World Community Day offering, five dollars to state work, ten dollars for woman's gift, paid apportionment of twenty dollars in full and with the Lowell church ladies made an offering of $10.38 on the World Day of Prayer.

Our group has shown an increased interest and we are looking forward to a better year for 1951-52.

Mrs. L. H. Huey, *President,*
Mrs. R. P. Keeble,
Program Chairman.

WEEKLY REPORT.

(Continued from page 13.)

N. C.	20.00	
Mr. John Dixon, Brown Summit, N. C.	5.00	
Mrs. J. L. Sloan, Brown Summit, N. C.	5.00	
Mr. J. C. Comer, Sr., Brown Summit, N. C.	5.00	
Mr. J. C. Comer, Jr., Brown Summit, N. C.	5.00	
Mr. H. R. Faucette, Brown Summit, N. C.	5.00	
Mrs. Mollie Graham, Burlington, N. C.	5.00	
Circle No. 2, Suffolk Christian Church	6.00	
Mrs. J. C. Wilkins' Sunday School Class, Haw River, N. C., for Lewis Simpson	10.00	
Maude and Russell McKinney, Brown Summit, N. C.	12.00	
Mrs. Vera G. Davis, Brown Summit, N. C.	5.00	
Holt Gerringer, Brown Summit, N. C.	5.00	
Mr. & Mrs. Herman Donnell	30.00	
Mr. & Mrs. O. W. Hines, McLeansville, N. C.	20.00	
Mrs. Elmer Kellum, McLeansville, N. C.	100.00	
Mr. & Mrs. Webb Isley, McLeansville, N. C.	50.00	
Special Gift	270.00	
		574.00
Grand Total		$18,422.04
Total for the Week		$ 832.17
Total for the Year		$29,428.70

RELIGIOUS EMPHASIS WEEK AT ELON.

(Continued from page 7.)

way on the Elon campus on Sunday, November 4, and will continue for five full days, coming to a close on Friday morning, November 9, according to an announcement from Rev. Howard P. Bozarth, pastor of the Elon College Community Church.

These services, which may be called a collegiate version of the old-fashioned "revival meetings," are part of an annual and nation-wide program, for similar meetings are held at some time during the year in all American colleges and universities.

The plans for the annual services here at Elon this year differ from Religious Emphasis Week programs of recent years in that the 1951 services are to be conducted through the cooperative efforts of five Congregational Christian ministers. Previous years have seen one minister conduct the entire serie of services.

Ministers who will cooperat in the services here include Rev. Henry Robinson of Burlington; Rev. Richard Jackson of Chapel Hill; Rev. William J. Andes of Winston-Salem; Dr. Robert Lee House of Southern Pines; and Dr. S. D. Hardcastle of Chuckatuck, Va. All are outstanding in the work of The Southern Convention affairs.

There will be church services in Whitley Auditorium each evening from Sunday, November 4, through Thursday, November 8, with each of the five ministers to conduct one service. The five speakers will also share equally in conducting chapel services each morning from Monday, November 5, through Friday morning, November 9.

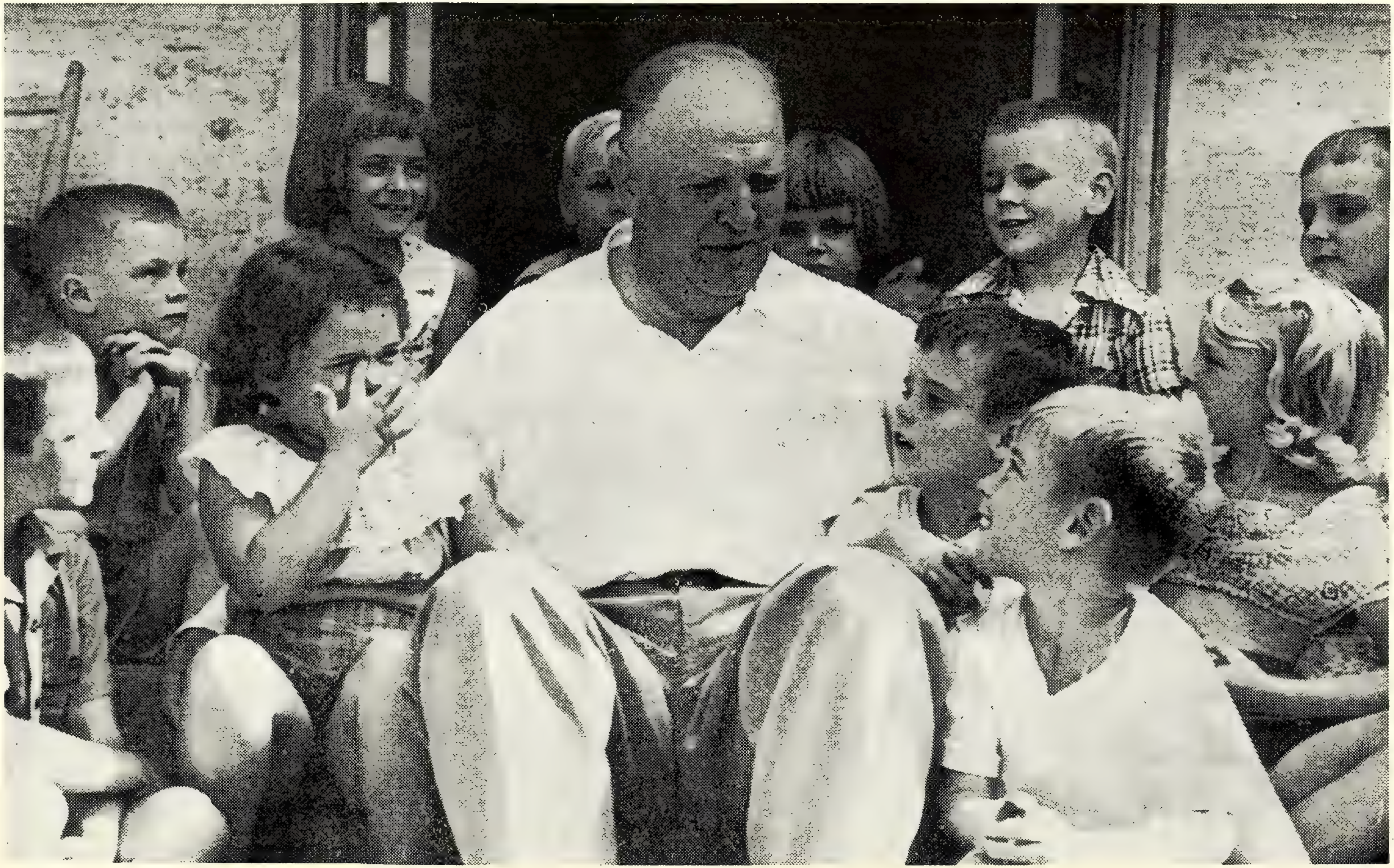
A special feature of the Religious Emphasis observance this year, also different from previous programs, will be a series of informal discussion groups for the students in the various dormitories each evening during the week from 9:30 until 10:30 o'clock. There will be five such groups each evening for five evenings, with the five speakers rotating from one dormitory group to another.

CHRISTIAN MINISTER NAMED CLERK OF COURT IN CHAPEL HILL, N. C.

The Rev. B. J. Howard has been appointed Clerk of Chapel Hill's Recorder's Court and Traffic Clerk, succeeding Mrs. Musella W. Wagner.

The Rev. Mr. Howard was pastor of the Congregational Christian Church here for 12 years until 1937. He was elected Orange County representative to the General Assembly in 1935 and served in this post for two terms.

For 14 years he was employed by the North Carolina Paroles Commission, and was a field supervisor at the time of his retirment last year. He has ferquently served as an official in local, State and National elections and was registrar for the North Precinct in last spring's municipal elections.



This is a picture of Supt. Truitt and a group of boys and girls whom he loves and who love him gathered around him. He knows every child on the Orphanage campus by his first and last name, and knows the background of each of them. To him they are all fine boys and girls. The children also love Mr. Wagoner and Mr. Hilliard and all the other workers with a real true affection. As Dr. Truitt says, "It is one big happy family."

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.
Library

1844 - Over a Century of Service to the Denomination - 1951

The CHRISTIAN SUN

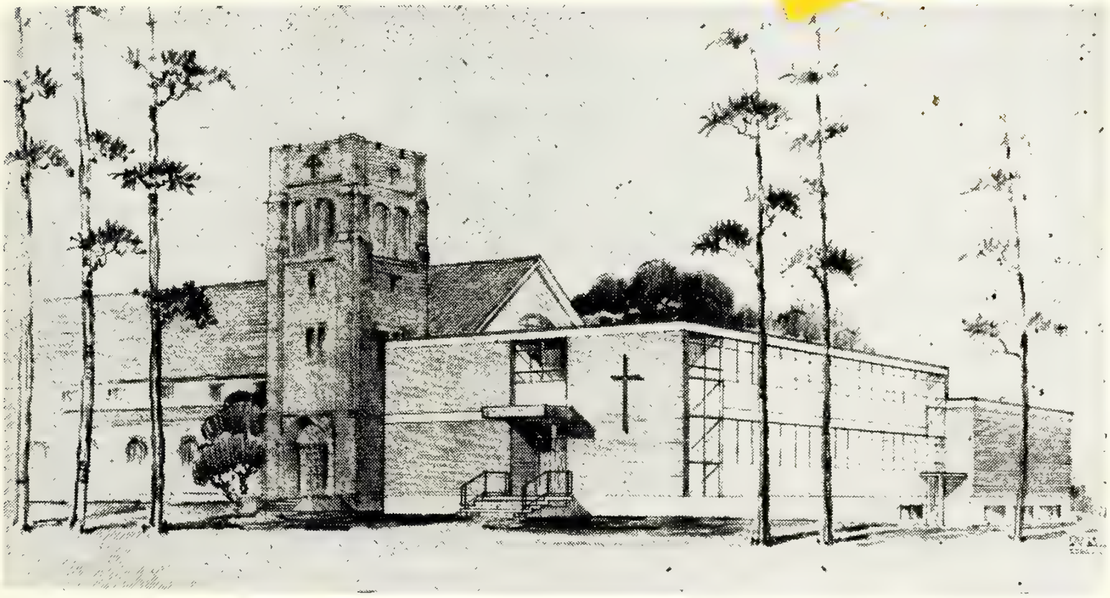
ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials Unity — In Non-Essentials, Liberty, — In All Things, Charity

VOLUME CIII RICHMOND, VA., THURSDAY, NOVEMBER 8, 1951 NUMBER 44

Elon College Library X

New Project Begun at Southe[illegible]ines



A ground-breaking service for the Educational Building at The Church of Wide Fellowship was held on Sunday, October 7. Construction was begun on the day following. Plans for the new building were prepared by William Henry Deitrick of Raleigh, well-known architect, who was the designer of the Southern Pines and Aberdeen elementary school buildings.

The new building, of reinforced concrete and fireproof masonry construction, will be faced with brick to correspond with the existing church structure. The two buildings will represent a happy blending of the functional with the more conventional type. They will be joined only by a glass-enclosed corridor which will lead directly from the annex into the center aisle of the sanctuary.

Included are a soundproof choir room, chapel, church parlor, kitchen, fellowship hall, nursery, toilets, and two church offices on the first floor, with assembly rooms and class rooms on the second floor and in the basement.

Work on the present church building will include a new masonry wall in the rear, the installation of a rose window as a gift by Mr. and Mrs. George W. Case; pointing up of plaster and repair of damage to the roof resulting from the fire, and the painting of the interior. The choir loft will also be transformed into a chancel, a project of the church's Fellowship Forum during the past year.

News Flashes

Rev. Duane Vore spoke on "Live Thy Faith" at the Suffolk observance of World Community Day on Friday.

Rev. Henry E. Robinson attended the American Board Meeting recently in Providence, R. I. Mr. Robinson is a member of the Prudential Committee.

Rev. E. F. Brickhouse, who has recently become pastor at Hopewell, Virginia, is doing a fine work for THE CHRISTIAN SUN, having sent in ten subscriptions the past month.

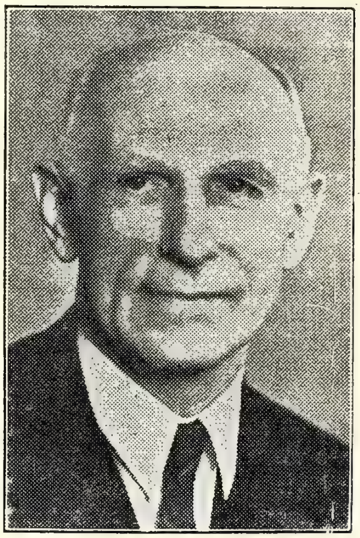
Dr. H. S. Hardcastle writes: "An Every Member Canvass was put on at Oakland and Berea during September, and in both churches the budget was over-subscribed. It should be added that the Elon College Sustaining Fund was included in the budget of each church, and unless something unforseen happens these churches will pay their askings for this fund in full again."

The Board of Christian Education purchased "The Life of Christ" filmstrips for us with the fall and winter Pilgrim Series courses. They were produced especially for use with these and there are more than 80 frames in color. They come in two parts with separate leader's guides for use with children and adults. If you are using the Pilgrim Series courses, you will wish to have these to show. They may be rented from The Southern Convention Office for 50c. No church should keep them longer than two Sundays unless special arrangements are made. Write to Miss Ruth Dunn, Elon College, N. C.

FRANK LAUBACK HONORED.

Dr. Frank C. Lauback of the American Board internationally known literacy expert, was one of the winners of the 1951 Roosevelt Medal of Honor made by the Roosevelt Memorial Association. The medals were bestowed on three Americans at the Theodore Roosevelt House, October 27. Says the *New York Times*, "Dr. Lauback, who was chosen for his distinguished service in the advancement of social justice, heads a movement that has undertaken to wipe out illiteracy and is making great progress in the chief areas of illiteracy—Asia, Africa and South America.

"The method he devised 20 years ago is based on phonetics, picture-word-syllable charts and respect for the individual pupil. It is spread by an endless-chain device by which each student agrees to teach another. It has been estimated that by Dr. Laubach's method more than 60,000,000 persons have learned to read."



DR. FRANK C. LAUBACH

Congregational Christians know that Dr. Laubach began his literacy work when he was serving among the Moslem Moros of Mindanao under the American Board. He first went to the Philippines in 1915.

ANNOUNCEMENT.

The Golden Anniversary of the organization of the Dendron Christian Church will be observed on Sunday November 18. The morning worship service will be held at eleven o'clock with observance of Holy Communion. A dedication and memorial service will be held in the afternoon at two o'clock. The former pastor, their wives, former members and friends are invited to return to worship again on that Sunday.

JENNIE B. SPRATLEY.

N. C. AND VA. CONFERENCE ENTERTAINMENT NOTICE.

The Reidsville Church is looking forward to entertaining the North Carolina and Virginia Conference November 13-14. It would be appreciated if those desiring overnight accomodations would make their request known in advance to Rev. Tucker G. Humphries, pastor, 609 Montgomery Street, Reidsville, N. C.

Southern Convention Dates to Remember

CHRISTIAN ORPHANAGE PERIOD

November	**7-8**	**W. N. C. Annual Conference (and C. M. A.)—Hank's Chapel**
	13-14	**N. C. & Va. Annual Conference (and C. M. A.)—Reidsville**
	22	**Thanksgiving Day**
	25	**Stewardship Sunday**
	27-29	**Southeastern Inter-Council Convocation—Atlanta**
December	**2**	**First Sunday in Advent**
	4	**E. Va. Christian Missionary Association—Liberty Spring**
	9	**Universal Bible Sunday**
	23	**Christmas Sunday**

ELON COLLEGE PERIOD

January	**6-12**	**Week of Prayer (Interdenominational)**
	14-15	**Annual Meeting of Mission Board—Beverly Hills, Burlington**
	16-17	**N. C. Council of Churches—Greensboro**
	18-20	**Mid-winter Superintendents and Religious Educational Workers—Cleveland**
	21-24	**Missions Council Mid-winter Meetings—Cleveland**
	27	**Youth Week Begins (Interdenominational)**
February	**3**	**Elon College Sunday**
	10	**Race Relations Sunday**
	27	**Ash Wednesday (First Day of Lent)**
	29	**World Day of Prayer**

Southern Convention Office

Wm. T. Scott, *Supt.*, Elon College, N. C.

NEW PARSONAGES.

October and November seem to be good months for parsonages. Consecration services and "open house" have just been held at the new parsonages at Union, Virgilina, Va., where Rev. and Mrs. Mark Andes serve; Burlington, "Beverly Hills," Rev. and Mrs. Robert T. Woodruff; Liberty (W. N. C.), Rev. and Mrs. Lacy Presnell; Sophia, Rev. and Mrs. Weldon T. Madren; Hank's Chapel, Rev. and Mrs. R. T. Grissom. Shallow Ford has just completed paying the indebtedness on their parsonage erected three years ago. Congratulations to these churches on their good work.

THE EASTERN NORTH CAROLINA CONFERENCE.

The 126th annual session of the Eastern North Carolina Conference was held at our Sanford Church on Tuesday and Wednesday, October 23-24. Forty-three of the 47 churches were represented. A beautiful spirit of unity and progress prevailed. The contributions for missions and benevolenies was the best in years. Exrellent reports from the churches reveal a new zeal The conference has an excellent group of ministers. Dr. Will B. O'Neill and his Sanford people did a splendid job of entertaining the conference in their adequate and lovely new church plant. All together, it was good to be at Sanford. We expect great things for the Kingdom from the Eastern North Carolina Conference.

THE EASTERN VIRGINIA CONFERENCE.

The 131st annual session of the Eastern Virginia Conference met with the Franklin Church, October 31-November 1. The sessions were well attended, especially by a large group of laymen. Reports of Committees and officials revealed that the churches of the conference have just closed one of their best years. Eastern Virginia Churches have meant "strength" to The Southern Convention for years. The spirit and program of the churches are continuing omens of progress. They have a splendid group of ministers in the conference, and the physical equipment of the churches was never better. A new and strong stewardship emphasis gives great promise of strengthening the financial support of the Convention missionary, educational, and other benevolent program. The financial reports from the churches of the conference showed the continued loyal support of the enterprises of our church. A program of high order was executed and we extend congratulations to President Brittle and his associates. The Franklin Church, noted for its fine spirit of hospitality, did its usual wonderful job as host. Our thanks go to Rev. W. A. Grissom and his fine church.

W. T. S.

VIRGINIA VALLEY CENTRAL CONFERENCE COMMITTEES FOR 1951-1952.

Executive Committee—K. B. Dofflemyer, Chairman; R. E. Newton, Clarence A. Phillips, R. A. Whitten, Roy A. Larrick.

Ministry—R. A. Whitten, Chairman; R. E. Newton, S. E. Madren, Emerson J. Rohart.

Foreign Missions—R. E. Newton, Chairman; Mrs. J. E. Bryant, Mrs. Edgar Nelson, Mrs. A. W. Andes, Miss Verdie Showalter.

Home Missions—R. O. Rothgeb, Chairman; C. W. Louderback, M. A. Dofflemyer, E. A. Showalter, Clarence A. Phillips, J. M. Lohr, Russel Smith, S. E. Madren, Leyburn Brill, O. W. Andes, Emerson J. Rohart, K. T. Rothgeb.

Stewardship—Emerson J. Rohart, Chairman; E. F. Showalter, O. A. Bazzle, Vernon Whitacre, Raymond Andes.

Evangelism—S. E. Madren, Chairman; Emerson J. Rohart, R. E. Newton.

Religious Literature—Mrs. B. F. Frank, Chairman; Miss Noah Painter, Miss Ella Pickering.

Apportionments—E. A. Showalter, Chairman; Roy A. Larrick, B. F. McDaniel, M. A. Dofflemyer, Clarence A. Phillips. ,

Laymen's Fellowship—Roy A. Larrick, Chairman; Richard Bloxom, H. E. Liskey, M. L. Seldon.

Social Action—K. T. Rothgeb, Chairman; N. W. Morris, Mrs. Amy Kibler.

Woman's Conference—Mrs. J. E. Bryant, Chairman.

Temporance, or Moral and Social Welfare—Mrs. O. J. Sours, Chairman; Mrs. Joseph Frazier, Mrs. Gaylon Salyards.

Sunday School—S. E. Madren, Chairman.

Conference Mission Secretary—Ralph O. Rothgeb.

Director of Religious Education—Mrs. R. A. Whitten.

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

Editor..................Robert Lee House
Managing Editor.........John T. Kernodle

Departmental Editors—Convention, Wm. T. Scott; Missions, F. C. Lester; Women's Work, Mrs. F. C. Lester; Young People's Work, Miss Pattie Lee Coghill; Children, Mrs. R. L. House; Sunday School Lesson, H. S. Hardcastle.

Institutional Representatives—Elon College, L. E. Smith; The Christian Orphanage, John G. Truitt.

Area Reporters—M. W. Andes, W. J. Andes, J. Frank Apple, H. G. Councill, Jr., Clyde Fields, Stanley C. Harrell, I. W. Johnson, S. E. Madren, Will B. O'Neill, Fred Register, P. H. Ricketts, Guy H. Veazey, R. A. Whitten.

Board of Publications—Duane Vore, Chairman, S. T. Holland, Secretary; R. C. Helfenstein, S. E. Madren, P. H. Ricketts, G. D. Colclough, Treasurer, ex officio.

SUBSCRIPTION RATES

One Year.........................$3.00
Two Years........................ 5.00

Published by the Board of Publications, agent for the Southern Convention of Congregational Christian Churches, and printed every Thursday except the last in June and December by the Central Publishing Co., Inc., Richmond, Va.

Entered as second-class matter at the Post Office at Richmond, Va., July 25, 1922, under Act of March 3, 1879.

Remittances for subscriptions and notices of change in address should be sent to the Convention Office, Elon College, N. C.

All other matters of business should be addressed to The Christian Sun, 1536 East Broad Street, Richmond 19, Va.

General contributions should be addressed to the editor at Southern Pines, N. C., and should reach him not later than Wednesday of the week preceding date of publication.

Departmental material should be sent to the proper departmental editor, at the address shown on their page, and as early as possible.

From the **EDITOR'S** *Desk*

BEAUTY *for* ASHES

Isaiah was called upon by God to proclaim and provide Beauty for Ashes for those who mourned in Zion. Again and again he did just that. And we are persuaded that it will continue to be true, until out of the ashes of mortality, God gives the beauty and permanence of immortality.

Many congregations have found that from the ashes of old, outworn or burned structures, God gave the strength and resources for more magnificent buildings, offering facilities for study, service, recreation and praise which the charred or antiquated structures could never provide. Thus God gives to one congregation after another "beauty for ashes, the garment of praise for the spirit of heaviness."

Here is the interesting story of the building of Hanson Place Methodist Church in Brooklyn. The minister, Dr. J. Lane Miller, declares that "disaster may prove a blessing by speeding up plans for a new church. Frequently a fire or a flood provides the immediacy for a long-delayed building operation. When subway construction and the erection of a 42-story office building next door so disturbed the foundations of the old Hanson Place-Central Methodist Church that the Building Department of the City of New York condemned the structure as unsafe, there was no further debate on whether to erect a new church.

"Fortunate, indeed, is the building committee which is not harrassed by debate over location. Overnight the Brooklyn congregation of 1600 members became 'The Church Without a Home' and with this appealing slogan made its courageous and irrisistible appeal to the community. Three thousand fifty-five people, representing 110 churches and no church, responded with pledges. When prompt and positive action wisely utilized the mysteries of Providence, the pages of the local church history became full of miracles."

He tells of two trustees who were accustomed to vie with each other in giving. Each signed a pledge for $100,000. But equally important was a man in the Old Folk's Home who gave his watch—the last of his valued earthly possessions.

Here is his conclusion: "A campaign for a new church gives many a silent disciple of Christ in the community a concrete opportunity to express the faith in which he inwardly believes, but to which he may not outwardly adhere. He who courageously offers a subscription card to a prospective donor in a church-building campaign, as well as the subscriber who signs a pledge, participates in a genuine evangelistic campaign the results of which can be spiritually discerned."

Paul wrote to the Corinthians: "As workers together with God, we beseech you that ye receive not the grace of God in vain." Here at once is the responsibility and opportunity of each generation. Out of each emergency, God may be offering us something finer than we hitherto experienced. If we refuse our turn, we may forfeit our right to the name Christian.

Dr. Paul Payne says that in the Soviet section of Germany the Communists are focusing their heaviest propaganda on children from 7 to 12 years of age. The Christian Church must renew and multiply its efforts to capture the imagination and inform the minds of youth. More fitting places for teaching and worship are needed. We surely have the genius and resources to build them for spiritual nurture.

We can successfully demonstrate to the world that in Christ, rather than in the Kremelin, are to be found lasting beauty, peace, prosperity and permanence.

The Architect Comes *to the* Kingdom *for* Such a Time *as* This

A new day is dawning in Protestant architecture. Churches are realizing that the blessings of architecture are their birthright. God is not limited to temples made by hands, but the worship of Almighty God is most assuredly conditioned by architectural assets or liabilities.

Remarkable strides have been made in the development of architecture. Churches need to be brought up to date at regular intervals on these phenominal developments.

The modern architect may be a boon to a church. He has assimilated historic precedent and added, not only modern fixtures, but infused it with greater sensitivity, utility and adaptability. He is at once an artist, lawyer, engineer, sociologist, sanitary expert and economist.

An English author, Leonard Michaels, says: "With the knowledge of technics and science developed far beyond the mastery of any one man, the architect has become essentially a co-ordinator of specialists. It he is to reaain his creative role, this coordination must be made active and not passive, for architecture can live only as a fountain-head which nourishes these specialists and not merely as a reservoir collecting and distributing their streams of thought and knowledge. The architect must therefore aim at knowing sufficient of the principles of each specialized subject on which his design depends, to enable him to lead and not to follow, to demand and not merely to acquiesce."

The enormous complexity of the problems of architecture should be stressed to the general reader. Even the simplest architectural problem, the modern dwelling, has developed a complication undreamed of a few generations ago. The character and arrangement of the heating plant, the plumbing, ventilating, wiring and other items of construction, make the total design a complicated piece of work. Where taste and expediency demand, materials are bought and brought from a veritable maze of sources and distances. It will be readily seen, therefore, that architecture is a composite of many branches of science and that each type of design and construction has its own indispensable pertinence.

The advantages of securing the services of an architect are manifold and far reaching. Norfolk architect George Van Leeuwen declared at one of our seminars that if church building committees could be taught to work more closely with an anchitect, consulting him from the time they decide to purchase a building site until the proposed structure is erected, they would be gratified in the adequate, satisfactory, practical and economical structures. He stressed the fact that consultation with an architect before buying a building site is vitally important, inasmuch as the average building committee is unaware of the number of regulations and ordinances applicable to the building of a church. Said he: "There are city zoning laws, building codes, sanitary codes, city fire ordinances and state fire ordinances to be complied with. A site 100 by 250 feet would appear more than adequate to the inexperienced purchasing committee, but take away the required 50 foot frontage, and allow 20 feet on either side of the building, and you haven't much land left."

It is interesting to note that a reputable architect does not permit construction in a haphazzard manner. For instance, *specifications* indicate that "Concrete for all structural walls, columns, and beams shall be so proportioned as to produce concrete having a minimum compressive strength of not less than 3,000 lbs. per sq. in. in 28 days. . . . The testing labratory shall be furnished with samples of aggregate from the sources to be used by the contractor. . . . Immediately after depositing, the concrete shall be compacted by thoroughly agitating the plastic mass in a manner as approved, that will force out all air pockets and work in mix ture into corners, around reinforcements and inserts, and prevent the formation of voids. . . . The concrete shall be mixed in such quantities that any batch can and shall be placed in the work within thirty (30) minutes after the time of mixing."

Each denomination has made some contribution to our heritage. The typical Congregational Church or "meeting house" in New England is easily identified. Here we find a portico with a temple front and a gracefully designed tower with a slender spire. The interior is simple, but not bare; galleried, chastely white and filled with high-backed pews. It is charmingly proportioned, and is at once old-fashioned, spacious, and worshipful.

The modern demands of worship and Christian education call for adaptations and amplifications of traditional patterns. The modern church has the financial and technical resources to make new and thrilling departures in architecture, thus adding its unique contribution to the epic of divine worship.

Testing Time for Americans

By Dr. Herman F. Reissir.

The American people are now confronted with one of the most severe tests in our history. The question is whether we can increase our military power to the level we think necessary without becoming the captives and victims of militarism.

Already there are signs, in Congress and among our people, of a growing impatience with any international effort that does not lead directly to greater military strengh.

We are building armed power in the belief that such power is our best insurance against further aggressions and world war. But we must remind ourselves that the arms race is not robbed of its dangers by the fact that we have no aggressive designs. What are the dangers in our huge military problem?

1. Our armanents and our alliances may incite our opponents to armed action, instead of inducing them to change their policies.

2. Our increasing preoccupation with building military power may lead us to accept war as inevitable and weaken our efforts to relieve tensions by economic and diplomatic methods.

3. The urgency and size of our arms program and our insistence on parallel programs in other nations may help to create the impression among other peoples that the United States thinks of its leadership solely in terms of arms and alliances.

4. The urgency and size of our arms program have a tendency to submerge our real objectives in the international sphere. These objectives are not, after all, superior armed power but the reduction and regulation of armaments, not a system of far-flung military alliances but international action, through the United Nations and in other ways, to open the way to a better life for all peoples.

5. Runaway inflation and a public debt too great for our producing capacity, are another real danger.

Preoccupied with the very real threat of Russian-led aggression, we are terribly tempted to forget that the basic economic, social and spiritual problems of our time cannot be solved by military power. To keep the underlying needs of our world steadily before the eyes of the American people is one of the first tasks of the churches.

[Extracts from an address by the International Relations Secretary of the Council for Social Action.]

WAVERLY REPORTS.

A Nursery Class, with all the necessary equipment, promises to be a great help to families with small children. Mrs. F. W. Maifield is in charge.

The newly organized Junior Choir will sing Sunday for the first time.

A young married men's class with Mr. Elmore Gray and Kenneth Rawlings as co-teachers is making commendable progress.

A service of unusual interest took place on October 7 when Mr. and Mrs. Wesley Johnson presented their little daughter for Christening. Mr. Johnson was in Japan when the baby was born and this was their first act of public worship together since his return.

Rev. J. E. McCauley, our pastor, addressed the Waverly P. T. A. recently. Mrs. McCauley has been in the hospital and is now convalescing at home.

Reporter.

Echoes from Laymen's Sunday

LAYMEN'S SUNDAY OBSERVED AT BURLINGTON.

Laymen's Sunday was observed in First Church, Burlington, on October 21. Mr. D. R. Fonville led the service and addresses were given by Dr. Talbert King, Mr. H. G. McBane, and Mr. E. T. Saunders. Music was provided by a male quartet.

HOPEWELL OBSERVES LAYMEN'S SUNDAY.

On October 21, Laymen's Sunday was held in the Hopewell Christian Church. Mr. Frank Lowe presided. Messages were given by Mr. George Robertson, Mr. W. A. Sober and Mr. Knight Eanes. The men's quartet sang a special number.

E. F. BRICKHOUSE,
Pastor.

LAYMEN'S SUNDAY OBSERVED IN FRANKLIN, VIRGINIA.

J. Vaughan Beale's address to a large congregation of fellow laymen at the Franklin Congregational Christian Church on laymen's Sunday was a ringing challenge to their Christian alliance and church support.

Said he, "While men dominate politics and other public affairs, women take a sharp lead in church interests." He remarked further that any pastor's success depends upon his laymen, they being the cornerstone of the church. He warned that since the minister comes and goes but that laymen are permanent in the church life, ia is upon their influence and loyalty that our local, state and national governments depend.

Worship service was conducted by three laymen. The choir of eighteen voices and their accompanist — all men—rendered music for the occasion. Their special number, "The Church in the Wildwood" compared well with the lovely music which the congregation is accustomed to hearing at regular services. Ushers were of course men but actually the most novel feature of the day was the attractive church decorations, these also the skillful work of masculine art. Including these parcipitants, those actively engaged in planning the service and the teams of contact men, there were forty-one laymen to whom credit is due for the success of the occasion.

As for Pastor Grissom (W. A.), he was finally given a back seat in the choir. The laymen conceded that his contribution there might have aided their singing, slightly, but his "ouster" from the service was otherwise complete. He beamed his approval and delight, however, upon the proceedings, being very proud as he might well have been to witness this fine showing of spirit and leadership among his laymen.

Laymen's Sunday indeed. What a spirit of Christian fellowship there is on such a day! And what a revalation of possibilities, in many cases hitherto undiscovered! *Laymen*—the pastor's support, the church's cornerstone and God's greatest need!

Don't fail, men, everything depends upon you.

MRS. B. V. HARGRAVE.

LAYMEN'S SUNDAY IMPRESSIVELY OBSERVED BY OUR RICHMOND CHURCH.

Richmond's former Mayor was the guest speaker, and four officials of the church assisted in the worship service of the day.

Of course it is true in a very significant sense that every Sunday is Laymen's Sunday for without the laymen of the churches being "in their place round about the camp" no church could long survive. The laymen are "the Alpha and the Omega" in the program and the activities of every church, for in the larger sense of the term "laymen" includes the women of the church also.

But one Sunday each year is specially observed by most churches as Laymen's Sunday specifically in honor of the maculine gender.

The Richmond church had the honor of having as its guest speaker on it Laymen's Sunday this year Honorable W. Stirling King, a former mayor of Richmond who is a prominent leader in the church and civic life of the city.

Mr. B. W. Ward, Chairman of "The Committee on Public Relationships" in the Richmond church ably presided at the service, and was ably assisted by three other officials of the church,—Mr. Alfred A. Dofflemyer, Chairman of the Official Board, offering the principal prayer; Mr. James Whitley, President of the Men's Class reading the scripture lesson,—the First Psalm; Mr. J. T. Kernodle, President of the Board of Trustees leading the Responsive Reading. pastor, Roy C. Helfenstein and his assistant, Eldridge H. Moore, took their places in the pews with the congregation. The special music by the choir and the hymns were in keeping with the speaker's subject,— "The Layman and his Church."

The message was a great challenge to laymen everywhere sincerely to consider what they have a right to expect from their church, and what their church has a right to expect from them.

Many present expressed themselves as feeling that the service throughout was one of the most impressive and most challenging Laymen's Services they had ever been privileged to attend. The pastor heartily accords in this appraisal of the service. Sincere thanks to the laymen participating and to the laymen privileged to provide the inspiration for the service by their presence.

ROY C. HELFENSTEIN

LAYMEN OFFICIATE AT WINCHESTER.

Snday, October 28, was "Layman's Sunday" in the Winchester Church. A Men's Chorus comprised the choir for the occasion and rendered the following selections during the worship: "Revive Us Again" and "Sweet By and By." The Junior choir sang "Smiles Like Sunbeams" and an organ and piano duet by Mary Ruth and Martha Rose Whitten was rendered as an offertory number.

The following deacons of the church spoke during the services, each bringing appropriate messages: O. A. Bazzle, "A Layman's Duty to his Church," C. A. Pugh: "What the Church means to me," T. W. Mathews: "Why the Church is necessary" and Roy A. Larrick: "The Church of the future." The entire service was conducted by laymen while the pastor sat in the pew and enjoyed the helpful and inspirational hour of worship. Laymen can advance the cause of Christ if they can be used. It is our purpose to make a place on our programs for the laymen of our church.

R. A. WHITTEN,
Pastor.

LAYMEN'S SUNDAY OBSERVED.

We observed Laymen's Day in all three churches: Pleasant Ridge on October 14 at 11:00, Spoon's Chapel

(Continued on page 11.)

News of Elon College

President L. E. Smith, Elon College, N. C.

ELON COLLEGE TAKES A LOOK AT 1952-53.

The student enrollment at Elon College for the current year exceeded our expectations slightly. However, we have approximately one hundred fewer students than we enrolled during the first quarter of 1950. Mrs. Burns, our Field Representative, is now visiting high schools and interviewing students who are to enter college during the summer and in September 1952. A number of our larger high schools have adopted the plan of observing College Day to which representatives of colleges are invited, and the seniors in high school are given an opportunity to confer with college representatives to learn about their respective colleges and what each has to offer. Mrs. Burns reports that from 60 to 70 colleges are represented at these College Days.

Not until recent years did our state schools solicit students directly and personally, but they are now, and when they enter the contest for students, they do it on a much more elaborate scale than the average private college could even think of. The cost per student and terms in our state colleges are such as to present what would seem to be unfair competition.

This is an appeal to our churches, to our own young people, to consider our college in endeavoring to make a decision. Much depends on your selection of a college. Please bear in mind that your college curriculum includes religious instruction by Christian instructors, that it is just as important to develop a student's spiritual life as it is to develop his mental and physical self. A curriculum that does not provide for the religious instruction of its students and does not make it obligatory upon the student to receive such instruction has "missed the boat" so far as development of the whole of life is concerned and is unfair to the student in his days of preparation which constitute his only opportunity to prepare himself for life and his contribution to society while he lives. The parents and the sons and daughters of the homes of our church should consider these vital facts.

APPORTIONMENT GIVING.

We are only $3,757.88 from the goal set for the college by the convention. The churches and Sunday schools of the convention have contributed a total of $11,242.12 for the current needs of the college during the calendar year 1951. With November and December yet to go, surely nearly 200 churches will be glad to contribute that amount for the support of their college in this year of need.

There are two of our conferences yet to meet—the Western North Carolina Conference and the North Carolina and Virginia Conference. These are good conferences and generous supporters of the college. As the work of the churches constituting these two conferences comes to a close, we are anticipating sizeable contributions. By the end of November, if the college apportionment is still in arrears, I am sure that The Convention Office shall issue an appeal to all the churches of The Convention to make a special offering

(Continued on page 9.)

ELON COLLEGE ALUMNI AND STUDENTS HONOR PRESIDENT ON TWENTIETH ANNIVERSARY.

Alumni and students of Elon College paid special tribute last Thursday to Dr. Leon Edgar Smith, who that day completed his twentieth year as president of this Congregational Christian college. The tribute was accorded in a special chapel service in Whitley Memorial Auditorium.

Alumni representatives from most of the classes that have graduated under President Smith's administration returned to the campus to join the students in the program, over which Matt Currin, Jr. of Burlington, N. C., vice-president of the Elon student government, presided as master of ceremonies.

Currin himself spoke briefly, recalling the dire financial condition of the college when Dr. Smith assumed his presidential duties on November 1, 1931. He also pointed to the magnificent recovery made under President Smith's leadership, citing the progress and improvements made on the campus and the fine prospects that loom ahead for the college.

In closing he expressed the appreciation of the Elon students to Dr. Smith for his long years of fine service. In so doing, Currin called President Smith "a man who has given unstintingly of his life to the cause of religion and higher education." Currin also recognized representatives from more than twenty-five student organizations on the campus, each of whom came forward to personally congratulate their president.

Currin also recognized the returning alumni group and introduced Rev. Fred Register, of Fuquay Springs, N. C., a member of the Class of 1947, who brought greetings from the alumni to Dr. Smith. Special music featured the singing of Mrs. Dorothy Jones Parker, of Sunbury, N. C., a member of the Class of 1950.

Special recognition was also extended to Mrs. Leon E. Smith, Sr., for her share in the great work that has been done for Elon. Mrs. Smith was presented a corsage from the college faculty, presentation being made by Mrs. L. E. Smith, Jr., who is a member of the college's English and dramatic faculty.

Immediately following the ceremonies in Whitley Auditorium, the alumni delegates repaired to the Alamance Country Club, where they were joined by additional alumni for a luncheon meeting. Speakers at the luncheon meeting included George D. Colclogh, of Elon College, N. C., Royall H. Spence, Jr., of Burlington, N. C., Earl Danieley, of Chapel Hill, N. C., and J. Hinton Rountree, of Greensboro, N. C.

President Smith himself also spoke briefly at both the ceremonies in Whitley Auditorium and at the luncheon meeting. In expressing his appreciation for the tribute in Whitley, Dr. Smith recalled that five present members of the Elon faculty were also on the faculty when he became president, and he paid tribute to the services of Prof. A. L. Hook, Prof. J. W. Barney, Dr. Ned F. Brannock, Miss Lila Newman and Mrs. Oma U. Johnson.

Alumni representatives who attended the meetings, listed in chronological order of classes, follow:

Class of 1926—George Colclough, Elon College, N. C.

Class of 1931—Mrs. George Colclough, Elon College, N. C., Mrs. J. Hinton Rountree, Greensboro, N. C., Mrs. Joe Newman, Burlington, N. C.

(Continued on page 15.)

Christian Missions
At Home and Abroad

PRESIDENT EMERITUS OF KOBE DIES.

Dr. Susan A Searle, distinguished Congregational Christian educator under the American Board in Japan for 46 years, died October 25, in Claremont, California, at the age of 93. Dr. Searle was President of Kobe College, Kobe Japan, a Christian school for Japanese young women founded by the American Board in 1889.

In 1929 the Imperial Japanese Government presented Dr. Searle with the Blue Ribbon medal for distinguished service, only the 22nd foreigner to receive this honor which was pinned upon her shoulder personally by the Governor of Hyogo Prefecture on the 4 of July 1929. Two days later she sailed for the U. S. A. and retirement, but went back to Japan in 1934 for the dedication of the new Kobe College plant and a final visit with her Japanese friends.

Before going to Japan under the American Board in 1883 Dr. Searle taught in Carleton College for two years. The first class was graduated from Kobe College the year after Dr. Searle arrived in Japan. She was President from 1892 to 1915 and President-Emeritus for 12 years.

Beautiful Searle Chapel at Kobe College was dedicated in memory of Dr. Searle. In 1949 Kobe College Alumni Association sent a personal gift of $100.00 to Dr. Searle from the older groups of Kobe and contributed in her honor another $100.00 to the rest home at Pilgrim Place, Claremont, California, where a special room was named in honor of Dr. Searle.

FIRST WOMAN MISSIONARY TO ANGOLO DIES.

Mrs. Bertha D. Stover, who served as a missionary of the American Board of Commissioners for Foreign Missions in Africa for 38 years, died October 17, in Claremont, California, on the threshold of that select company called "centenarians" for she was born in Milton, Illinois, in February 1852.

The Stovers were truly pioneers in West Central Africa and Mrs. Stover was the first white woman to go into the uplands of Angola. She numbered among her friends many native kings and was co-founder with her husband of the American Board Bailundo Mission which now has one of the largest Congregational Churches in the world. In those early days Mrs. Stover lived for a year at a time without seeing white faces except those of her husband and children.

Educated at Wheaton College Mrs. Stover married Rev. Wesley M. Stover in 1880 and sailed with him for Africa in 1882. They were located in Bailundo during their entire period of service ranging from 1882 to 1920. Two years after retirement in California Dr. Stover died. Mrs. Stover leaves her daughter, Miss Helen H. Stover of Claremont, California, who like her parents has been a missionary in West Central Africa.

The story of Bertha Stover's life in Africa is one of high adventure and deep consecration. In a way it is a tale of the evolution of travel in that country. She sailed out of Boston harbor in a blizzard which followed the ship across the sea. In her memiors she states, "How vividly that first night of horror stands out in my memory." She recalls being on deck only three times, and even then the passengers were lashed to the skylight while the waves swept the deck at their feet.

In Africa Mrs. Stover traveled much, even in those early days, using first a tepoia, or hammock swung on poles carried by native Africans; dugout canoes and later the bush cart, one-wheeled vehicle which bumped sturdily over the rough trails. She crossed many swollen and turbulent streams by crawling along over fragile poles which served as bridges and then waited for hours in the broiling sun while the rest of the caravan moved cautiously across. She remained in Africa long enough to see the bicycle make its appearance; the first railroad laid between Benguella and Katumbella, and finally the advent of the automobile.

AMERICAN BOARD BUDGET.

The American Board of Commissioners for Foreign Missions, Boston, has just approved a budget of $1,594,000 for its work during the calendar year of 1952.

The effects of increased costs all over the world were reflected in the fact that the Prudential Committee of the American Board was forced to defer plans for expansion of the work overseas, comments Harold B. Belcher of Melrose, Massachusetts, Treasurer of the American Board. Further study is being undertaken looking toward an increase in the Board's income and the organization of its work so that available funds may be used to maximum advantage in fulfilling the American Board's basic purpose of spreading the Christian faith.

MEN AND MISSIONS SUNDAY.

The 21st annual Men and Missions Day will be observed in thousands of churches throughout the United States and Canada on Sunday, November 11. The theme, very fitting for a time like this, is "Christ or Chaos."

The Laymen's Missionary Movement, 19 S. LaSalle St., Chicago 3, Illinois, has made available 100,000 sixteen-page Speaker's Manuals for participating churches, which contain 34 contributions by outstanding Christian laymen and ministers of the present day. These articles provide a wealth of material for those participating in the Men and Missions Day program.

The Laymen's Missionary Movement has enjoyed the cooperation of scores of Mission Board executives, many church and ministerial groups, hundreds of local resident chairmen, the press and radio, in its effort to create mission-minded men.

Each church will suit is observance to best promote the enlistment of men to back the program of their own communion. Some churches will find it necessary to select another day, but every church will definitely profit by the Men and Missions emphasis —*Missions is every Christian man's job, committed to him by the unrevoked commission of our Lord.*

THE SUN arrived here today—the special issue. I enjoyed reading it—particularly your editorial on "Dilemas." I join with others in saying that the paper is one of the best weekly religious journals I have ever seen. You do a wonderful job with it.

HERBERT G. COUNCILL, JR.,
Elizabethtown, N. Y.

Church Women at Work

With Emphasis on Missions

MRS. F. C. LESTER, *Editor*

840 Sunset Avenue, Asheboro, N. C.

AUTHOR OF BIBLE BOOK TO SPEAK AT ELON.

Dr. Samuel McPheeters Glasgow, author of "Applied Christianity" which is the study book on James being used by our women's societies this year, will speak at Whitley Auditorium at Elon College on Friday evening, November 23, at eight o'clock. Mrs. L. E. Smith, president of the Elon College Society, who secured Dr. Glasgow for this special program, is anxious that members of other societies in North Carolina know that they have an invitation to be "among those present."

Dr. Glasgow is a noted Presbyterian minister. He was born in Fincastle, Virginia, and educated at Washington and Lee University and Union Seminary in Richmond. He has had pastorates in Texas, Charleston, West Virginia, Knoxville, Tennesee, and before his retirment was for fourteen years pastor of the Independent Presbyterian Church of Savannah, Georgia. At one time he was professor of Greek and Homiletics at Austin Theological Seminary. He now resides in Charlottee, North Carolina.

We are sure that many societies will avail themselves of the privilege of hearing Dr. Glasgow discuss the book of James, and will feel richly rewarded for making the trip to Elon on November 23. Thank you, Mrs. Smith, for the invitation!

* * * * *

DID YOU KNOW.

That you will really miss something if you do not hear Dr. Glasgow at Elon College on November 23.?

* * *

That it is not too late to take your Thank Offering for the Japan International Christian University? This should be sent, designated as "Thank Offering," to your conference treasurer.

* * *

That the Women of the Chapel Hill Church served a delicious buffet supper at the parsonage to the twenty out-of-town guests who were present for the installation of Rev. Richard Jackson as pastor of their church? The women also entertained all those present at church at an informal reception in their "hut" following the installation service.

* * *

That for fifty cents you can secure "Fun and Festival from the Other Americas," which gives material for parties, banquets, crafts on Latin America? (Order from Pilgrim Press, 14 Beacon St., Boston 8, Mass.)

* * *

That our theme for this year, "There's A Voice in the Wilderness Crying" can be sung to the tunes for "The Morning Light is Breaking," "We've A Story to Tell to the Nations," or "Stand Up for Jesus"? Ruth Dunn is the authority for this information!

* * *

That you may take a trip to Mexico—via armchair—for fifty cents? This is the cost of "Invitation to Mexico" which gives a brief history of that country and evangelical work there, as well as listing guided tours to all Protestant church work. Order from Pilgrim Press.

* * *

That Miss Angie Crew is being given a very careful physical examination by our American Board before she can do any speaking? As soon as she is released for speaking, Mrs. Medlicott of the Speakers Bureau is planning that she visit The Southern Convention.

* * * * *

HOPEWELL WOMEN VISIT DEDRON.

The Ladies Missionary Society of the Hopewell Church went to Dendron, Virginia, Thursday, October 11 to put on a program for the Missionary Society there. The program was centered around the flannel graph of "The Christian Soldier." Those taking part in the program were Mrs. Lirette, Mrs. Bishop, Mrs. White, Mrs. Lowe, Mrs. Sodomka and Rev. E. F. Brickhouse.

After the program an hour of fellowship followed with the Dendron Society serving refreshments in the fellowship room.

MRS. FRANK SODOMKA.

PLEASANT RIDGE—GUILFORD.

The woman's missionary society of Pleasant Ridge Congregational Christian Church near Kernersville is glad to report another successful year's work under the leadership of our president, Mrs. J. Wright Pegram. We held twelve monthly meetings with good attendance. Our programs have been very interesting. Our spiritual life leader has given a good Bible lesson each meeting.

We are happy to report we have raised our apportionment goal and have given a life membership to one of our members. We also sent a cash offering to Franklinton and a box of clothing at Easter to the Christian Orphanage. In November our Thank Offering service was held at our church. We observed the World Day of Prayer with the churches in Greensboro.

Our study book on the Near East was reviewed in our society by one of our members. We attended a joint book review with the ladies of the First Congregational Christian Church in Greensboro, at which Mrs. F. C. Lester of Asheboro reviewed "Once There Were Two Churches."

We have sent clothing overseas. We have tried to bring a little cheer to the sick and shut-ins by sending flowers and cards. We are happy to see the interest and the work in the Business Girl's Circle. We want to thank our beloved pastor and his wife, Dr. and Mrs. W. E. Wisseman, for the service rendered us through the past year. We feel that we have done some good work and with the Lord's help hope to do more this year.

MRS. CALLIE HUFFINE,
Secretary.

APPORTIONMENT GIVING.

(Continued from page 7.)

that the college may receive its full quota. The churches of The Convention will not want their college cut short in its offerings when it is facing such great financial needs.

Previously reported		$10,669.15
Eastern N. C. Conference:		
Damascus	$ 7.00	
N. C. & Va. Conference:		
Greensboro, First	$403.85	
Union (N. C.)	97.00	
Western N. C. Conference		
Pleasant Cross	$ 20.00	
Sophia	10.00	
Valley Va. Conference		
Newport S. S.	$ 26.78	
Winchester S. S.	8.34	
		572.97
Grand Total		$11,242.12

A Page for Our Children

MRS. R. L. HOUSE, *Editor, Southern Pines, N. C.*

Before the last of the leaves fall you might collect some, press and mount them in a scrapbook for a nature collection. Put your leaves between the pages of old catlogues or newspapers to dry. Either glue directly on the page of the scrapbook or fasten with clear tape. Write name of tree, place leaf was found and date in one corner of page. A loose-leaf scrapbook is ideal as you may add pages as you collect.

While you are leaf-hunting you will probably see acorns, seeds and nuts of many shapes and sizes. Bring those home too. When you have finished with your leaves, turn to the seeds and the fun begins. Did you know that there are 50 or more kinds of acorns in North America? Look for usual shapes: bur cup, thin cup, long and slender cups. (Elon College Campus is an acorn domain!) Don't fret if the acorn has fallen apart. The cap or cup becomes a saucer or a play cap for a doll. Cut away the sharp pointed portion and hollow out the remaining part and you have a cup to set in the cap saucer. Nursery school children will appreciate a set for their dollies.

Pods, nuts, seeds and corn cobs can be made into many strange critters or used for lapel ornaments. Two sycamore burs glued together will make a rabbit. Add pieces of pine cone for ears and feet, paint eyes, nose and mouth. A queer animal made be fashioned of a corn cob body, acorn head and milk weed pod legs. Use your imagination and see what you can create. Clusters of pods or burs may be wired together and shellacked to wear on one's lapel.

God has produced the leaves, nuts, seeds and pods. Many of them are used as food by his little creatures. We see signs in the fall, as well as the spring, of God's gifts and of his eternal watch care for all.

We are indebted to Mrs. Clayton McAddams of Southern Pines for some of the above ideas.

AFTER COLLEGE.

By LUCIA MALLORY.

Issued by the National Kindergarten Association.

"You can't guess what I am studying now, Lucia!" my friend Blanche Varian, exclaimed. She had come into my office in the children's section of the library with an armful of books.

"The last time you came in," I answered, "you were studying books on radio with Junior, and the time before that you were reading about colonial costumes with Helen."

Blanche held out the books she was carrying, and I glanced at the titles: *The Story of Musical Instruments; The Violin; Chats on Big and Little Fiddles.*

"Is it Helen or Junior who is learning to play the violin?" I inquired.

"Neither; the piano is Helen's instrument," Blanche replied, "and Junior likes his trumpet. I'm just getting ready for the years after college."

"How can the violin have anything to do with your children after college any more than now, since neither of them desires to play it?" I asked, quite mystified.

Blanche smiled and hastened to enlighten me. "These books do not have one thing to do with my children's education," she declared. "For the first time since I've been their mother, I'm studying something for myself! I have discovered that my children's interests have been absorbing so much of my attention that I have almost no interest apart from them.

"It has always seemed to me, Blanche," I ventured, "that you have done a fine job in wholeheartedly sharing your children's activities and yet leaving them quite free to work out each undertaking for themselves."

"I've always tried to do that," Blanche answered, "but I didn't realize, until Jane Worthington went to college, to what extent a mother can submerge her identity in the interests of her children. The Worthingtons live next door to us, and I had always thought that the companionship of that mother and daughter was just about perfect. They seemed to enjoy doing everything together, but still Jane was independent and happy in her school work and social life.

"Jane has been doing well in college, with no more than the normal period of adjustment to new associations. It is Mrs Worthington who is going through a tragic and unnecessary period of difficult adjustment. She is so lonely and unhapy without her daughter that one would think the child had met with some misfortune instead of being privileged to continue her education at a good school.

"The neighbors have been trying to help her find other interests by sharing their own with her, and in time she'll become used to having her daughter at a distance. The point is that her life need not have been so empty at this period had she followed a few of her own personal inclinations while Jane was growing up."

Blanche picked up her books with evident satisfaction. "That's why I'm taking up the study of the violin," she contiuned. "I've actually purchased a good instrument and I'm spending a little money on some lessons for myself! You see, I have always loved the violin. When I was a child I had a few lessons, but there wasn't enough money to spare, in a big family like ours, to go on with the study. I had to put the violin aside and bend every energy toward earning my way through college. Now that I'm taking it up again, I know that I shall never attain the proficiency I might once have had. But the study is a great joy to me, and it gives me an interest that is all my own!"

DON'T FORGET NOVEMBER 20th.

This is donation day for the Crippled Children's Hospital in Richmond. The hospital does not participate in any income from the Richmond Area Community Fund or from the sale of Easter Seals.

Last year 400 children from all over Virginia were cared for and treated entirely free of charge.

In order to meet their expenses they must have a minimum of $40,000 this year. Your contributions are needed to help continue to treat and cure crippled children from all over the State.

The hospital has three special visiting days on November 18, 19, and 20, from 10-11:30 and from 2-4. If you are in Richmond on either of these dates, won't you go out to the hospital and see the wonderful work they are doing?

Youth at Work in the Church

Max Vestal, Box 792, Elon College, N. C.

ALL THE WAY FOR JOSE.

Last fall the Young People of The Southern Convention voted to bring a student from the Philippines to study in a Seminary in America. Each conference was asked to assume the responsibility of raising a given amount, which when added together would total $1,250. Most of the local groups were very enthusiastic about this projest so fortunately this year's apportionment is almost raised. This projert is to continue for two years so that means we still have some work to be done and *now* is the time for you to begin raising the second year's quota. We've done well thus far and we want to continue our good work.

Jose Dabuet was selected to come to our country as a part of our World Friendship project. Jose sailed around the middle of August and after a long trip on the high seas he landed in San Francisco, California in time to enter Princeton Theological Seminary in the middle of September.

He was scheduled to make his first visit to The Southern Convention on October 7. He was to attend the Eastern Virginia Young People's fall Missionary Rally in Suffolk. He will be here during the Christmas holidays to visit in our homes and churches, so watch this page for further dates of his appearances. If you would like for Jose to visit in your local church, please contact Melva Foster, Elon College, N. C.

The money we are raising actually does not take care of clothes for Jose. It would certainly be a friendly jesture if each group would send him a shirt, pajamas or some socks, ties and handkerchiefs. We're glad that Jose is in our midst and we want to make him feel welcome so let's try to send him some gifts for Christmas. Please contact me for measurements before buying and tell me what you plan to send so we can keep a record.

I'm proud of the progress you have made on this worth-while project and with everyone's cooperation I'm sure we will come through equally as well next year. For further information, write me at Box 537, East Carolina College, Greenville, N. C.

Emily Eaves,
Missionary Action Chairman of Southern Convention Pilgrim Fellowship.

* * * * *

RELAX WITH MAX.

I'm sorry it wasn't here, but I hope some of you missed the column last week. Makes anybody feel good to be missed. I got a good excuse for not writing last week. (Maybe I have a good excuse for not writing any time.) A bone was fractured in my right ankle during a physical education class. This bone seemed to persist in causing me much pain and immobility. I'm sure I have my deepest sympathies, and I hope I have yours.

* * *

We're very fortunate to have Dr. Neese here at Elon. While in his office the other day, I meet his father, Rev. Joseph Neese. Rev. Neese has been the pastor of the Palm Street Church in Greensboro and many other churches in this area. Rev. Neese is living in Florida at the present. He made me very happy by saying that he reads this column. 'Tis good to have a reader, even if he be so far away. Seriously, Rev. Neese asked me to give his best wishes to his many, many friends. What do you say we give him our best wishes as he regains his health in the Florida sunshine?

* * * * *

Miss B—Paul, write a short essay on the subject of baseball.

Paul handed in the next day: "Rain. No game."

* * *

We're glad the old woman
Who lived in a shoe
Belonged to the days of yore;
Because with these heelless,
Toeless affairs,
She wouldn't be safe any more.

* * *

Little owlet in the glen,
I'm ashamed of you;
You are ungrammatical
In speaking as you do.
You should say: "To whom! To whom!"
Not "To who? To who?"
Your small friend, Miss Katydid,
May be green, 'tis true,
But you never hear her say:
"Katy do! Katy do!"

LAYMEN'S SUNDAY

(Continued from page 6.)

on October 21 at 11:00, and then Union Grove concluded the Laymen's Emphasis on October 21 at 7:30. We followed the idea of having three laymen to make 5 minute addresses on the following three subjects: 1. What Christ means to me as a Layman, 2. What the Church means to me as a Layman, and 3. What Evangelism means to me as a Lyman. The same three topics were used at all three churches. Ottis Allen, Kermit Pell, Ray Thomas, Ernest Scott, C. F. Saunders, Jr., Gillis Luck, and H. V. Cox, Jr., were speakers and leaders.

Ottis Allen inspeaking on "What Christ Means to Me," said "Christ is the door of salvation through which I and other laymen can enter into a saving fellowship with the Master. Christ is the way of service for all who are willing to assume the joy of discipleship. Christ is the hope of the world. In this dark hour men are turning to Christ for hope." Mr. Allen was glad to be a layman, doing the will of Christ.

Mr. Ray Thomas, in speaking on "What Evangelism Means to Me," stressed the fellowship method of evangelism. He reminded his hearers that evangelism is a continuing and continuous process of commitment. He would urge churchmen to stress day by day evangelism. Men have found a real joy in winning other men to Christ. Laymen can have a great influence in helping men to decide for Christ. Mr. Gillis Luck, speaking on the same subject, stressed much of what Mr. Thomas had said at Pleasant Ridge, and gave his own testimony to how much other persons had influenced him to make his decision for Christ.

Ernest Scott, in speaking on "What the Church Means to Me," stressed the need for opportunity in the church on the part of young persons to be trained for service. The church is a place of fellowship, service and a place for worship. Laymen are beginning to awaken to their opportunity to serve God through a local church.

C. F. Saunders said, "Christ is the way, the truth and life. It is

(Continued on page 13.)

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

LAWS FOR THE NEW NATION.

Lesson VII—November 18, 1951.

Memory Selection: *All that Jehovah hath spoken we will do.*—Exodus 19:8.

Lesson: Exodus 19:7-8; 23:1-13.

Devotional Reading: Deuteronomy 6:16-25.

Freedom Under Law.

The only freedom that is safe freedom, is freedom under law. Think what would hapen in society if every man did that which was right in his own eyes! Suppose there were no laws in our modern world! True liberty is not license, it is not the right to do as one pleases, but the power to do as one ought. Thus it was that as soon as the Hebrews were brought out of bondage to Egypt, and were free, God gave them laws under which to live. This was done in the region of Mt. Sinai, where the people spent about eleven months, and where they were formally organized into a nation. Furthermore it was no haphazard organizing; it was done in a dignified, reverent, religious way. God spoke through his spokesman, Moses, and the people entered into a covenant to keep the laws that God gave them in this way.

Cornerstones of Civilization.

A part of today's leson, not printed in the text, is what we call the Ten Commandments. They are the cornerstones of civilization, the "rules of the game" or the "rules of living" as Chappell calls them. Reverence for God, reverence for God's name, for God's day come first. Then come in order respect for parents, God's properly constituted authority in the home; respect for human life; respect for the integrity of the family; respect for private property; respect for truth; respect for the rights of others. Honor God and respect the sanctity of the person and property of God's children — on these laws hang all the laws, and the prophets.

To be sure some folks say that the Ten Commandments are outmoded. The fact is that they will never be outmoded—they are basic to sound social life. And we speak of breaking the Ten Commandments. The fact is, one does not break the Ten Commandments, but one breaks himself against the Ten Commandments. They do not give an inch, they cannot be budged, they are rooted in the divine nature of the universe itself.

Some Rules of the Game.

Then follow some detailed laws or rules, social laws, ethical laws, economic laws, religious laws. "Thou shalt not take up a false report." Strangely enough, or perhaps not so strange after all, there comes the law against gossiping, against falsehood, in the community. We are members one of another. Falsehood strikes at the very heart of community life. Not only is reputation hurt, but faith in the spoken or written word is underminded when false reports are spread abroad. This ban against tale-bearing and gossiping is also mentioned in the New Testament.

"Thou shalt not follow a multitude to do evil." As a great statesman said recently, "Wrong is still wrong, even if everybody is wrong, or does it; right is still right, if only one man stands for it." There are thousands in our land today who violate this timeless and timely law by their social drinking. They follow the crowd, they follow the multitude to do evil.

Justice and judgement were to be given with strict impartiality. "Thou shalt not speak in a cause to turn aside after a multitude to wrest justice . . . thou shalt not wrest justice due to thy poor in his cause, thou shalt not put thy hand with the wicked to be an unrighteous witness . . ." here are laws designed to secure truth and justice and fair judgements in the courts of the land, to secure impartiality in all cases and among all classes of men.

"Thou shalt take no bribe." The prevalence of bribery in the East, was, and still is, notorious. But recent events would indicate that it is quite prevalent in the West, in America too. The papers almost every day tell the story of bribery in high places and in low. The recent scandals in basketball are a case in point. Officials and players in games, judges on the bench, people in authority, policemen, law enforcement officers, officials, people in positions to give government contracts, are subject to attempt to bribery and graft. "Five per centers" operate in high places. It is an insidious thing that eats at the heart of the integrity of the national life. It poisons both those who give, and those who take bribes.

Justice and kindness should be extended to one's enemies. And this is in the Old Testament! "If thou meet thine enemy's ox or his ass going astray, thou shalt surely bring it back again. If thou see the ass of him that hateth thee lying under his burden, thou shalt forbear to leave him, thou shalt surely release it with him." What a fine way to get even with our enemies—let his stock get away, let his beasts of burden die where it had fallen! But that is not the way in which the game of life is to be played. We are to return good for evil. It is not enough to do good to our friends, we must also do good to our enemies. An unusual spirit breathes thrugh this law—the spirit of God himself.

"And a sojourner thou shalt not oppress." The strangers in our land, the folks who have different racial and religious backgrounds from us—they are to be treated with respect and dignity and justice. In the case of the Hebrews there was all the more reason for this. They had been "sojourners" in the land of Egypt, and out of their experience they knew what it was to be a sojourner, and how it felt to be persecuted and exploited because they were foreigners. It was the Golden Rule, put in other words. Put yourself in the place of the other fellow and then treat him as you would have him treat you.

Even the inanimate world was to be treated according to the rules of the game. Land was to be rested so that it might be more fruitful. Natural resources were to be conserved. America has been most prodical with her natural resources, and she has paid a price for her sin. Conservation of natural resources is a divine law. This law cannot be groken with immunity.

"Six days thou shalt do thy work, and on the seventh thou shalt rest; that thine ox and thine ass may have rest, and the son of thy handmaid, and the sojourner may be refreshed." It is impossible to observe that command literally in our modern world. But we have gone a long way toward losing Sabbath Day from our modern life. For many Sunday is no longer a day of rest and worship,

(Continued on page 15.)

FIRST CHRISTIAN CHURCH PORTSMOUTH, FIFTIETH ANNIVERSARY—1901-1951.

The First Christian Church of Portsmouth, Virginia has just celebrated its fiftieth anniversary.

On Friday evening, October 26, at eight o'colck, a splendid congregation met at the church. The building was magnificently decorated with about thirty beautiful boquets of golden, yellow varicolored flowers.

The program consisted of Vibra Harp and Organ music, the Artists were Mrs. A. L. Steel and Miss Imogene Kitts, both former organists of the church.

Miss Kitts rendered a vocal solo, accompained by Mrs. Steel, sometimes at the organ, also on the harp.

This program will remain a pleasant memory for a long time to those who attended.

After the program a social time was enjoyed when refreshments were served in the social hall.

The committee in charge had accumilated a goodly number of articles, reminiscent of the church's life, old records and many old photos.

On Saturday afternoon from three to five o'clock an ''At Home'' was enjoyed at the new parsonage when numbers of people came in for refreshments and a social time.

Sunday morning marked the close of the celebration. When eleven o'clock arrived there was a splendid audience in the auditorium. During the service Mrs. J. F. Brothers, church historian, who also was a charter member, gave a very interesting story of the church as she knew it at the beginning. Mr. W. W. Lee, who had served as chairman of the anniversary committee, pointed out the many things of interest still in the service of the church. Such a spirit pervaded the whole proceedings that when evening came and the night service closed, it was a moving sight to see so many disinclined to leave, but staying as if to catch one more blessing at the hands of God who had so blessedly hallowed the whole proceedings.

The following message was given by the pastor, Rev. Stanley Carne, Sunday morning, October 28.

The year of Jubilee.—the 50th year followed the seven Sabbatical years. At this time all alienated land was returned to the original owners—the first families of possession and all bondmen of Hebrew blood were liberated.

Not so many years ago people could be heard to say that ten churches were dedicated every day in the United States, others would say that there was no other institution that could dedicate a new unit every day in the year.

All over the world new churches arose—an amazing monument to the integrity and devotion of the human family to the glory of God. For 2,000 years this process has been going on. Man is a religious creature—he maydrift away from the church but there will always be a looking back and the old love will never return until he comes back. Man is incurably religious, he must have God.

God's house is a place of great significance and symbolishm. The Bible is central; it is in a sightly place, and open for every one to see. Over there are the organ, the choir and the hymn books, all dedicated to the gospel in music. The pulpit reminds us of the ''preaching of God's word.'' The Communion table speaks of the Lord's Supper and of our covenant with God. Nearby is the Sunday school where together we study the Word of God. Here in the church we have the meaning of the whole story. A body of believing people. The body of Jesus—a symbol of mystic harmony, the living church.

The parable of the talents reminds us that God has invested his all for the children of men: the earth, the starry sky. His only begotten Son, his Spirit, himself. With an undying interest, he follows us until at length we are found and at home again

Man boldly sows his seed because he expects a harvest. He knows it by experience, it is inborn, he must believe. When we fight life's battles we have the vision of victory, the battle is half won before we start, we never doubt the outcome because uncertainty is destructive, it impairs the muscles, shatters the nerve and ruins the prospect.

Paul may plant, Apollos water, but it is God who gives the harvest. We send out our gifts, we exercise our talents and God never fails.

The settling fathers who fought the Atlantic storms, landed along this seaboard, fought the many forces that were against them—they cleared the forests, drained the swamps, endured the winter's blast, ploughed and planted, cultivated and gathered the harvest and invested for our good and for all generations, wealth that we cannot lightly regard.

Churches are symbols of sacrifice, they tell us the secret of high living. Someone said ''O Lord that I may live for others with no end of my own, that I may pour myself into my brothers and live for them alone.''

This service ranks the close of our jubilee celebration, thank God for fifty years of constant service. 50 winters and summers. 50 plantings and reapings, 50 cycles of the years reminding us of birth, study, service, and of death. ''Then cometh the end,'' but it is really a new beginning when we stand upon the living past and reach towards God for a fuller meaning of the life he has given us to live, for now the path before us is clearer and God is still calling us.

Let us build each morning a booth to shelter some weary soul and at noon reveal some lifespring that will quench some thirsty souls, and at night have food for the hungry and shelter for the homeless, for only as we follow the Master do we know the real joy of living.

''Thank be unto God who giveth us the victory, therefore my beloved brethren be ye steadfast unmoveable, always abounding in the work of the Lord, for as much as ye know that your labor is not in vain in the Lord.''

LAYMEN'S SUNDAY

(Continued from page 11.)

through him that we have life. Christ is to me the missing link of love and happy living that I had not known before I was converted. Life has a dearer meaning to me that Christ has become my guide. Temptation to worldly possessions has not concerned me so much for now Christ is Lord of my possessions. I am trying to be a good steward.'' He used the following acrostic:

J The Joy of a Christian Life.
E Eternal life comes from Christ.
S Salvation is of Christ.
U Through Christ comes Understanding.
S Security comes through Christ.
C Christ died on a Cross for us.
H Happiness is a mark of a Christian
R Christ is Risen said the Angel.
I Christ said I am the Way.
S Sabbath is a time to be kept holy.
T Now is the Time to accept Christ.

CLYDE FIELDS.

Take the course opposite to custom and you will almost always do well.—*Rousseau.*

The Orphanage

J. G. Truitt, *Superintendent*

Dear Friends:

How glad we are to see the approaching Thanksgiving season! We are praying that friends of little children will open their hearts and pocketbooks and make a liberal Thanksgiving Offering. We are praying earnestly to that end. We must bring our final count to $60,000 by January 1. You would not want us to do any less than we have done. In fact if you knew the circumstances as I do you would wish for us to do more.

We are well below the average in expenses per child of the orphanages of our section. We have gone on an economy which has been rigid. Now we must appeal to everyone for our Thanksgiving Offering. We have climbed up the ladder toward the goal now more than half way. During the remainder of this year we must go the rest of the way. Do your part and utter a simple prayer that others—many others—will do their part. God will hear the cry of little children, especially here in the land of bounty.

The rains are beginning to come. We are grateful. Our fields have been parched so long. Our corn was wellnigh a failure. Our hay crop very short. Our pastures brown. Our spirits have been tested. The matrons and children are still happy, and healthy, and God is good to us.

Our children's program is on the march. Ten churches will welcome us in November. There are in November four open dates—two Sunday afternoons and two Sunday evening dates are open. They are the last two Sundays of this month. If you would like one of those dates please let us know. Children selected for this program are: Betty Lou Wilson, Marie Proctor, John Crumpler, Dorothy Spicer, Barbara Jean Arnold, George Morningstar, Marlene Gregory, C. A. Ward, Margaret Simpson, Jo Ann Arnold, Dolly Hutchens, Richard Bridges, Tommy Wilkins, Bobby Daughtrey, Betty Ann Ward, Bobby Burgess, Betty Jane Rowland, and James Crumpler. We have tried to use as many new, or hitherto unused children as possible. There are eighty here. Transportation is a big problem. So please help us in every way in which you can.

Now let me ask you to do one thing more for the Orphanage, namely, ask your church friends to subscribe to The Christian Sun. Our church paper carries the message of our church to the people. Every member of the church needs to know something of what is going on in our sister churches. Everyone needs to have knowledge of our missions, our college, our conferences, churches, ministers, women's work, youth work, children's page, Sunday school lesson, and all the enterprices of our convention. The orphanage carries a letter in The Sun every week. A report is made. Gratitude is expressed, plans are set forth, and a description of our work is given.

I believe if the people—all the people of our churches—read the story of missions, the work of the convention office, the work done at Elon College by that absolutely essential institution, and all the other enterprises and organizations of our churches, conferences, and convention, there would be a happier response in all of our work, and our churches and institutions would be blessed. So please do us a favor, and all the other enterprises of our convention a favor, by securing subscriptions to The Christian Sun. I am greatly surprised at how few people have the opportunity to read The Christian Sun. Let us all see that more people subscribe to it.

John G. Truitt,
Superintendent.

Donated Commodities for the Week.

Mrs. J. H. Johnson, Sr., Norfolk, Va.: 50 copies of The Upper Room.

Mrs. J. A. Williams, Franklin, Va.: Shoes.

REPORT FOR NOVEMBER 1, 1951.

Sunday School Monthly Offerings.

Amount brought forward		$11,007.29
Eastern N. C. Conference:		
Lebanon	$ 18.00	
Mt. Auburn S. S.	4.15	
Mt. Carmel	3.00	
O'Kelley's Chapel	5.00	
Pleasant Hill	45.00	
Pope's Chapel	10.00	
		85.15
Eastern Va. Conference:		
Suffolk		131.00
N. C. & Va. Conference:		
Bethel S. S.	$ 9.20	
Burlington S. S.	101.15	
Elk Spur	12.00	
Greensboro, First	50.40	
Happy Home S. S.	39.67	
Haw River	61.20	
Rocky Ford	10.00	
Union (Va.)	23.25	
		306.87
Western N. C. Conference:		
Big Oak	$ 11.00	
Pleasant Cross S. S.	6.45	
		17.45
Valley Va. Conference		
Wood's Chapel S. S.		9.00
Total		$ 549.47

Special Offerings.

Amount brought forward		$18,422.04
Mrs. M. C. Faucette, Brown Summit, N. C.	$ 15.00	
Mrs. B. H. Saunders, Henderson, N. C.	10.00	
Wentworth Christian Ch. (for Helen Watkins)	20.00	
Mr. and Mrs. R. H. Coble and Family, Thanksgiving Offering	10.00	
Mrs. Esther E. Jinkens, St. Paris, Ohio, Thanksing Offering	10.00	
Templemen's Bible Class, Christian Temple	20.00	
Miss Clarice Gunn, Reidsville, N. C. (for Jo Ann Black)	25.00	
Dr. Paul Rudd, Reidsville, N. C.	50.00	

(Continued on page 15.)

MEMORIAL GIFTS

"Instead of Flowers"

Dr. John G. Truitt
Christian Orphanage
Elon College, N. C.

Dear Dr. Truitt:

Please acknowledge the enclosed $.................. as a memorial gift sent to the Christian Orphanage in lieu of flowers in memory of:

....
(Name of Deceased) (City) (Date of Death)

....
(Survivor to be Written) (Address)

Name...

Address...

In Memoriam

BUSH.

F. M. Bush was born, and spent most of his life in Ohio. He moved to High Point, North Carolina, a few years ago and united with the Congregational Christian Church, by transfer, December 10, 1950. He died at High Point September 7, 1951, age 76. Funeral services were held at his church at 2:00 p. m., September 9, the pastor, this writer in charge, assisted by the Rev. R. L. Smith of the Baptist Church. Burial was in Floral Garden Cemetery. He is survived by one son.

GUY H. VEAZEY.

BALLARD.

Whereas, God in his wisdom has called unto his own presence our beloved brother, Deacon Holland Ballard.

Be it resolved:

That we, the members of the Board of Deacons express our deep sense of loss. His effort in behalf of the church was untiring, his friendly spirit and his wise counsel were a source of strength and inspiration. His sense of humor and his unfailing spirit of optimism created a spirit of good will and friendliness in all who served with him and be it resolved that we express to his wife and sisters the sympathy of both our Board of Deacons and our church.

H. A. RAWLES,
N. R. SAVAGE, JR.,
J. E. RAWLS, JR.,

ROUNTREE.

On June 5, 1951, God in his infinite wisdom called home our beloved sister and coworker, Mrs. R. W. Rountree.

The Woman's Society of Oak Grove Christian Church wish to pay loving tribute to her memory. She was a loyal and generous member, a faithful and devoted mother and friend to a large family.

Be it resolved:

1. That we bow in humble submission to God's will.
2. That we extend heartfelt sympathy to her family and pray God's blessings upon them in their sorrow.
3. That her faithful and loyal spirit may be emulated in them.

Mrs. W. K. PARKER,
Mrs. T. R. ELLIS,
Mrs. ELSIE A EASSON,
Committee.

GLASSCOCK.

Mrs. Hattie Averette Glasscock, wife of the late N. S. (Babe) Glasscock, died on September 28, 1951, at her home near Virgilina, Va., at the age of 79.

Mrs. Glasscock was a member of Union Christian Church. Funeral services were conducted from her church by Rev. M. W. Andes on Sunday, September 30. Burial followed in the family cemetery.

Mrs. Glasscock is survived by five daughters, Miss Macie Glasscock, Mrs. Henry Newton, Mrs. W. A. Murray, Mrs. Charlie Elliott of Virgilina, and Mrs. Henry Glasscock, La Crosse, Va.; by two sons, Tom and John H. Glasscock of Virgilina; by two stepchildren, Bailey Glasscock and Mrs. Flora O'Geary of Virgilina, Va.; by 28 grandchildren and 26 great grandchildren.

May the Father God bless and sustain this family as they return to the daily scenes of life.

SAVAGE.

We, the members of Liberty Spring Christian Church, wish to pay loving tribute to Mrs. H. E. Savage, Sr. who passed away on August 15, 1951. She was always faithful and loyal to her church and its organizations, as long as her health permitted.

Therefore, be it resolved

1. That we the members of the church deeply feel the loss of our beloved member.
2. That while we miss her in the fellowship of our church and its organizations, we shall always cherish the memory of her friendship and faithful service.
3. That we extend our deepestt sympathy to the family and commend them to God for comfort.

Mrs. I. W. JOHNSON,
Mrs. C. E. NICHOLS,
Mrs. W. R. LOWE,
Committee.

SMITH.

Mrs. Julia Armstrong Smith was born in Bladen County, N. C., February 14, 1863, died at her home in High Point, N. C., October 19, 1951. She with her late husband Jacob F. Smith moved to here from Montgomery County, thirty-one years ago. She leaves to mourn their loss two children, A. P. Smith, High Point, N. C., Mrs. John Yates, Trinity, N. C., twelve grand children, and nine great grand children. Her friends are numbered by her acquaintance. She was a consecrated member of the Congregational Christian Church and remained faithful till she received her summons from on high: "Come Inherit."

Funeral services were held from her church with her pastor in charge, assisted by a former pastor, Rev. J. Q. Pugh, and Rev. J. C. Reynolds of the Methodist Church. Burial was in Gray's Chapel Cemetary, to await the resurrection of the just.

GUY H. VEAZEY.

TWENTIETH ANNIVERSARY.

(Continued from page 7.)

Class of 1933—J. Hinton Rountree, Greensboro, N. C.

Class of 1934—Mrs. C. B. Wilkins, of Virgilina, Va., Fletcher Moore, Elon College, N. C.

Class of 1937—L. E. Smith, Jr., Elon College, N. C.

Class of 1938—William H. Maness, Jacksonville, Fla.

Class of 1939—Dr. Jack Neese, Elon College, N. C.

Class of 1940—J. W. White, Elon College, N. C.

Class of 1941—Rev. Kenneth Register, Burlington, N. C., Moses Crutchfield, Greensboro, N. C., John Westmoreland, Elon College, N. C.

Class of 1942—Roy H. Spence, Jr., Burlington, N. C., Paul Willard, Burlington, N. C.

Class of 1943—Dr. George Bullard, Mebane, N. C., Mrs. Royall H. Spence, Jr., Burlington, N. C.

Class of 1944—W. E. Butler, Elon College, N. C., Hazel Walker, Elon College, N. C.

Class of 1945—Walstein Snyder, Burlington, N. C., Mrs. Jeanne Hook Harrell, Elon College, N. C.

Class of 1946—Mrs. Margaret Bullard, Mebane, N. C., Earl Danieley, Chapel Hill, N. C.

Class of 1947—Rev. Fred Register, Fuquay Springs, N. C.

Class of 1948—Paul Plybon, Greensboro, N. C.

Class of 1950—Mrs. Dorothy Jones Parker, Sunbury, N. C.

Class of 1951—Carl Woods, Elon College, N. C.

SUNDAY SCHOOL LESSON.

(Continued from page 12.)

Commercial interests, and compromising church members, to say nothing of the unchurched people, have done much to make of none effect this ancient law, which needs to be kept in principle if not in letter. What shall it profit America if she gain the whole world and lose that for which the Sabbath stands.

"Make no mention of other gods." God first and God only. This is the way. Let us walk in it.

Based on "International Sunday School Lessons;" copyrighted 1951 by Division of Christian Education, National Council of the Churches in the U. S. A.

ORPHANAGE REPOR.

(Continued from page 14.)

Mr. and Mrs. J. E. Cumbie, Brown Summit, N. C.	10.00	
A Friend	50.00	
Mr. A. C. Oates, Winchester, Va.	25.00	
Mr. and Mrs. W. E. Norfleet, in memory of Mrs. H. B. Everett	7.50	
New Hope Christian S. S., Roanoke, Alabama	2.61	
Woman's Miss. Society, Mt. Auburn Church	15.00	
Special Gifts	70.50	
		340.61
Grand Total		$18,762.65
Total for the Week		$ 890.08
Total for the Year		$30,318.78

MINISTER AVAILABLE.

Rev. J. A. Denton, Box 751, Asheboro, North Carolina, annuonces that he is open for pastoral work and will consider a call to any conference.

New Church and Parsonage, Full Time Ministry Mark Advance at Sunbury

By J. M. BYRUM

DAMASCUS CONGREGATIONAL CHRISTIAN CHURCH, SUNBURY, N. C.

The Congregational Christian Church at Sunbury, N. C., in a valiant effort on the part of its 180 devoted members, has begun to win a battle that was begun in 1945. Until that time the congregation had worshipped in an old church built years ago by the faithful who have long since gone to their reward. The old church played its part by giving spiritual comfort to hundreds of people of the community of which it was so vital a part. But as the little village of Sunbury began to grow, it was realized that the location should be changed.

The location was changed, and a new building erected—one of the best equipped and nicest little churches in Gates County. With the high cost of materials and labor, some did not see how a house of worship costing around $32,000 could be built, but it was done!

The church had seldom paid more than $400 for the service of a pastor, but it was realized that some other churches had been paying the preacher, so it began to pay its ministers more.

Then the time came when it must build a parsonage or be without a pastor. A nice little church and no minister for its spiritual needs seemed just about as bad as not having a building in which to worship; so it was decided that something must be done about this parsonage matter. Yes, really, a parsonage was built at a cost of about $8,500.

It seemed that all troubles were about to vanish. A new field of three churches was formed, and a minister was hired Then—one church of the group decided that the time had come when it must go on full time if it was to maintain its place in the community in which it was located.

So what could Damascus do—just a little, rural church with 180 members, nice building, nice parsonage, but no preacher? The church voted unanimously to go on full time. Rev. T. Fred Wright begins his new pastorate as full-time minister at Sunbury, and another chapter in the life of the church is begun.

The members now are beginning to realize that the whole matter was not a battle; it was just a matter of answering a call to duty, and it was decided to answer the call. It was really a case of "root pig, or die," and they decided to root!

Southern Convention of Congregational Christian Churches
HISTORICAL SOCIETY. 1956.
Elon College Library

1844 - Over a Century of Service to the Denomination - 1951

The CHRISTIAN SUN

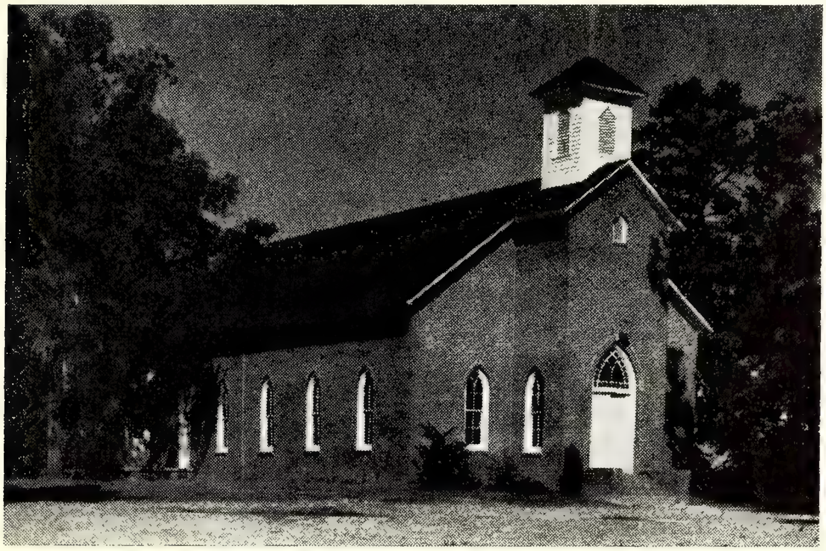
ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials Unity — In Non-Essentials, Liberty, — In All Things, Charity

VOLUME CIII RICHMOND, VA., THURSDAY, NOVEMBER 15, 1951 NUMBER 45

Elon College Library X

SHILOH, *Old in Years, New in Appearance*



After more than one hundred years of service, Shiloh has joined the ranks of those churches which have been transformed in appearance by brick veneering. The church was organized in 1843 and renovated in 1950. The veneering, Sunday school rooms, heating plant and memorial windows were added at a cost of $12,000.00.

Shiloh Christian Church is located in Randolph County, 12 miles from Asheboro, N. C. Rev. W. C. Farrell led the church in this program of improvement and expansion. He served from 1942 to 1951. Following his resignation, Rev. R. T. Grissom accepted a call and began his pastorate at Shiloh the first Sunday in November.

Shiloh is setting a good example for the other churches of the Western Carolina Conference.

News Flashes

The North Carolina and Virginia Conference is meeting this week in Reidsville.

Our next issue will feature the new church at Siler City, North Carolina, and give vivid glimpses of progress in a number of rural fields.

Timothy Chang is assisting in young people's work at the United Church in Raleigh while attending State College.

Rev. Melvin Dollar assisted Rev. Herbert Council in a series of Religious Services the week following the first Sunday in this month at Lewis, N. Y.

We take this means of extending deepest sympathy to Mrs. A. Florian Brown of Richmond, Va., in the loss on last Thursday of her husband. Mr. Brown had been an invalid for several years past and had been in a critical condition for some time. before Mr. Brown's illness, Mrs. Brown was a very active worker in Richmond First church. The women of the Eastern Virginia will remember her as having several times served as superintendent of the Waverly District.

Miss Elise Tune Farmer, daughter of Mr. and Mrs. David Samuel Farmer of Vernon Hill, Va., was married on October 20 to Guy Farris Farmer, son of Mrs. Hunter O. Farmer of News Ferry. The ceremony was at the home of the bride, with Rev. J. E. McCauley, of Waverly, officiating. Mrs. David S. Farmer, Jr., of Crewe, sister-in-law of the bride, was matron of honor, and Calvin L. Blackstock, of News Ferry, brother-in-law of the bridegroom, was best man. After a northern trip, Mr. and Mrs. Farmer will make their home at Vernon Hill.

BEREA, NANSEMOND.

A somewhat extensive redecoration program has been under way at Berea during the fall. The organ was moved to the other side of the snctuary and attractive paneling was built around both the choir section and the organ. The pulpit platform was lowered to the level of the choir section, and paneling was also put on the pulpit platform. Two windows shut off from outside light were removed and the openings plastered up. A dossal, or drapery surmounted by a simple canopy will be placed at the back of the chancel and an altar with complete brass altar set will be placed in the chancel. New lighting fixtures have been added.

The walls and woodwork and pews have been refinished, and a lovely carpet laid.

The church itself is a little gem of church architecture, set in the midst of a small grove of lovely trees, and when the redecoration program has been completed, it will be a place of beauty, dignity and loveliness.

The redecorating program also includes a long-range project of rest rooms and a fellowship hall with modern kitchen and furnishings.

Come and visit us.

H. S. Hardcastle,
Pastor.

NEW HOPE, EASTERN CAROLINA.

For quite a while Christian Sun readers have heard nothing from our church. We feel that there has been an awakening here which surely started in our hearts, but has brought forth many visible results that we want to tell you about.

Our whole church inside has been "done over." Using one visitor's expression, "It looks like it's had a face lifting." The new ceilings and walls in the sanctuary and in the old Sunday school rooms, with their fresh coats of paint in more modern shades, is the cause of that. The new pews and hardwood floors also contribute greatly to its pleasing appearance. Two new Sunday school rooms fill a great need for space. One of these is especially a joy to us, having been furnished by our missionary society for the little folks. It has the long, low table with tiny chairs all in pastel colors. They seem very proud of this, and it serves for both Sunday school classes and Christian Endeavor.

This fall we are building a parsonage so that our pastor may be among us at all times. This "Happy House," as we lovingly call it, looks so right and fits its surroundings so well that we wonder it was not built years ago, so that it could have brought this proud feeling to us through the years. There is still much to do here, but we hope to continue to grow, and in that way show that we are seeking to put God's Kingdom first in our hearts and in our community.

Mrs. J. C. Hoyle,
Church Secretary.

Southern Convention Dates to Remember

CHRISTIAN ORPHANAGE PERIOD

November	22	Thanksgiving Day
	25	Stewardship Sunday
	27-29	Southeastern Inter-Council Convocation—Atlanta
December	2	First Sunday in Advent
	4	E. Va. Christian Missionary Association—Liberty Spring
	9	Universal Bible Sunday
	23	Christmas Sunday

ELON COLLEGE PERIOD

January	6-12	Week of Prayer (Interdenominational)
	14-15	Annual Meeting of Mission Board—Beverly Hills, Burlington
	16-17	N. C. Council of Churches—Greensboro
	18-20	Mid-winter Superintendents and Religious Educational Workers—Cleveland
	21-24	Missions Council Mid-winter Meetings—Cleveland
	27	Youth Week Begins (Interdenominational)
February	3	Elon College Sunday
	10	Race Relations Sunday
	27	Ash Wednesday (First Day of Lent)
	29	World Day of Prayer

MARCH-APRIL-MAY-JUNE MISSION PERIOD

March	11	Woman's Missionary Convention Executive Board
	24-28	North Carolina Woman's Conference Rallies
	30	Valley Mid-Year Conference—Bethlehem

Southern Convention Office

Wm. T. Scott, *Supt.*, Elon College, N. C.

YOUNGSVILLE DEDICATES PEWS AND ORGAN.

On September 30 the Youngsville Church, the Rev. Emory M. Carter, pastor, dedicated new pews and the new Hammond Organ. It was our pleasure to be present for the service of dedication and to share in the day's activities which were inspiring to all. The Youngsville Church is not large but they have a fine and devoted membership. The membership in the church and Sunday school has worked for five years on the completion of these two projects and under the devoted leadership of their pastor they have succeeeded and deserve hearty congratulations. Present for the service was a charter member, Miss Alma Green, also the daughter of Rev. P. T. Klapp, a Mrs. Green of Raleigh. Rev. P. T. Klapp was the organizer and builder of the Youngsville Church in 1886. Mrs. Green was a child at the time the church was erected and she remembers being present and helping her father with some of the work of construction.

Our heartiest congratulations to the Youngsville Church on the achievement of this program of beautification and comfort in their church.

W. T. S.

WHAT MY CHURCH MEANS TO ME.

Many times in the Bible we can find excellent definitions of the church, its meaning, and its purpose. Also many prominent men of our time have made statements regarding the church and its meaning for them.

Former President, Calvin Coolidge, in a public address once said, "Any Government, of the people, for the people, and by the people, cannot long endure, without a strong and worthy church."

It is my purpose to tell you some of the things my church means to me.

I would, in making a definition of my church, divide it into three parts:

1. My church is an institution for proclaiming the Gospel, and Salvation of Christ to the whole world.
2. The church is the Christians meeting place with God.
3. The church is the only earthly institution, having an eternal existence, even when this world ceases to be.

In telling you what my church means to me, certainly it must be a personal testimony on my part.

My church is an institution of salvation, the place where I first knew Christ as my own personal Savior.

My church means a place of worship, whose source of power is prayer, a place to leave the burdens and trials of life, and an opportunity to go forth a better man.

My church means a place of teaching, for all ages, from the tiny infant to the oldest adult. Teaching the word of God to the Christian, and Christ's own plan of salvation to those who are lost.

My church means a place of training, an institution of opportunity, where the Christian is trained to know God's will and how to find a place of service, a group of dedicated believers, dedicated to the purpose of spreading the Gospel of Christ, both at home, and even to the uttermost parts of the earth.

Finally, my church means a challenge, it was purchased for us with Christ's own blood at Calvary. He has promised in his word that, "The Gates of Hell shall not prevail against it."

If the church meant this much to my God, surely it demands of me; *my life my best, my all.*

Kermit Pell.

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

Editor..................Robert Lee House
Managing Editor.........John T. Kernodle

Departmental Editors—Convention, Wm. T. Scott; Missions, F. C. Lester; Women's Work, Mrs. F. C. Lester; Young People's Work, Miss Pattie Lee Coghill; Children, Mrs. R. L. House; Sunday School Lesson, H. S. Hardcastle.

Institutional Representatives—Elon College, L. E. Smith; The Christian Orphanage, John G. Truitt.

Area Reporters—M. W. Andes, W. J. Andes, J. Frank Apple, H. G. Councill, Jr., Clyde Fields, Stanley C. Harrell, I. W. Johnson, S. E. Madren, Will B. O'Neill, Fred Register, P. H. Ricketts, Guy H. Veazey, R. A. Whitten.

Board of Publications—Duane Vore, Chairman, S. T. Holland, Secretary; R. C. Helfenstein, S. E. Madren, P. H. Ricketts, G. D. Colclough, Treasurer, ex officio.

SUBSCRIPTION RATES

One Year	$3.00
Two Years	5.00

Published by the Board of Publications, agent for the Southern Convention of Congregational Christian Churches, and printed every Thursday except the last in June and December by the Central Publishing Co., Inc., Richmond, Va.

Entered as second-class matter at the Post Office at Richmond, Va., July 25, 1922, under Act of March 3, 1879.

All other matters of business should be addressed to The Christian Sun, 1536 East Broad Street, Richmond 19, Va.

"THE CHRISTIAN SUN" SUBSCRIPTION BLANK.

Subscription Price: 1 year, $3.00; 2 years, $5.00

Date..............................195....

Dr. Wm. T. Scott, Supt.,
Elon College, N. C.

Enclosed find $.................. for which please send The Christian Sun
( ) 1 year, ( ) 2 years — ( ) New Subscription, ( ) Renewal.

To ....

Address ....

Who is a member of .... Church

( ) Renew, ( ) Enter my own subscription for ( ) 1 year, ( ) 2 years.

My Name ....

My Address ....

My Church is ....

From the EDITOR'S *Desk*

Western Carolina Conference Meets

Good weather, good attendance, good food and fellowship marked the Western Carolina Conference sessions last week at Hank's Chapel. President F. C. Lester and his associates had arranged an interesting program and bound copies of committee reports were placed in the hands of all delegates. Guest speakers included Rev. W. Millard Stevens, president of The Southern Convention, and Dr. Albert D. Stauffacher, minister of the Missions Council. Both speakers emphasized the importance of undergirding our total program through stewardship.

While the Western Conference is not one of our largest conferences, there are evidences of growth and progress. Bailey's Grove has doubled its membership in the last six months and has established a building fund. Antioch Church in Randolph County has built a new church. Pleasant Hill has a committee on plans for a new Sunday school plant. Hank's Chapel is typical of the churches which have added parsonages and have their pastors happily ensconced in their own fields. Seagrove is having a Leadership Training School in November, and Pleasant Ridge in December. The conference has three ministerial students at Elon: Winfred Bray, Bill Simmons, and Max Vestal. The new church at Siler City is developing under the leadership of Rev. L. M. Presnell. A building has been rented for a year at a cost of $100 a month, with privilege of buying within the first seven months for $18,500, with the rental applied on that amount.

The spirit of cooperation and optimism prevails. The number of conference participating ministers and churches is almost unanimous. There is grave concern over the fact that one man, who has no ministerial standing in any denomination, is serving churches in the conference. It is our earnest hope that this condition can be corrected.

Religion on the College Campus

What is the status of religion on a college campus? What are the religious problems of students? In what ways does a college church differ from the ordinary parish? What are some of the difficulties confronting the college pastor, the church college administration?

Many of the problems are identical, in that one finds interest and apathy, devotion and dissipation. The large-scale exodus of students from the campus over week-ends poses a problem for the college pastor. Temporary status on the campus discourages many from establishing membership in the college church. Away from home and parents, there is the strong temptation to adopt an interim ethic and declare a moratorium on religion. Compulsory chapel and church attendance is resented so intensely by a large segment of the student body that religious leaders find it difficult to get beyond this psychological barrier. The attendance at non-compulsory services leaves much to be desired. Classes and extra-curricular activities make heavy demands on the student's time, and it becomes necessary to exercise some ingenuity in order to be active in religious affairs.

Religious Emphasis Week at Elon brought these related problems into sharp focus. In addition to the morning and evening messages, dormitory sessions were held for the discussion of the Bible, churchmanship, personal religion, vocational problems, and the social implications of religious commitment. Students entered into earnest discussions of religious beliefs and practices, questionable pleasures, race relations, and vocational opportunities. The able ministry of the college pastor, the courses of Bible and Christian education, and the activities of the Student Christian Association are a part of the strong and continuous religious emphasis on the campus.

Elon has the usual problems of the typical denominational college. Religious Emphasis Week is one of the many efforts to make a positive contribution to the religious life of the campus and community. Religion cannot be forced on unwilling or recalcitrant spirits; but for those who wish guidance in an intelligent faith and a progressive churchmanship, Elon is equipped to serve.

The church looks to the church college for the development of a superior churchmanship. Where else can it look? Elon is seeking to do just that by developing a churchmanship that is indigenous in its background, prophetic in its spirit, ecumenical in its outlook.

The speakers for the week—W. J. Andes, H. S. Hardcastle, R. L. Jackson, H. E. Robinson and the writer were pleased to become better acquainted with faculty and students. The Rev. Howard P. Bozarth, pastor, and members of the administration, are working diligently to develop, harness and direct the spiritual resources of the student body. Incidentally, our ministerial fellowship here in The Southern Convention has been greatly strengthened and enriched by the coming of Mr. Bozarth of Massachusetts and Mr. Robinson of Connecticutt. We trust that the impressions of the week will be deep and lasting.

The Promised Land . . .

By Rev. Richard L. Jackson.

As far back as the Hebrews could remember, they had cherished the hope of a Promised Land. The Jews were a wandering, nomadic people, always searching for a place they could call *their own home.* For a while they lived in Egypt. They continued to go from place to place, and even today, they are a people without a country. A few years ago Palestine was established as a Jewish national homeland, but actually there are more Jews living outside Palestine than there are within its boundaries.

Terah, the father of Abraham, left Mesopotamia and set out to find the land which Jehovah had promised his people. The record states: "And Terah took his son Abraham; and Lot, the son of Haran, his son's son; and Sarah his daughter in law, Abraham's wife; and they went forth from Ur of the Chaldees, to go into the land of Canaan, and they came to Haran, and dwelt there. And the days of Terah were 205 years; and Terah died in Haran."

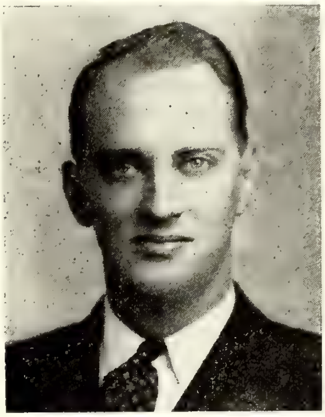
Terah, the father of Abraham, never reached the Promised Land. He was satisfied with Haran. On the other hand, his son Abraham, known to all of us as the father of the Hebrew people, never settled down at all, but continued throughout his life to search for this land promised to his people. Abraham never found that land either, but his zeal, his determination, has served as an inspiration to countless men and women in all ages. The important thing about Abraham is that *he never gave up the search.*

In our own day, the search goes on for a promised land. We no longer think in terms of a place with definite geographical boundaries. We realize too well that the countries of the world are already filled, and if we occupy some other land, it will be because others have been forced out. We know, too, that it is not *where* we live, but *how* we live that means the most in the long run. The promised land, for us, is not some distant country, but our own community our own country transformed by the teachings of Christ into a world of love and brotherhood.

Our conception of the promised land has been enlarged since the days of the patriarchs, Terah and Abraham. They were seeking a country for themselves and their families. We find today we can no longer be satisfied just to look after our own well-being. Our world is too small a place.

Dean Wick of Princeton used to say that formerly in the days of the one-room school, firedrills were unnecessary. When there was a fire, there was just about one window for each student in the class, and it was everyone for himself. Now, in the days of consolidated schools, such a method would be disastrous. To protect everyone, students must co-operate in orderly fire drills. The safety of one depends on the safety of all. This same thing has happened in our world. If we are to be safe and secure, it will be because the whole world has security also.

And so we all must learn to think and plan in world terms. Abraham thought only about himself and his family. Time changed that. Later, men and women thought in terms of their nation only—we call it nationalism. Today that is changing too. We must learn to think in world terms. The question can no longer be, "What is best for my own country?" It must become, "What is best for all nations and all peoples throughout the whole world." The promised land takes them *all* in.



REV. R. L. JACKSON

Let us now concern ourselves for a moment about the characteristics of this promised land. What are we seeking? Those who journey, if they are to ever arrive at a destination, must have a goal in mind. The world won't stumble into the Kingdom of Heaven as Alice fell into her Wonderland. A better day will come only as a result of continual searching, purposeful striving and steadfast endeavor.

One of the main criticisms of American foreign policy today is that we don't seem to have any *one purpose.* We're like the man who jumped on his horse and rode off in all directions. Not only are our own citizens confused about our aims, but the peoples of the world are also wondering just what we are after. We must make our aims clear.

The underfed, underclad, under privileged people of the world—and they make up more than two-thirds of the human race,—are wondering about us. They are on the move. Whether we like it or not, they are seeking a promised land free from ignorance, oppression and want. That is the meaning of what is happening in China—it is the meaning of Iran and Egypt. It is happening all over the world.

Communism is trying its best to convince the people of the world that the only way to that promised land is along their road. "Follow us," they say, "and we will lead you to a land flowing with milk and honey." They claim that they are on the side of the oppressed, the ignorant, the poor and the weak.

Tragedy of tragedies — America, our country, founded by revolution—on the side of common people—now that her hour is come, is so often on the side of privilege and the status quo. We wanted to help the Chinese people, but we supported a hopelessly corrupt Chinese government until the people could stand them no longer—and threw them out. We believe that each people should be free to determine their own destinies, yet we are aligned with the inept Bao Dai and vicious French imperialism in Indo China. We say we believe in freedom of religion, free speech, free press, and yet we support in Spain a dictator who is as ruthless as Stalin himself. Do you wonder that the people of the world are confused and view us with suspicion. What kind of a promised land *are* we striving for? The Indians, the Africans, the peoples of the world—want to know.

Now is the time—and we'd better do it before it gets to be too late—to return to the basic faith of our forefathers and to implement that faith by action. Let us strive to build a world where freedom and justice shall prevail. Above all, in our relations with other countries, let us throw our influence on the side of those who share our common democratic ideals and aims. Now is the time also to practice democracy within our own borders, giving equal opportunities to people of all races, classes and creeds. The eyes of the world are focused upon us.

(Continued on page 13.)

HIGHLIGHTS FROM UNION (SOUTHAMPTON).

The past two months have been very busy months for the people of Union, Franklin, Virginia. One of the most outstanding events of the year was the series of revival services held in September. Dr. F. C. Lester was our guest speaker, and he did a wonderful job, both from the pulpit and while visiting in the homes. The church is still feeling the good effects of his work.

Another encouraging experience of the past two months was in regards to our Building Program. Twenty-five men accepted the responsibility, without hesitation, of raising $5,000 by the end of December. They are at present working very faithfully at this task, and there is no doubt as to their raising this amount by the time the drive is completed.

A third highlight of the fall was the halloween party given on Monday night, October 29. Approximately 150 attended this social, and most of them were costumed beyond recognition. This is a wonderful fellowship that the church, both old and young, look forward to each year.

At the present time the Senior Choir is hard at work on the Christmas Cantata, "The Prince of Peace." This will be presented to the church on Sunday night, December 23. We are sure that this is going to be one of the most inspiring services of the year.

MELVIN DOLLAR,
Pastor.

REIDSVILLE FATHER-SON BANQUET.

The annual Father-Son Banquet of the Reidsville Church was held on Saturday evening, November 3, in the Lawson Avenue School cafeteria. The ladies of the church, with Mrs. John Dockery as general chairman, prepared dinner for one hundred, seventy guests. The three long banquet tables were attractively decorated with arrangements of fall flowers.

After the guests were seated, Mr. Shirley Page returned thanks, and a delicious repast was enjoyed.

Following a period of food, fun and fellowship, Dr. W. T. Scott, of Elon College, guest speaker, gave an inspiring talk concerning fathers and their sons. He stressed the point that fathers should take time out from their busy days to worship and also to play with their sons. He brought out the fact that boys have plenty of time to grow up, and parents should not expect them to be little men.

(Continued on page 10.)

WHEN A PASTOR CHANGES HIS FIELD.

As in any vocation, so in the ministry, there comes the time when the pastor feels that a change is for the best interest of the church and himself.

After serving Turner's Chapel fourteen years, and Shallow Well eight years, I felt that the churches were due a change. These churches have indeed been a benediction to me. I covet for them God's best under the leadership of their new pastor, Rev. William L. Wood. Brother Wood comes to us from Wakefield, Virginia.

OUR PASTOR.

Who is it that's so faithful
When there is grief and sadness,
Or when wedding bells ring
And there is joy and gladness?

Who always comes when called
To visit someone sick,
Or some lost soul to speak to?
It's him we always pick.

Who is it that's thoughtful
And always friendly and kind,
And unknowingly makes
Those strong ties that bind?

Who is it that preaches the gospel—
Not for honor or fame,
But for our Lord Jesus Christ
And to glorify his name?

There's only one it could be,
And words can never express
The type which he really is,
Or the hearts that have been blest.

This person is our pastor.
No one else can fill his place.
And I'm sure he was sent to us
Through God's wonderful grace.

JANNETTE BEANE,
SHILOH CHURCH.

Many times during the years spent at Turner's Chapel and Shallow Well, my family and I have been reminded that these churches loved us; but as we came to the last service of our work there, we were showered with personal gifts of money and wearing apparel. I think one of the most beautiful silver services I ever saw was presented to me by the chairman of the board at Turner's Chapel just before I preached my last sermon. This was almost too much for me. I told these good people that I couldn't talk as I shed tears. Words could not be found to express to them my love and appreciation for all the tokens of love shown in gifts and many other ways. Again, I cherish for these good folks at Shallow Well and Turner's Chapel God's richest and best.

As we come to the Hank's Chapel community, we find a heart of love and generosity awaiting us. Saturday night of last week we had open house at the new parsonage. About two hundred friends came between the hours of seven and ten. Most of them showed their usual spirit of welcome by bringing a gift.

Hank's Chapel people have built a beautiful nine-room home for their minister. This is the only parsonage in Chatam County built by our Christian Churches. We appreciate this comfortable home in which to live; and these warm hearts and lives with which to work.

The pastor finds many joys in his new field of work; and many sorrows when he parts from those whom he loves and with whom he has labored for many years.

R. T. GRISSOM.

A TRIBUTE TO THE CHRISTIAN ORPHANAGE.

The Christian Orphanage at Elon College, N. C., has served The Southern Convention long and well. For many years some 80 children have called the Christian Orphanage their home. The best way I know to pay a tribute to the fine work and leadership of our orphanage is to tell the story of four children the writer knows personally who have and are now recipients of the Christian Orphanage spirit.

Some few years ago there was a tragic railroad crossing collision between train and car. After the train had stopped and the wreckage found scattered over the tracts, something worse than damaged train and car was found. Two persons were found to be dead. On further investigation the two persons were discovered to be the mother and father of two fine children, a boy and a girl. There were no close relatives to whom the boy and girl could go. Where could they turn? You have guessed the answer. The Christian Orphanage became the home of motherless and fatherless brother and sister. The boy finished his years at our orphanage and made good. The girl is now a beautician in Greensboro, N. C. and is finding a useful and happy life because the Congregational Christian Church has a home for worthy children called the Christian Orphanage.

A few years ago there was a boy who had been brought up in a bad environment. Broken home, street life, bad language, all these and much more the little boy knew first hand.

(Continued on page 15.)

News of Elon College

President L. E. Smith, Elon College, N. C.

CAMPAIGN TO BE LAUNCHED TO COMPLETE THE TWO MILLION DOLLAR CAMPAIGN FOR THE COLLEGE.

By vote, the trustees placed the responsibility for completing the Two Million Dollar Campaign squarely on the heart and shoulders of the president. Obviously no one man can do this job. It is a tremendous undertaking—one that must succeed. Success depends upon the organization, the individuals constituting the organization, the appeals that are made, and the individuals who make these appeals. We have been working desperately trying to form an organization. If the friends of Elon College could be enlisted with anything like the enthusiasm that they have for their own affairs, there would be so question as to the results. Should you be asked to accept a position in the organization, I trust that you will not refuse.

Too many of us have been dreaming and hoping for some one individual to come along with a lot of money and leave it on our doorstep for the college. We should know by this time that Elon College will not be supported after this fashion. If the money needed is to be secured—and be secured it must—it will require the contributions of a lot of people, some large and some small, but it is going to take us all to get the job done.

The campaign is to be launched in earnest on Tuesday evening, November 20, at a dinner meeting at the Alamance County Club at 6:30. The following letter of invitation is being mailed to a large number of Burlington, Alamance County, Greensboro and Guilford County citizens, and to individuals in all sections of The Southern Convention:

> Elon College, as you know, is a privately endowed church-related college. Elon, like all other privately endowed and independent colleges, is facing serious problems, and it is becoming increasingly necessary to improve its physical equipment and strengthen its endowment.
>
> We are having a meeting on Tuesday evening, November 20, at 6:30 at the Alamance Country Club, Burlington, N. C., to consider the needs of the college. We are asking you to join with us and others to give us the benefit of your experience and knowledge in working out plans to solve its problems. May we hear from you by November 17? An addresed stamped envelope is enclosed for your reply.

The letter is signed by three prominent industrialists of Greensboro and Burlington: Dr. J. Spencer Love representing the Burlington Mills Corp. with headquarters in Greensboro, Washington and New York; Mr. B. E. Jordan, Sellars Manufacturing Company, Saxapahaw, N. C.; and Mr. R. A. Maynard, Tower and Grace Hosiery Mills, Burlington, N. C. Dr. Love will address the meeting in the interest of Elon College and the campaign. There will be other features on the program. We hope to have the organization completed in advance of the launching meeting, an organization that will take information concerning the college, its needs and its plans for the future, and an earnest appeal to every member of the church, every alumnus of the college, and Elon's many friends here, there and everywhere. This is not to be a church campaign; that is, no church will be assigned a quota, but the organization will attempt to include every city, town and community where there are Christian Churches and alumni residing. With full, complete and enthusiastic cooperation upon the part of everyone, the job will be done successfully and to the joy of us all. A ready response is contemplated from those who are to be included in the organization and those who are to contribute to help meet the needs of the college.

APPORTIONMENT GIVING.

All conferences constituting The Southern Convention have had their annual meeting. The conference apportionment for the college to date, after all conferences have reported, is $11,760.28—more than $3,000 short of the goal. I am sure that our church at large is not satisfied with this kind of report. We have until January 1. This is an earnest appeal to every church in The Convention to go "the second mile" for the college in these days of extreme financial need. The college needs money with which to pay bills and faculty salaries. It looks to its church for help.

Previously reported		$11,242.12
Eastern N. C. Conference:		
Fayetteville	$ 1.00	
Eastern Va. Conference:		
Barrett's	$ 20.00	
Cypress Chapel	5.00	
Eure	47.30	
N. C. & Va. Conference:		
Apple's Chapel S. S.	$ 34.84	
Apple's Chapel	50.00	
Belew Creek	46.00	
Gibsonville	10.00	
Hapy Home	47.22	
Hines Chapel	21.63	
Liberty S. S.	34.82	
Long's Chapel	30.00	
Mt. Bethel	67.00	
Pleasant Grove	11.10	
Salem Chapel	36.00	
Western N. C. Conference:		
Bennett	$ 2.00	
Big Oak	20.00	
Brown's Chapel	3.00	
Flint Hill (R)	10.00	
New Center	13.50	
Providence Chapel	7.75	
Total		$ 518.16
Grand Total		$11,760.28

THE ELON COLLEGE SUSTAINING FUND.

Each church in The Convention is requested to contribute one dollar per member as of 1950 to Elon College as a sustaining fund during these years of uncertainty and days of great necessity. Should all of our churches comply with The Convention's request, the college would have approximately $35,000 in addition to conference apportionments. If this amount could be contributed by our churches before The Convention meets in May, 1952—two-year total, $70,000—our college could close its work on June 1, 1952, without a deficit.

One dollar per member is not much to ask; in fact, it is too little. Surely there isn't a member of the church in our Convention who could not and will not contribute this small amount if properly informed and sympathetically appealed to. Your college needs your help.

Has your church raised its Sustaining Fund in full? A number has. Has your church raised a part of your Sustaining Fund and forwarded the same to The Convention Office? If so, we are grateful and and ask if you won't please complete your Sustaining Fund allotment and forward the same at once. Has your church failed to raise even a part of its Sustaining Fund allotment? If so, won't you please, brother pastor, bring the matter before your congregation and ask each individual mem-

(Continued on page 10.)

Christian Missions

At Home and Abroad

"THE CHURCH IS THE MISSION."

Extracts from a Sermon

By Dr. John A. Mackay,

President of Princeton Theological Seminary.

[Delivered before the Annual Meeting of the American Board in Providence, R. I.]

What does the future hold for the Christian religion? Have the missionary days of Christianity come to an end? What does the emergency of the East in world politics, and the specter of Communist domination in the Orient, bode for a religion whose chief centers for nigh two millennia have been in the West?

These questions can only be answered when we consider the new status of the Christian Church in the world of today. We have witnessed in these last years the emergence, or better, the resurgence, of the church both as a living world reality and as a principal topic of Christian thought.

In the early days of the Christian missionary movement the church was taken for granted. It meant simply the local congregation or some form of organized Christianity. There was practically no theological thinking about it. But a new sense of the church has been born; and the new reality of the church has appeared. This new reality has come into being on a world-wide scale as the result of Christian missions. The Oxford Conference of 1937 gave birth to the slogan, "Let the Church be the Church."

"Let the Church be the Mission." This is the slogan which is emerging. The church was designed by God to be the mission and must take its calling seriously. World evangelism is its main task.

The church must become the mission, because it finds itself everywhere in a missionary situation. It lives literally in a strange world. Many churches live in a post-Constantine situation where the church has been deprived of privileges which it formerly enjoyed. In other countries churches live in a post-Christian situation where life is no longer dominated by the Christian ethos. In many regions of the modern world Christians have become in a wholly new sense "pilgrims and sojourners." That being so, the church's missionary work must be begun all afresh.

In some parts of the world it becomes necessary for the church to proclaim and to stand in a very special way for the dignity and intergrity of man and of human nature. Never was it so urgent, in view of the enserfdom and debasement of man, to outline a true Christian anthropology. Beyond that the significance must be worked out for life of the living reality of Jesus Christ and of the "new man in Christ." This "new man" alone can meet the pagan dynamism of the new religions. He can meet it because the Comrade of his new frontier life is the Lord of the Frontier.

It is no less a part of the missionary task of the Christian Church today to manifest the meaning of true community. The Christian community, on the one hand, indigenous and national, and, on the other, loyally ecumenical because rooted in the Christian tradition and related to other Christians throughout the world has a missionary task of a communal nature to fulfil. As has been said, "The Church alone offers the only concept adequate to furnish unity for corporate existence."

Paul's Letter to the Ephesians, the greatest of all Biblical documents, is the book of the Church Universal, the most contemporary book in the Bible. Here is found the only vision and theory of history which can match the Marxist dream.

The church, inspired by the Pauline vision braces itself with militant faith for a wilderness of life on all the frontiers of the world. To build the church, to make it a missionary instrument in God's hand is the great task of our time. For the church is the one indestructible community which shall outlive the waxing and the waning of all political systems and religious organizations. Let the church, therefore, be in a new sense the Mission, in the knowledge that Jesus Christ is Lord, and in the hope that all men everywhere shall one day acclaim his sovereign Lordship.

BALLOU MAKES FLYING TRIP.

Dr. Earle H. Ballou of New York, Executive Secretary of the Congregational Christian Service Committee, flew Thursday, October 25, with Mrs. Ballou, from Idlewild, New York, to London en route to Europe for a special tour of inspection of the work being done by the Service Committee.

The Congregational Christian Service Committee renders mobile, short-term, emergency service in areas of critical need regardless of race, creed or nationality.

Dr. Ballou will visit the work of the Congregational Christian Service Committee among displaced persons and refugess in Germany; the College Cevenol at Le Chambon, France, and rehabilitation centers in Naples and Rome. He will then go on to Athens, Greece; Istanbul, Turkey, and Beirut, Syria, observing the Service Committee projects in those lands including work among the Palestine refugees. He expects to return by air to the U. S. A., leaving Paris on December 6.

A missionary for over 30 years under the American Board in China Dr. Ballou was for a time Secretary for the National Christian Council of China. He was caught and interned for 21 months prior to Pearl Harbor in the Philippines en route to the U. S. A.

In 1948 Dr. Ballou was called to America by the American Board to be Acting Secretary for China at international headquarters in Boston, Mass., which post he held until 1950 when he became Executive Secretary of the Congregational Christian Service Committee, now an arm of the American Board.

REIDSVILLE BOY SCOUTS CELEBRATE BIRTHDAY.

On Sunday, November 4, Boy Scout Troop No. 44 of the Reidsville Church, celebrated its third birthday. The scouts and cubs, dressed in their uniforms, sat in a group at the morning worship service. Mr. Lynn Adams, Scout executive, praised the church for its fine scout work and then presented the charter for this year to Mr. John Briggs, chairman of the Scout committee. Mr. Walter Chaney, Scout Master, presented perfect attendance awards to Benny Smith for two years perfect attendance and to Jack Smith and George Collins for one year perfect attendance.

The pastor, Rev. Tucker G. Humphries, brought an inspiring message to the scouts and their parents.

Frances F. Maynard,
Church Reporter.

Church Women at Work

With Emphasis on Missions

Mrs. F. C. Lester, *Editor*

840 Sunset Avenue, Asheboro, N. C.

NEW ACHIEVEMENT GOALS.

Has your society planned its year's work to coincide with the new achievement goals? If she has not done so, every president and program chairman should study these goals now and be sure that all of them will be accomplished by the time the year's work is over.

If your society was not represented at the conference, it is doubtful if you have a copy. They are not in the Year Book this year, as they were voted on at the fall conferences. It would be a good idea to clip them and paste them in your Year Book, or copy them in there, so that you will have them handy when you need to refer to them.

Fifteen Goals.

1. Use the Packet prepared by The Convention Literature Committee.
2. Use designated books for Mission Study and Bible Study.
3. Provide good reading in the church by securing subscriptions to The Christian Sun, and other periodicals such as *Advance, Guide Posts,* and *The Church Woman.*
4. Promote missions through the Sunday school and|or sponsor societies for the various age groups. (Cradle Roll, Children, Young People.)
5. Present missions in a public program.
6. Assist the church in developing Christian Family Life.
7. Use visual aids as a means of presenting missionary ideals to the church.
8. Observe the World Day of Prayer, World Community Day and May Fellowship Day — if possible, in cooperation with other denominations.
9. Present a Thank Offering Program, and receive an offering for the suggested project for the year.
10. Present at least one Life Membership or Memorial.
11. Send gifts or a contribution to at least one Friendly Service Project suggested by The Convention.
12. Have representatives at Conference and Rally.
13. Make quarterly reports to the Woman's Missionary Conference Treasurer.
14. Make annual report to the Woman's Missionary Conference through the District Superintendent.
15. Meet annual Conference Apportionment.

* * * * *

THANK OFFERING PROGRAM.

As you will notice above, one of the achievement goals says that you should present a Thank Offering program, and receive an offering for the suggested project. This year the Thank Offering goes to the new Japan International Christian University. A program concerning it has been sent by The Convention Office to every local society president and every pastor's wife. If you desire a more detailed presentation of information, there are some booklets available at The Convention Office.

If you have not received a program, please write to The Convention Office for a copy. Several have written to me, as chairman of the committee providing the program, for copies. Unfortunately, I do not have any on hand.

Please remember that it is not too late to give such a program. Let's try to make it 100 per cent participation on this project!

* * * * *

WORLD COMMUNITY DAY AT SUNBURY.

On November 2 "World Community Day" was observed by the ladies of the Woman's Missionary Society of the Congregational Christian Church of Sunbury, N. C. Mrs. Emmett Parker was leader of the group, with other denominations of the community participating. A good collection was received and several blankets were sent overseas.

Since our new minister and his wife, Rev. and Mrs. T. Fred Wright, had just moved in our midst, the society planned a reception for them after the program. The Young Ladie's Bible Class of the church had charge of this and did an excellent job. Reporter.

THREE GOOD IDEAS.

From Mrs. W. J. Andes.

Latin American Study.

If anyone is interested in securing additional material on Latin America, write the Pan American Union, Washington 6, D. C. They will supply a free copy of their magazine *The Americas* and other interesting material. The Pan American Union also sponsors a musical program every Sunday afternoon.

J I C U.

I hope that most of you held your Thank Offering on or near Sunday, November 4, and received a gracious offering. For those who have not as yet, please arrange to have this service at another convenient time. The people who cannot possibly attend (for some good reason) can give their offering anyway. Be sure to ask those who did not attend if they wish to contribute. Japan International Christian University is one of our great opportunities to do something to atone for war and destruction.

An Anthem for Our Theme.

"The King's Highway" is the name of an anthem which the choir of the Winston-Salem Church is working on now. This beautiful anthem would fit perfectly with our theme for the year, "A Highway for Our God." It was composed by David McK. Williams and arranged by John Holler. The publisher is the H. W. Gray Co., New York City. Here are some of the words:

I know not where the road will lead
I follow day by day,
Or where it ends: I only know
I walk the King's Highway,
I walk the King's Highway.

I know not if the way is long,
And no one else can say;
But rough or smooth, up hill or down,
I walk the King's Highway,
I walk the King's Highway.

The countless hosts lead on before,
I must not fear nor stray;
With them, the pilgrims of all creeds,
I walk the King's Highway.
Through light and dark the road leads on—
Till dawns the endless day,
When I shall know why in this life
I walk the King's Highway,
I walk the King's Highway.

The big work of man is neither masonry, manufacturing nor merchandising. It is life itself. Incidentally, there are bricks to be laid, wood to be shaped and goods to be sold; but these are only jots and tittles in the scheme of individual existence. The main thing is life itself.

—*Richard Wightman.*

A Page for Our Children

Mrs. R. L. House, *Editor, Southern Pines, N. C.*

As we approach Thanksgiving, we begin to have an appetite and to think about by-gone Thanksgivings as well as the one to come. If we think far enough back—to the very first one in America—we will recall that the Indians were a part of the celebration. Much of the food: turkey, pumkin, maize and maybe cranberries were native foods for the Indians.

Would you like to make an Indian village to use on your table in place of the usual turkey? Here's how—cone-shaped drinking cups make lovely tepees. Color brown, add decoration, cut an opening in the pointed top to allow a few twigs to stick through for poles. Cut a larger opening for the doorway in the bottom. Other twigs can be made into a support for a drying "hide." Two upright and two cross twigs make the form, tie at corners and string on a bit of cloth (fake fur makes a realistic hide). Other twigs may form the camp fire. Knobbed-head clothes pins will make realistic Indian people. Tie. their robes on and glue on feather headresses made of real feathers or of colored paper. Draw their eyes, mouth, etc. Arrange the tepees around the campfire and the people among the tepees.

The present day American Indians of the West make sand paintings. Some of them are as large as 20 or 30 feet across and are made for certain ceremonies that they hold. The Navaho, Zuni, Hopi and Pueblo tribes practice this ancient art. Different colored sands and powedered stone are used for coloring the picture. First a blanket color is laid, and then layers of different colored sands. You may make a sand picture on sandpaper. Use crayons and draw Indian symbols such as stars, moon, lightning and Indians themselves. will find it interesting work to color on sandpaper.

JUNIOR'S REPORT CARD.

By Trella Dick.

Issued by the National Kindergarten Association.

"I just had to come and see you about Junior, after he brought home this dreadful report card." Mrs. James held out the offending card and surveyed the teacher with an almost belligerent glance from beneath her worried brows. "I simply can't understand it, after all the attention I've given him."

"I'm glad you came; I wish you had come sooner," Miss Bentley, the teacher, said earnestly. "I wish, too, that you had come in schooltime so you could have seen Junior at work."

"Of course,"—Mrs. James was already somewhat mollified by the other's cordiality—"the card isn't really so bad. He has good grades in all his subjects, but I don't like those low marks in conduct—even if they aren't so important."

"Not important?" Miss Bentley stared at her is if she had not heard aright.

"Well, not important compared to his arithmetic and geography and—"

"My dear Mrs. James," interrupted the teacher, "let me assure you that those conduct marks are fully as important as the other grades—fully," she repeated emphatically. "They show the child's progress in citizenship—his attitude toward others—his self-control—his ability to discipline himself and to accept the schoolroom discipline in the proper spirit."

Mrs. James looked at her in alarm. "Don't tell me Junior's lacking in all those things. Why, that makes him sound like a—like an outlaw."

Miss Bentley smiled reassuringly. "No, indeed, he's not a bad boy. We're all fond of Junior. *But* he hasn't yet learned that the schoolroom is no place for playing. He learns his lessons quickly, and then he plays and annoys those around him. I've moved him several times, but that is no solution. I've been seriously thinking of giving him some extra work to do."

"Oh," exclaimed Mrs. James, "don't do that! It takes all my evenings now to see that he gets his arithmetic done and to hear him spell his words."

The teacher looked at her in amazement. "Do you mean to tell me Junior does his arithmetic at home?"

"Certainly — every night — and does his spelling. I insist on that much. Then I know—"

"Now I know," Miss Bentley interrupted a trifle grimly. "I know just why Junior has been something of a problem. He has plenty of time for his work in school, Mrs. James. He's been using this time for play, because you 'insisted' on his doing his work at home."

"Oh!" gasped Mrs. James. "Why that makes *me* the cause of those low markes on his card."

Miss Bentley nodded. "All unwittingly and with the best of intentions you were."

"It's no wonder he's irresponsible in school," she continued. "We try to teach the children to use their time thriftily here—not to waste it. He needs to form work habits for the hours he is in the schoolroom—not for the precious play hours after school. When parents insist on the child's doing school work at home, they defeat our efforts; unless, of course, the child is slower than the average and reqquires extra time. But Junior isn't. I wish, Mrs. James, you'd try letting him do his school work in school. It may take a little time for him to settle down to good work habits, but now that I know the cause of his trouble I can help him to do this."

"You certainly put things in a new light," Mrs. James replied. "And to think I blamed Junior for those bad conduct marks! Well, here's where I help him get some better ones—by leaving him alone."

"We'll both help," responded Miss Bentley with a pleasant smile. "Thank you so very much for coming. Parents and teachers can smooth out so many difficulties by getting together. See how quickly this little talk led us both to a better understanding of Junior."

FATHER-SON BANQUET.

(Continued from page 6.)

Among the special guests at the banquet were Mayor George Hunt of Reidsville and Dr. Victor Cresenzo, who came as "sons" of Mr. Humphries.

The program was closed with the benediction by Mr. C. H. McKinney, general superintendent of the Sunday school.

Frances F. Maynard,
Church Reporter.

SUSTAINING FUND.

(Continued from page 7.)

ber to make a contribution that your college—our college—may be in a position to satisfy its creditors and to continue its work without hindrance. This is a small amount but a very important responsibility. Your college is depending on you.

Youth at Work in the Church

Max Vestal, Box 792, Elon College, N. C.

UNITED CHRISTIAN YOUTH ACTION.

One million Christian young people and their adult advisors are going to join together and take another step in fulfillment of Christ's great dream. To show their willingness to enter into a program of United Christian Youth Action, all Protestant Christian young people are being asked to "Hear and Answer the Call." The Call is for young people and their adult advisers to join together interdenominationally in a deepening of their commitment to Christ, a sharing of a dollar with a million other young people, and of entering into a prepared program of United Action.

The Action program is threefold, and embraces the ideas of (1) Youth Evangelism; (2) Projects of Service, and (3) Studies in World Christian Citizenship. All three of these Action programs have been written into manual form so that young people can prepare the whole course of action, of their groupe with as little supervision as possible.

The Call will be responded to during Youth Week, January 27, through February 3, 1952. The most important day of this week is to be February 3, as this is the day set aside for the interdenominational mass meeting in every community, for the purpose of giving our commitments and beginning our plans for our first part of the action program.

Between now and then we can read about it in our youth publications, help to set up Call committees in our community, and write for additional information to: "The Call," College Station, Durham, N. C.

* * * * *

FIRST FRESHMAN IMPRESSIONS.

By Nancy Vaughan.

Never having been to the school that was to be my new home for the next nine months, I did the very same thing that every other student must have done on his first arrival at Elon, approached the campus from the back.

For the last half mile, I had been stretching my neck about four inches out of the portholes of the Plymouth, trying to get a good view of the premises. Finally, a huge building loomed before me and so I decided that this was where I should turn.

On entering Alamance Building, I was greeted with a smile that has probably gained more friends on the campus than any other, that of the field secretary. Immediately, I felt I'd love this place and the people here.

I signed in, and the next thing I knew, I was being led through the most beautiful ivy-covered colonnades toward a big rectangular building, West Dormitory. Inside, we climbed three flights of steps to my room. How would I ever get seven suitcases, three boxes and all my dresses up those stairs? Back down to Alamance I started when I ran across three handsome males and managed to talk them into a little exercise.

For two long hours I worked at trying to put my things away; and just as I got everything in the middle of the floor, there was a knock. My roommate had arrived. What would I say to her? Somehow, we both managed greetings, and together we were able to straighten up and run to the grill for a hamburger.

The next day, some of the upperclassmen began to trickle in, and we rambled around, not knowing what to do or say. At 2 o'clock we were ushured into different rooms for our placement examinations. The orientation had begun.

Tuesday and Wednesday, most of us wandered around trying to locate the buildings on the campus, and on those nights we were asked to attend programs in Whitley which had been planned to introduce us to our new environment. All the speeches that we heard made us feel so much at home. I would like to have a penny for each time the word "welcome" was used.

The formal welcome was held by the faculty in the reception room of West Dormitory on Thursday night. My first thought when I entered the door was whether or not I would ever get through. In the hand-shake of that first couple I found the answer—faster than I'd like to.

A few minutes later we found ourselves being ushered into Society Hall for a dance. It must be that we have a grand freshman class, because the very first dance brought the boys across the floor for partners. The hours flew; and when time came for the girls to go in, there were a few disappointed sighs. The loveliest part of the evening came with being escorted home under the colonnades. On that summer night they seemed to capture and reflect all the happiness in our eyes.

I don't think that I have ever in my life been to a place where people were so friendly. Now I am a part of Elon, a link in the chain. Because I love her, I want to live up to her standards and ideals and even beyond.

Three cheers for Elon, our Alma Mater!

* * * * *

RELAX WITH MAX.

Rushing out into the street, a man stopped a taxi, jumped into it, and exclaimed, "Drive as fast as you can; I'm in an awful hurry!"

The driver obeyed. After a few minutes the passenger looked out of the cab window and cried out in amazement, "Where are we going?"

"I don't know," the driver replied calmly. "I'm just driving as fast as I can."

Fantastic as it may seem, this story is a true incident. But the story is not so fantastic when we consider it in the light of our own lives. How many of us are in a great hurry to get somewhere! How few of us know where we are going! We seem satisfied just so long as we are in motion.

Do you know where you are going?

—*Sunday Digest.*

* * *

John Truitt, Jr., was licensed in the Eastern Virginia Conference meeting, and Winfred Bray and Max Vestal (that's me) were licensed in the Western North Carolina meeting. You can take it from me that all of us realize the demands this high calling makes upon us. We are proud to be licensed in the Southern Convention, because we know that we can depend on you to always stand behind us, helping us to be better servants of Christ.

* * *

Down at Conference this week I heard a lot of reports from the various churches stating that new heating plants had been installed. This is fine, because the people can worship in comfort. Wonder if God wouldn't like to be warm too? Let's be sure he's invited in. Wouldn't be surprized if he can warm us up on the inside better than the furnace can on the outside.

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

THE PEOPLE AT WORSHIP.

Lesson VIII—November 25, 1951.

Memory Selection: *"Take ye, from among ye, an offering unto Jehovah; Whosoever is of a willing heart, let him bring it, Jehovah's offering."* —Exodus 35:5.

Lesson: Exodus 29:43-46; 35:31-29.

Devotional Reading: Psalm 100.

The People at Work.

A man can worship God anywhere, and at any time. But there are certain places and certain occasions when a man can worship more easily and better. Thus it was that, early in the beginning of Israel's life as a nation, God commanded that a "house of worship" be erected, and that it be fitted with furnishings that would give a sense of the divine presence. To be sure, the "house of worship" was only a tent or a tabernacle, something readily set up when the people camped for a time, and something as readily taken down when they moved on to another place. But even this tent or tabernacle was to be of the best, and was to be made and erected with the greatest of care. Furthermore, it was to be treated with respect and reverence, for it was the symbol of the presence of Jehovah in the midst of the people.

A lot of work was involved in the preparation of the materials and the erection of the tabernacle. And the people themselves did this work. Many different materials were needed, many articles were necessary, many people took part. The materials were furnished by the people themselves. They represented giving and sacrifice. But it was all done in a fine spirit and with great success. Again and again, one reads that the people had a willing spirit, or that the women were wise-hearted, or that God stirred the hearts of the people to give, and like expressions. Furthermore, it is stated that the ability to do practical things and to work with cloth and metal and wood is a God-given talent. The fellow, Bezaleel was the foreman, a fine craftsman whom God had filled "with the spirit of God, in wisdom and understanding, and in knowledge and in all workmanship, to devise curious works, to make in gold and brass and silver, and in cutting of stones . . . and in carving of wood, to make any manner of cunning work." God gives men skill in plowing and planting, in making things out of wood and metal, in fashioning pretty wearing apparel, in painting pictures, and in a hundred things, just as he gives men skill in preaching. Nothing is common or unclean. Labor, even humble labor has a new dignity when done as unto God.

Many a pastor becomes disturbed and discouraged, when he sees how some men and women hoard and hold that which they have. So many who could and should give more, give so little. And so many who could do more, do so little. But every pastor's heart is warmed and thrilled by the way in which so many do give and serve. Let a church start a building program, and there will be so many who will give money and service, or money or service. The fact is that sometimes service is more desirable than money. But this is no excuse for not giving. There is a value in church folks doing things together. The writer of these *Notes* recently spoke at a Men's Class banquet in a church in which the men of the church, working for the most part at night, had finished the interior of a large fellowship hall and class rooms, and completely furnished a kitchen. And the women had added the feminine touches to the rooms, and had served the men sandwiches and coffee at the close of the night's work. The leader told me how that common project had helped the men to come to know each other better, and how it had bound them in a close bond of unity. It was thus with the Hebrews as they worked together on the Tabernacle. Their gifts of personal possession were combined with their gifts of personal participation. The result was most gratifying. The Berea Christian Church has recently completed a redecorating program which involved quite a bit of carpenter work. Due to the difficulty of securing a carpenter, and in the emergency, the pastor did the carpenter work himself. That little church, in its new dignity and beauty, means more to him than it ever had before. One thing which the Laymen's Fellowship in the local church should do is to find projects which the men of the church could do themselves. Emphasis should be put upon personal service as well as personal gifts.

The People at Worship.

After work came worship. Indeed, there was worship in connection with the work. But in due time the Tabernacle was finished, and it became for the people the focal point in their lives, the center of worship. It was for them the visible sign or symbol of the presence of God in their midst. It was not a highly developed service of worship to be sure. It was, indeed, quite simple and elementary. But several basic patterns are evident. There was, first of all, a priest, a man specially set apart as the representative of God and of the people to bring the two together. Protestantism, of course, insists that a man has direct access to God, and rightly so; but there is virtue and value in having those who are set aside and trained for this high enterprise of the soul, who can lead the people in worship. Parsons and priests have a place in the divine economy. Let every minister see to it that he is a priest, that he is skilled in the fine art of bringing people into the conscious presence of God.

Then, too, there was a sense of reverence for the "house of God." The people did not approach it as they would have approached a carnival tent. It was for them the house of God; at it they were reverent, silent, worshipful. Protestantism needs to develop a sense of reverence for God's house, especially the sanctuary itself. It is the house of God, the gateway unto heaven.

The people also brought an offering when they came to the Tabernacle. A free-will offering, if you please. No legal assessment, no grudging payment, but the response of a free spirit and a willing heart. God loves such giving—he plainly tells us so. There is much money contributed to the church which is not any too acceptable unto God. It is given too much out of necessity, in too much of a grudging spirit.

Yes, giving is an act of worship. It has just as much of a place in a service of worship as the prayer or the sermon. "Bring an offering and come into his courts." The minister who says, "we will now take up the collection," had better change the formula to, "We will now worship God with our offering," or words to that effect.

Whatsoever things were written aforetime, were written for our instruction. Here then is the lesson, written so large and plain that even those who run may read. Worship has a legitimate place in the life of an individual and a nation. Man cannot live at his best without it. As Thomas Carlyle once said, reverently, "What greater calamity can fall upon a nation than the loss of worship?" Have you been careless in your devotions? Have you become irregular in your attendance at services of worship? Get the habit, for in so doing you will be helping both yourself and others. Enter to worship. depart to serve.

Based on "International Sunday School Lessons;" copyrighted 1951 by Division of Christian Education, National Council of the Churches in the U. S. A.

THE PROMISED LAND.

(Continued from page 5.)

Shortly after Jesus left the carpenter shop to preach the gospel, he returned to his home town, Nazareth. On the Sabbath morning, he went into the synogogue and read the scripture. Do you remember the passage he read to them? "The spirit of the Lord is upon me. He hath annointed me to preach the gospel to the poor, he hath sent me to heal the broken hearted, to preach deliverance to the captive and recovery of sight to the blind, to set at liberty those who are bruised."

Here is a guidepost—a roadsign if you please—on our way to the promised land. The world is still full of the poor, the broken hearted, the captives, the blind and the bruised; and the road to the promised land leads through the places where they live. There is no detour; God pity us if we try to pass by on the other side, and not lend a helping hand to assist them in attaining the basic necessities of life. Tied fast by the chains of superstition and ignorance and fear, they look longingly to us for help. If we would find that promised land for ourselves, we must take them along with us. There is no other way.

Then, another thing about the promised land we are seeking: it shall be a *land of universal peace*. Realistically, we know that any such peace can only be realized when the nations become as one family working together through a world organization. We all dare dream that someday the international administration of justice will replace the armies and navies of the nations. Disputes will be settled by law, not force. The problems facing the world will be ironed out around the council table. The United Nations is far from perfect—it has its faults, but it is a beginning—and we ought to give it every bit of support we can. Already it has accomplished much — in Palestine, in Indonesia. The future of our world — whether suicidal atomic war — or a new age of peace and plenty will be decided within the next few years at Lake Success.

Briefly summarizing, what are the characteristics of the promised land we seek: (1) Freedom and justice for all; (2) a world where none shall lack the basic necesities of life nor suffer from superstition, ignorance or fear; (3) a world which has become a family of nations meeting around the council table to solve problems and take constructive actions for the betterment of mankind.

As we journey toward the promised land, no greater tragedy can befall us than befell Terah. Haran looked like such a good place to settle down, he gave up the search. We, too, can be satisfied with Haran instead of Canaan, and learn to accept things as they are. When we see how many obstacles are in front of us, it is a temptation to give up the dream that is in our hearts. "We can't find the promised land—we can't build a better world. What's the use? There will always be wars. War with Russia is inevitable. Why try to do anything about it?"

How many young people of yesterday, who started out with hopes high and hearts ablaze for a new and better world—stopped at Haran. The way was hard. The dream faded before their eyes. They were discouraged by others who said it couldn't be done. A new word was coined, "tired radicals." Soon they settled down and accepted things as they were.

But, thank God, there always have been and there always will be a few Abrahams—adventurous souls—who never give up. They refuse to be satisfied with the world as it is—with its greed, its war and its suffering. Fearlessly they dare to stand up for unpopular causes, for the underdog in the fight, for what they believe is right. Like Abraham, they may never reach the promised land themselves—but they make a way for those who come after.

Woodrow Wilson was an Abraham. When other men were satisfied with Haran, Wilson pointed on to Canaan. He gave his life, every ounce of it, seeking that land. He never arrived —but twenty years later, his compatriots found that he was right. Isolationism failed. Imperialism failed. National selfishness only led to more destructive wars. America paid a terrific price—in lives and resources —for settling down in Haran.

Do you remember the story of Moses. He led the people of Israel from Egypt to the promised land; but he, himself, never entered. From the top of a mountain, Moses was permitted to see it from afar off. You and I may never see the day either when peace will prevail—but our children may, our grandchildren may—if today we do our part.

Do not be discouraged by those who say the dream is in vain. Nowhere in the Bible does it say that war is inevitable. But it does say that the day of peace is coming, when men will "beat their swords into plowshares and their spears into pruning hooks." The The world has come a long way in the pacification of man. Let us take heart. God has revealed through Jesus Christ that his will is peace. Who shall be able permanently to thwart the will of God? During these dark days we must keej the dream alive within our hearts.

Not so many years ago our forefathers were pioneers just as were Terah and Abraham. They went out into the uncharted west to build new homes for themselves and their families. The hardships they bore were staggering. Many died on the trail. Yet they had the courage and endurance which carried them through. We need that kind of courage and enduranec today.

It is true that we don't have new lands to settle today—but we have new problems to meet, new fields to explore. We marvel at the advance made in science during just these last forty years. The machine has removed much of the drudgery from life. Doctors have conquered most of the known diseases. We can travel by air, land and sea, in ways our great grandfathers would have believed impossible. I heard once of a farmer in the early days who went to see his first locomotive. As he walked up and looked at it, he announced confidently, "It will never run." It began to puff, and pretty soon it started off. The old man looked at it in amazement. Defiantly, he yelled at the top of his voice, "It will never stop."

Yet beside the rapid advance in the field of scientific achievement, we have not gone very far in the field of human relationships. We still can't live together because we do not apply God's laws in our relationships with our fellow men. The promised land for us lies in this direction. Pioneers are needed today who are not afraid to break down the customs and prejudices and traditions of the past, which divide men and nations. They

(Continued on page 15.)

The Orphanage

J. G. TRUITT, *Superintendent*

Dear Friends:

Sixty churches take none or only one subscription to THE CHRISTIAN SUN! Sixty Sunday schools never have anyone who sees my plea for help for the 80 homeless children entrusted to our church. Please subscribe to THE CHRISTIAN SUN. Give subscripitons to your Christian Church friends as Christmas presents. Secure subscribers to THE SUN. I believe if the people knew our needs they would share with us. We are all doing a poor job getting people to take and read THE SUN. Let us all think about it and see how much we can increase the list of subscribers.

Thank you for the good report this week. We have seven more reports before January 1st. I hope each one of them will be good. They will need to average $4,000 per week to bring us to the goal of $60,000. I am sure that if enough of our people knew the needs of this home they would easily give us that much.

This past Sunday morning we gave the Children's program at our Gibsonville Church. At the evening hour we gave it at Carolina Congregational Church. It was well received at both places. One gentleman at the Carolina Church gave me $50.00 as I shook hands with him at the door. See it listed in this report. There are many people of our churches who would do well if they could visualize the good work being done for these boys and girls. While I was speaking sometime ago a member of the congregation remembered twenty dollars which he had tucked away in his billfold back of the driver's license for an emergency. He told me that as I told about these children he kenw the emergency had arrived, and that when the offering plate was passed he dropped it in.

No one likes this begging less than than I do, but when the church gives me a $60.000 job to do and an apportionment of $15.000 on which to do it I have to beg. In my arithmetic the difference between $15,000 and $60,000 is $45,000. I pray God every night to open the hearts of friends of the Orphanage so that this institution will not be disgraced and the little children who have been received here may not have to suffer.

I am praying that every church and Sunday school in The Convention will a receive a Thanksgiving Offering for the Orphanage. I do not know how many Thank Offerings there will be in our churches but I do certainly hope that one of them will be for the Orphanage. I am sure The Convention has given the Orphanage Thanksgiving as its time to appeal to the churches and I hope we shall do so. I pray a blessing upon everyone who reads these lines —and they are all too few—from him who said: Inasmuch as ye do it unto one of the least of these my brethren ye do it unto me.

Again I wish to express my thanks for the special Thanksgiving edition of THE CHRISTIAN SUN. I have had so many compliments on it, all of which I wish to pass on to Mr. Kernodle and his staff who did the work behind the curtains, and to Dr. House, the editor. Thanks to every pastor and layman for all the help given and to be given during this season.

JOHN G. TRUITT,
Superintendent.

Donated Commodities for the Week. ..

Mrs. J. E. Bryant, Harrisonburg, Va., for Clara Lee Arnold: Clothing.

* * * * *

REPORT FOR NOVEMBER 8, 1951.

Sunday School Monthly Offerings.

Amount brought forward		$11,556.76
Eastern N. C. Conference:		
Damascus	$ 3.00	
Ebenezer	20.23	
		23.23
Eastern Va. Conference:		
Bethlehem (Nans.) S. S.		24.95
N. C. & Va. Conference:		
Greensboro, First	$276.14	
Monticello	24.00	
Reidsville S. S.	27.00	
Union (N. C.)	82.00	
		409.14
Western N. C. Conference:		
Hank's Chapel	$ 27.03	
Sophia	20.00	
		47.03
Valley Va. Conference:		
Newport S. S.	$ 21.80	
Winchester S. S.	8.34	
		30.14
Total		$ 534.49
Grand Total		$12,091.25

Special Offerings.

Amount brought forward		$18,762.65
Pisgah Christian Church, Pisgah, Alabama	$ 10.00	
Gibsonville Christian Ch., Special Offering	83.20	
Carolina Christian Church, Special Offering	40.62	
Ladies Benevolent and Social Union, Suffolk, Va.	25.00	
Carolina Christian Church, Friend	50.00	
Mr. Garland Gray, Waverly, Va.	150.00	
Mr. N. G. Walker, Brown Summit, N. C.	30.00	
J. Philathea Class, Suffolk (for Harvell boys)	5.00	
Mr. H. S. Godwin, Greensboro, N. C., Thanksgiving	40.00	
Dr. C. D. Johnston, Jr., Elizabeth City, N. C., Thanksgiving Offering	25.00	
Baker-Cammack Hosiery Mills, Inc., Burlington, N. C., Thanksgiving	100.00	
Jr. Boys Class, Asheboro Street Friends Church, Greensboro, N. C. (for Charles Spicer)	20.00	
Mrs. J. L. Burford, Winston-Salem, N. C., Thanksgiving Offering	5.00	
Mrs. J. L. Steele, Durham, N. C., Thanksgiving	5.00	
Mr. A. C. Shearer, Chapel Hill, N. C.	100.00	
Holland Christian Church Choir, in memory of Mr. E. T. Batten	5.00	
Special Gifts	331.60	
		1,025.42
Grand Total		$19,788.07
Total for the Week		$ 1,559.91
Total for the Year		$31,878.69

MEMORIAL GIFTS

"Instead of Flowers"

Dr. John G. Truitt
Christian Orphanage
Elon College, N. C.

Dear Dr. Truitt:

Please acknowledge the enclosed $.................... as a memorial gift sent to the Christian Orphanage in lieu of flowers in memory of:

....
(Name of Deceased) (City) (Date of Death)

....
(Survivor to be Written) (Address)

Name..

Address..

In Memoriam

POLLOCK.

Whereas:

God in his infinite wisdom saw fit to take Mr. John S. Pollock from our midst on September 1, 1951, we, the members of the Centerville Christian Church, wish to submit the following resolution of love and respect for one of our most faithful members.

Therefore, be it resolved:

1. That we consider his death a great loss to our church and community.
2. That we shall miss his sincere friendship, strong Christian character, lovable personality, unfailing generosity, and the sweet fellowship of our work together.
3. That we accept the challenge of a stronger Christian faith and be inspired, by his example, to a nobler Christian life.
4. That we extend heartfelt sympathy to the bereaved family and pray God's blessing on each member thereof.

Mrs. FRANCIS W. BARLOW,
Mrs. JOHN R. PADGETT,
Committee.

RIPPY.

The funeral of Leonard Phillip Rippy, 53, of Route 4, Reidsville, N. C., was conducted October 9, at Mt. Bethel Christian Church, where he had served as deacon, Sunday school teacher, and faithful leader for a number of years. Ministers officiating were Revs. Percy H. Ricketts, Walstein W. Snydor, and John G. Truitt. Masonic rites were conducted by Stokesdale, N. C. Lodge No. 428. Surviving are his wife, the former Lolie Price; a sister, Mrs. W. A. Mitchell, Rt. 1, Elon College, and a brother Joe E. Rippy of Lambsburg, Va.

He was a graduate of Elon College and did graduate work at the universities of Kentucky and Tennessee. He spent several years as a school principal, but for 22 years he had been connected with the Reidsville Coca-Cola Bottling Co. He was faithful to his church, and ready to sponsor any movement in it for progress both with his influence as a leader in the church and with his financial help. He loved the scriptures and was at one time licensed to preach in the local conference. He loved his home and his community, and enjoyed the fellowship of a host of friends and relatives. He was a leader of the Waynick family annual reunions, as was his cousin Capus Waynick, ambassador to Nicaragua. A large congregation attended the funeral, and the floral tributes were many. May God bless and keep his loved ones left behind.

JOHN G. TRUITT.

RHODES.

The Laymen's Fellowship of The Southern Convention and the Virginia Valley Conference lost one of the staunch supporters of the laymen's work in the sudden death of Harold Franklin Rhodes at his home in Linville, Virginia, on September 28.

Mr. Rhodes was a faithful member and official of the Linville Congregational Christian Church. He valued his church and gave his time, talents, and money that it might serve more abundantly. He was a valued member of the Laymen's Council of The Southern Convention Laymen's Fellowship, and he promoted the organization and work of the laymen in his local church, parish, conference and convention. He made special effort to organize the laymen of the Linville Parish of five churches and served as its first president. Shortly before his death he had conducted the devotional service at the September meeting of the Linville laymen.

Mr. Rhodes was a veteran of World War II and for 15 years was rural mail carrier. He stood high in the esteem of his community as a man of real Christian worth. His passing is a great loss to the Linville Church and to the entire Congregational Christian fellowship. His good influence and work will inspire other men, though, and the good life he lived will cause his associates to renew their devotion to the cause of Christ which Harold Rhodes loved and for which he labored. A quiet and modest man by nature, Harold Rhodes was grounded in deep faith and devotion. He was a Christian gentleman.

Mr. Rhodes is survived by his widow, Emma Davis Rhodes; his mother, Mrs. Gertrude Geil Rhodes; four brothers and four sisters. Funeral services were conducted at the Linville Congregational Christian Church by his pastor, Rev. E. J. Rohart, and Rev. Howard Fulk. His body was laid to rest in the nearby cemetery amid a beautiful floral tribute. The members of the Laymen's Fellowship of the Linville Church served as honorary pallbearers.

The Laymen's Fellowship of The Convention and the church at large laments the passing of one of its trusted and good men. Sympathy is extended to his family and church.

GEORGE D. COLCLOUGH,
Chairman Laymen's Fellowship, The Southern Convention.
WM. T. SCOTT,
Superintendent.

TRIBUTE TO THE ORPHANAGE.

(Continued from page 6.)

Today that same boy is a different boy. He is in school, has good manners, is well liked, and has great potentialities. Why all this change? There was a godly woman in the same town who saw the possibilities in the neglected boy of becoming a worthwhile and useful Christian citizen. Needless to say not many shared this hope with her. However, the Christian Orphanage shared the vision of this godly woman. Upon her death the godly woman in question left a small amount of money in her ''tithe box'' to be used for this now quite different and very fine boy. Thank you, Christian Orphanage.

I know another little boy in whom one of the churches I serve is interested. Money is sent to help in his support by one of the classes and some of the ladies. Periodically the boy in question is brought here for a visit to the class. He has stayed in our home several times. You have never known how much joy can come to a class and to individuals if you have never seen the proud look on a boys's face at the gift of new clothes, shoes, and a few dollars in money. Ask any member of the class of our church if they regret that money they have given on several occasions when they have literally dressed this fine boy from head to foot. They would tell you that it has been a real spiritual experience.

You ask me if I believe in the work of the Christian Orphanage? After reading the above reasons together with others I could give, you would find it unnecessary to ask me such a question. May God bless the work already done and the work to be done in the future. Let us pray for support, and extend the work of the Christian Orphanage.

Clyde Fields.

THE PROMISED LAND.

(Continued from page 13.)

must be persons of courage—determined to go all the way to Canaan.

Jesus often spoke of a promised land and continually pointed men in its direction. He called it the Kingdom of God. He said it was already at hand and was like a mustard seed growing in the hearts and lives of his followers. Every generation has had a few courageous souls who devote their lives to the realization of that kingdom. Let us dedicate ourselves anew to the search for that promised land where the greed, the hatred, the strife of our present world will be replaced by the peace of God.

Perhaps you and I may never live to see the new day—yet one day it may be said of us what is best expressed in a poem which is a favorite to many of us:

An old man going a lone highway,
Came, at the evening cold and gray,
To a chasm vast and deep and wide.
The old man crossed in the twilight dim,
The sullen stream had no fear for him;
But he turned when safe on the other side
And built a bridge to span the tide.

"Old Man," said a fellow pilgrim near,
"You are wasting your time building here;
Your journey will end with the ending day,
You never again will pass this way;
You've crossed the chasm, deep and wide,
Why build this bridge at ecening tide?"
The builder lifted his old gray head:

"Good Friend, in the path I have come," he said,
"There followed after me today
A youth whose feet must pass this way.
This chasm has been as naught to me,
To that fair-haired youth may a pitfall be,
He, too, must cross in the twilight dim;
Good friend, I am building this bridge for him."

Schrader Reports on Religion in Germany

Dr. Ralph R. Schrader of our American Board, who was one of a group of Americans who visited European churches this past summer, gives his impressions on attending a worship service in the Soviet Zone of Berlin:

" 'Go forth with peace and joy in your hearts,' the pastor told the congregation. 'You can do all things through Christ who strengthens you.' A I listened to his sermon I continually asked, 'What would I preach week after week to members of this congregation?' It is so easy for those of us who have economic and political security to advise our Christian leaders in other countries. But what would we do, and what stand would we take, if we knew that every word was being weighed by spies in the congregation; if our listeners consisted of people whose children, wives, husbands, fathers and mothers were among the 200,000 people killed during the bombing of the city; if we looked through the windows and saw only burned-out buildings, piles of rubble, and deathlike deserted streets as far as the eye could see?

"Does one curse or pray under such conditions? Curse, because 'all of us like sheep have gone astray' and used the great power that God has permitted us to acquire for such awful destruction and desecration; or pray, that God 'will forgive us our aims as we have forgiven those who have sinned against us'?"

At Rheinbach, Germany, an Evangelical pastor tried to explain to Dr. Schrader how much American church help and friendship had meant to the people of his community in the years since the war. "Without their concern and their help many of us would not be alive today," the pastor reported. Then he told the following story: "During the war I was a prisoner of war in England. My wife and our four children were held in Russia. While there my wife had experiences which were so terrible that we dare not talk about them. After the war we eventually were reunited and I was asked to serve as pastor of the refugees in this district. We began with nothing but faith in God. Then friends in America sent $10,000 with which to build a new church which has now been completed and dedicated.

"In this area, there are more than 3,200 Protestant refugees. Ours is the only Protestant church, and I am the only pastor. As they have escaped from the Eastern zone or other territory behind the Iron Curtain they have come only with the clothing they wore and the bundles they carried in their hands. Until I could help them find work and a place to live, I have fed them with the food and clothed them with the clothing sent from America.

"Without these, many of the refugees could not come to church and I could not have taken care of them until they could secure government aid or find work. Many of the people are too old to work. They often have been mistreated and many suffer from tuberculosis. Their relatives have been killed and they have neither friends nor money when they come. Each month about 10,000 refugees arrive from the East. The West German Government is making strong efforts to care for these people but they need friendship, food and clothes immediately upon arrival. They are religious people and they need the church. It is by the grace of God and the loving help of American friends that we can help them start life again in freedom."

HISTORICAL SOCIETY. 1956:
Southern Convention of Congregational Christian Churches:

1844 - Over a Century of Service to the Denomination - 1951

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES
In Essentials Unity — In Non-Essentials, Liberty, — In All Things, Charity

VOLUME CIII RICHMOND, VA., THURSDAY, NOVEMBER 22, 1951 NUMBER 46

Elon College Library X

Pastor Enjoys New Parsonage at Liberty

Rev. and Mrs. L. M. Presnell moved into the fine new parsonage of the Liberty Church in the Western Carolina Conference on September 20. On October 28, they held open house, that their many friends could come to visit them and see the new parsonage.

The church at Liberty has done an outstanding job during the past year. Not only has it built this parsonage, but it has raised all conference apportionments in full, and paid all current bills.

The church is now planning for the remodeling of the church edifice and will possibly also build an educational building. It is also going on half-time pastoral service the coming year.

News Flashes

Dr. J. H. Dollar conducted a Stewardship Institute this month at Wake Chapel.

Union Thanksgiving services for Holland Baptist and Christian Churches, Somerton Friends and South Quay Baptist Churches were held Wednesady evening at Holy Neck Church. Rev. Allen W. Hurdle, pastor, presided.

Turner's Chapel had a unusual service last month when Rev. Raymond Grissom preached his last sermon as pastor of the church. A quartet from Hamlet provided special music. The women of the church served a supper before the service began.

Mr. and Mrs. Srdjan Cudic from Yugoslavia observed their second anniversary in America with a party on Friday night, October 19, at their home, for the members of Fullers Chapel, and their neighbors. The church brought the Cudics to America through the Congregational Christian Service Committee. They are a fine family with their two little children, George and Marianna. Rev. E. Mr. Carter, pastor of the church, presented them with a Bible on behalf of the church. The Cudics are active members of Fullers Chapel.

EASTERN VIRGINIA CMA MEETS DECEMBER 4, 1951.

The Eastern Virginia Christian Missionary Association will meet on Tuesday morning, December 4, 1951, at the Liberty Spring Congregational Christian Church. The meeting will be called to order by the president at 10:30 a. m. The committees were appointed at the last meeting to serve for the 1951 meeting, and they are listed in THE SUN for your convenience.

Place—Mrs. William T. Harrell.

Plans—Rev. W. Millard Stevens, Dr. H. S. Hardcastle, Rev. Duane N. Vore, Mills E. Godwin, Jr., Wesley Harrell.

Nominations — Dr. Jessie Dollar, Dr. I. W. Johnson.

Resolutions—Rev. O. D. Poythress, Mr. C. D. West, Rev. James H. Lightbourne, Jr., Mrs. W. B. Williams, Mrs. I. W. Johnson.

Press—Rev. C. C. Thomas, Rev. Earl T. Farrell.

Auditing Committee—Mr. Shirley T. Holland, Mrs. W. V. Leathers.

Information has been forwarded to the pastors and the secretaries of the churches of the conference. A very interesting program is being prepared, and we hope to have the largest attendance we have ever had. We hope each church will endeavor to have more memberships this year. We shall be looking forward to seeing you at Liberty Spring December 4.

JOHNSON L. GRIFFIN,
Secretary.

"The Way Out of the Dark."

Bible Reading—Thanksgiving to Christmas.

Thanksgiving, November 22	Psalms 116
23	Psalms 139
24	Psalms 23
Sunday, November 25	Psalms 34
26	Psalms 46
27	Deuteronomy 5:1-24
28	Joshua 1
29	Isaiah 55
30	Micah 6:1-15
Saturday, December 1	Matthew 25
Sunday, December 2	John 1:1-17
3	John 3
4	Matthew 5:1-26
5	Matthew 5:27-48
6	Matthew 6
7	Matthew 7
8	Luke 8:1-21
Universal Bible Sunday, December 9	Psalms 119:1-16
10	John 14
11	John 15
12	Luke 15:11-32
13	Ephesians 4
14	II Timothy 2
15	Revelation 22
Sunday, December 16	Romans 12
17	I Corinthians 13
18	I Corinthians 15:1-34
19	I Corinthians 15:35-58
20	Galatians 6
21	Philippians 4:1-13
22	James 1
Sunday, December 23	Luke 2:1-20
24	Matthew 1:18-25
Christmas, December 25	Matthew 2:1-15

—American Bible Society.

BEGINNING A NEW CHURCH.

It is difficult to build a new church, but is is one of the most important things established churches do.

Asheboro was the last church organied in the Western North Carolina Conference. That was twelve years ago. Churches in the conference made direct contributions to this project, and churches throughout the denomination assisted by their missionary giving. Now Asheboro Church is, in turn, able to assist with the total program of the church.

Siler City is a small town of some three or four thousand people located in the midst of our churches. A little work a year ago revealed that we have about forty members in the community. A big weaving unit, being built, will bring to the community a large number of people. These and other factors led us to believe that we should have a church in Siler City.

A place of meeting was a problem. Rev. L. M. Presnell was willing to work there, but we had no place to meet. Last May we rented a dance hall, picture of which is on the back page in this paper, and services have been held regularly since. If no other good has been accomplished, the dance hall has been transformed into a meeting place for Sunday school and church services.

During the summer the Rev. Fred Register led in a revival meeting with the assistance of Joe Stephenson, a member of his church. Through the fall Mr. Presnell has been assisted by Winfred Bray, who was licensed by the recent conference.

If our church is to be effective in this area we need a church in Siler City. If we are to have a church there we need a place to meet. That will cost money. It will be necessary for those of us interested in the growth of our church to share in work like this until it can get started and become self-suporting. An investment of some $15,000 at Siler City should give us another church to serve another community, and eventually to share in the world-wide program of our fellowship. But if we are to be sure of this, the time for action is now. Fail on this attempt and we shall lose a golden opportunity. It is the judgement of the Western North Carolina Conference officials that now is the time for us to start a new church in Siler City, and that the needed investment will bring bountiful returns not only in money but in Christian fellowship and effective service.

The church has not yet been organied, but several have signed as charter members. The organiation should, and doubtless will, be effected in the near future. The Sunday school is functioning. This faithful and hopeful group will need the continuing aid of the conference and mission board. Since both these organiations are themselves in need of funds, it will be a sign of Christian statesmanship for individuals and churches to make a contribution for this worthy cause. The conference treasurer is Ira L. McDowell, Route 2, Asheboro, North Carolina. He will be glad to receive and transfer such funds as any reader of this article may feel inclined to make.

F. C. LESTER, *President,*
Western N. C. Conference.

Improved Churchmanship Reflected In Rural Parishes

RURAL CHURCH IN EASTERN CAROLINA DEVELOPS ACCELERATED PROGRAM.

Beulah Christian Church has made rapid progress both spiritually and financially this year. Under the leadership of our pastor, Rev. Carl Wallace, twenty-four new members were added during the year. Revival services were conducted in July with the assistance of Rev. John Lackey. Mr. and Mrs. Wallace conducted a Vacation Bible School with an enrollment of 147.

Improvements are being made in the sanctuary. We have installed new pews. The new pulpit was given by Mr. A. R. Perry and the Women's Missionary Society is giving chairs for the choir. A new heating plant has been installed, the floors sanded and waxed, and the walls painted. A new piano is being given by the Men's Bible Class and new hymnals by the Young People's Department. Carpet for the aisles will be added soon. Total cost of improvements made to church during the year is approximately $6,000.00.

Our church is looking forward to having full-time services soon. Cooperation is fine and enthusiasm is high.

A. W. WATKINS,
Church Clerk.

RURAL CHURCH HAS FULL SCHEDULE.

The last two months have been very busy months at Liberty Spring Church. The month of September was church loyalty month with letters and appropriate literature sent to each family of the church. A stewardship institute was held for three nights for the workers in the Every-Member Canvas. Sunday, September 30 was church loyalty Sunday. The Sunday school observed promotion and rally day. During the afternoon the Every-Member Canvas teams visited the members not present for the morning worship service. The budget for the new church year was over subscribed.

World-wide Communion Sunday was observed with a very impressive service.

Sunday, October 14, a special installation and consecration service was held for the new officers of the church and Sunday school which numbered ninety-four.

Laymen's Sunday was observed with the Laymen conducting the entire service. The guest speaker was Mr. Russell T. Bradford, one of the leading laymen of the Berea (Nansemond) Church.

Dr. Jesse H. Dollar, pastor, is planing a special Thanksgiving service and is going to preach a series of sermons during Advent.

We are looking forward to being host to the Eastern Virginia Christian Missionary Association on December 4.

MRS. JAMES C. LYNCH.

NANSEMOND COUNTY CHURCH PAYS DEBT.

Bethlehem Congregational Christian Church has completed payment on the debt for the new Educational Building, and is planning to burn the note on Sunday, November 25.

The church has recently had a lovely new dress of white paint and a new oil furnance has been installed. Members of the church are happy over these achievements.

Mrs. Thomas Woodward of Suffolk reviewed "Now," the Mission Study book for the young people, on Sunday night, November 18.

Holy Neck and Holland young people were invited to enjoy this event with Bethlehem. Holy Neck young people conducted the worship program.

World Community Day was observed Sunday night, November 4, at

(Continued on page 10.)

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

Editor..................Robert Lee House
Managing Editor.........John T. Kernodle

Departmental Editors—Convention, Wm. T. Scott; Missions, F. C. Lester; Women's Work, Mrs. F. C. Lester; Young People's Work, Miss Pattie Lee Coghill; Children, Mrs. R. L. House; Sunday School Lesson, H. S. Hardcastle.

Institutional Representatives—Elon College, L. E. Smith; The Christian Orphanage, John G. Truitt.

Area Reporters—M. W. Andes, W. J. Andes, J. Frank Apple, H. G. Councill, Jr., Clyde Fields, Stanley C. Harrell, I. W. Johnson, S. E. Madren, Will B. O'Neill, Fred Register, P. H. Ricketts, Guy H. Veazey, R. A. Whitten.

Board of Publications—Duane Vore, Chairman, S. T. Holland, Secretary; R. C. Helfenstein, S. E. Madren, P. H. Ricketts, G. D. Colclough, Treasurer, ex officio.

SUBSCRIPTION RATES

One Year..........................$3.00
Two Years......................... 5.00

Published by the Board of Publications, agent for the Southern Convention of Congregational Christian Churches, and printed every Thursday except the last in June and December by the Central Publishing Co., Inc., Richmond, Va.

Entered as second-class matter at the Post Office at Richmond, Va., July 25, 1922, under Act of March 3, 1879.

All other matters of business should be addressed to The Christian Sun, 1536 East Broad Street, Richmond 19, Va.

"THE CHRISTIAN SUN" SUBSCRIPTION BLANK.

Subscription Price: 1 year, $3.00; 2 years, $5.00

Date....................................195....

Dr. Wm. T. Scott, Supt.,
Elon College, N. C.

Enclosed find $.................. for which please send The Christian Sun
( ) 1 year, ( ) 2 years — ( ) New Subscription, ( ) Renewal.

To ....

Address ....

Who is a member of .... Church

( ) Renew, ( ) Enter my own subscription for ( ) 1 year, ( ) 2 years.

My Name ....

My Address ....

My Church is ....

From the EDITOR'S Desk

To the Saints in Siler City

St. Paul was wont to address his letters "To the saints which are in Ephesus," etc. John Robinson, the pastor to the Pilgrims, liked to speak on the "living saints."

The editor would like to pen these words to the living saints of the Congregational Christian Church in Siler City. You have the privilege of forming this new unit of the Kingdom of God in a growing city. The organization of this church which it is your privilege to effect gives new and added witness to the democratic and progressive principles of the Congregational Christian faith.

Visualize the good that may be done through this church in years to come; the children, young people and adults who may be given opportunities for leadership and service, and who may be blessed by its memory.

Every church must have a beginning. A group of people must have the faith and devotion to organize. How else could your own home church have been organized? Do we of this generation have less faith, less courage than our founding fathers?

Our sole purpose is not the mere organization of new churches, but growing cities do offer the opportunity and challenge for new churches. Leaders of our Western Carolina Conference say the time has come when we need a church for our people in and around Siler City. You cooperation now is necessary to assure a strong Congregational Christian Church in Siler City in the future.

Sixteen Fecund Years

Many of our readers live, or have lived on the farm. Many of them can remember when there was no electricity, which meant no electric lights, no refrigeration, no running water or indoor plumbing. Lanterns flickered in the darkness of predawn and the evening as farmers fed their stock and hand-milked their cows. Farm youth migrated to the cities by the thousands. Many fine old farms were abandoned by white families and possessed by Negroes. Men and women who stuck to the farm grew old before their time.

The Rural Electrification Act was established in 1935. Today on nearly nine out of ten farms there has been a magic transformation. Electricity, on the farm and in the home, has brought new ways of producing and preserving food as well as many modern conveniences. Farmers have the best in home and farmyard lighting, refrigeration, water-powered pumping systems and motor-powered tools. It is estimated that there are more than 400 farm uses of electricity. The Rural Electrification Administration has helped to facilitate a new and better way of life on countless farms.

Likewise, a new day has dawned for the rural church. Farming has become more interesting and lucrative. Secretary Claude R. Wickard says that electricity has changed farm management as radically as the Industrial Revolution changed the factory. The farmer has been given a new status, a new dignity. The movement of white families away from the farm has been checked if not arrested. In some instances it has been reversed. A new era of home construction has ensued. The modern rural home is more attractive, better equipped and furnished. Rural life is increasingly desirable.

The rural church, which was left almost stranded by a wholesale exodus, now resumes its pristine glory. The home enjoys the new electrical fixtures and facilities. Lights, kitchen with refrigerator and electric stove and running water, toilets and automatic heat enable the rural church to multiply its services and activities. For the first time, the church becomes a desirable place for week-night programs.

All this transformation means a new day in rural stewardship. It takes a little time for increased earning to be reflected in increased giving. Stewardship teaching will effect this transformation. Some churches have already discovered their new sources of strength and overcome their erstwhile rural complex. New churches, new parsonages, full-time pastoral services, larger apportionments paid, these are some of the evidences of new life in the rural church.

"Fields White Unto Harvest"

President's Address before the Eastern Virginia Conference

By REV. R. E. BRITTLE

Last year we took this opportunity to try to remind us of the golden opportunities we have had, and still have, of establishing new churches in communities where churches are so much needed, and places which lend themselves so well to us in the process of growth and church expansion. In the following paragraphs we would like to think from the standpoint of growth and development in communities where there are churches already established; in most instances old established churches.

The central theme and thought in anything we say or do in a conference of this kind is and should be the church. Back of every act and purpose there should be a single motive and that to contribute to the work of making the church more efficient in serving the spiritual needs of more people, in leading them to Jesus Christ. The church is so great and the subject of the church so general that the consideration of any phase of its great work may well deserve more time than we ever plan to give.

Be it well understood that anything which may be said here is not intended as an unkind reflection or criticism of anything which we may have done or failed to do in the past.

May I repeat for emphasis sake that it is an evident fact we should have more churches in more communities within the bounds of this Eastern Virginia Conference. Draw on your imagination to aid you in wondering what would have been the results in this area in the past fifteen years if there had been a few Dr. W. B. Wellons in our midst. And while this thought bears heavily upon our minds, it seems to your speaker that there is a high calling and privilege which has thrust itself so close to our own doors and by being daily before our eyes and right at our fingertips has become so commonplace and everyplace and everyday to us that we have been prone to lightly consider this great challenge.

In every community where we find one of our churches, in this community there is a field white unto harvest. We have never begun to exhaust our resources. We have only scaled the surface of our possibility in this respect. Too many of us from pulpit to pew have pictured in our minds in other communities churches without their problems and difficulties which automatically run themselves smoothly, with a rich field from which to reap a harvest. Out of this imaginary picture there grows a kind of dissatisfaction and unrest in our present situation which tends to destroy local church pride and which is not at all condusive to joyful service and deepest loyalty. In the world at large one of the disturbing problems is that of unrest and dissatisfaction. Nor do I mean we should become unconcerned and self-satisfied. We should ever with gratitude be dissatisfied with present conditions and achievements to the end that we be spurred to give our utmost to bulid up and improve our present local situations.

Nor will we be able to do this great work in any community in a day. As much as we hate to we might as well confess some of our faults and failures. We have just simply been too impatient in too many cases to stand by and give the necessary time and work and sacrifice needed to permanently build and repair the cracked and crumbling walls. That church in that community which has had a very noticeably shifting and migratory population and membership has enjoyed very, very slow growth; and that church which has had a new pastor on the average of every two years for the past thirty years is no stronger numerically than it was thirty years ago. Do not take my word as authority for it, but take the history of those churches which reveal cold facts and see whether or not it is true. Then can it be true that rather than being content to settle down where there is a great need to serve and bulid up and where sacrifices have to be made and stand by that work until we have completed our tasks that we are sometimes tempted to fly to and light upon something that someone else has helped to build because the work is lighter, the task more pleasant and greater personal benefits derived? God forbid that in this way we should defile that holy calling. When the time will come that we shall let God do the calling by showing us the fields white unto harvest, and we with love and unselfish faith answer that call and follow we shall have a more normal growth in our work as a church.

It has been too often said of different places, "That is a hard situation or a bad church to serve." We do not have a bad church in our conference. We have forty-three good churches—every one; but forty-three places and situations which need a great deal of the love of God as revealed in Jesus Christ expressed. Forty-three fields waiting for the sowing of the good seed and the reaping of God's precious harvest.

One of the things which gives your speaker the deepest concern is the situation of some of our churches, a few urban, but more of our rural churches. Some of them among our oldest and mother churches in our conference having a membership smaller than it was forty or fifty years ago. This statement is not the product of anyone's imagination. It is a plain fact. And had it not been for the fact that the church is divine it could never have stood the shock and strain which have come to it from pulpit and pew. But as in Asia Minor of other days, God walks among the seven golden candlesticks still holding the seven stars in his right hand.

The deep concern and anxiety of some of us is for special emphasis to be placed upon the importance of building up our work in our rural areas. There has been in recent years a turning in this direction. We would be, at the same time, unwilling that any of the help and encouragement given to small town and city churches be stopped. Rather, if possible, give more, but there is a great opportunity in many of our rural churches that we have failed to see.

Out of this picture of neglect and loss comes a very encouraging and hopeful note. We have today a ministy with the highest academic training and development, generally, we have ever had. We have the most highly educated laiety the church has ever known. The physical equipment surpasses that of any other day. Conveniences that lend themselves to church attendance and affiliation have never been equaled. And above all the same God with infinite power which brought all things into being will give strength and help; and his Son Jesus Christ who is the head of the church will lead into the fields white unto harvest if we will but give unto him ourselves in deep consecration, and in his spirit go into his vineyard and work. The church has no reason for compromise. It has no reason to be ashamed. It can and will fill all necessary prescriptions for the ills of the world, and in its message can ever speak in terms of the superlative.

The Place of the Rural Church in the Rural Community

By MISS MARY HARRIS

Home Demonstration Agent, Randolph County, North Carolina

There was a program during Farm and Home Week that I wanted to hear, but I had to be in camp with the 4-H boys and girls. Now, I wish more than ever that I had heard that program, which was a discussion on the place of the rural church in the the rural community. A report by your members who heard that discussion would be more enlightening than what I'm about to say. I think the discussion pointed out some of the problems facing a rural church such as greater participation by all the people of the community, the church building programs, church beautification projects, and church finances. Next year the same kind of program will be featured again.

There are many activities that all the churches should join together in, but there is one that I wish every rural church in North Carolina would participate in 100 per cent. I know these home demonstration club members know what I'm about to say—because I've told them before. I'm greatly interested in a church beautification program with special emphasis on the cemeteries. Do you feel that the rural graveyards are a credit to us?

I believe that to all of you the place of the rural church in the rural community means pretty much the same as what is my place as an individual in the community? I know you are interested in the church and in your community. You are interested in the welfare of the people around you. You'd like for your community to be filled with good citizens.

It is our belief that through working together in groups we can enlarge the opportunities and enrich the lives of rural people. Certainly one of those first groups would be the church. When we seek the truths of life through the church we can create a more wholesome family and community life.

The truths of life that a rural church teaches will help us to better understand each other. Have you ever thought that before you could understand others you must first understand yourself? No time in the history of the world has there been a time when there was a greater need for a better understanding of each other. I use the words each other to mean the individuals we meet from day to day. I also use them to mean one church to understand another—one community to be in harmony with another and oh! how each of us should pray that the people of the world would better understand each other.

This brings to my mind that in no time in history has there been a time when there was a greater need for the personal security and satisfaction that comes only to those people and groups whose lives exemplify the truths taught by a rural church.

When I say truths taught by rural church you may wonder if they differ from the truths and concepts taught by an urban church. They should be the same. The difference may be in the extent the groups have experienced certain truths. Sunday school teachers have called to the attention of their class the beauties of the earth and the blessings around about as evidence that there is a living God.

Have you ever walked through the woods and listened to the leaves, pine needles and small tree branches crack under you feet; while the birds chirped over ahead and then maybe a rabbit scrampered across your path? There is the music of the forest you can certainly realize the nearness of God. In the rural areas we have such obvious evidence of the work of God that we should readily accept the truths taught by his church.

When you men walked into the wheat fields at harvest time did you realize that together you and God had made a bountiful crop? God entrusted you with the land, you did the cultivation of the crop and preparation of the soil and he furnished the seasons.

I do not want to reteach this morning's Sunday school lesson, but as I taught that lesson this morning I wished that I had been up home and could have shared that lesson with the neighbors in my home church, which is a rural church.

So, I think first the rural church is charged with the care of the spiritual needs of the community.

The rural church should help train the people to be leaders. The leadership in certain rural areas is very limited. We have lost some good ideas because the people have not been trained or had the experience in expressing their ideas before people.

We need leaders to further the programs of the church, school, and farm organizations. Are there enough people in your church who are trained to express their ideas and who are students of the Bible to be Sunday school teachers?

The earlier you receive such training the easier it is to learn. The little church up home afforded me some of my first opportunities to speak before a group.

Lest I should forget to mention this let me do so now. It is essential to have leaders but it is also essential to have followers.

I advocate that the rural church may afford the young people an opportunity to be a part of the community life. When they are participating please give them your support. Develop your church's training program so every talent will be developed.

All work and no play may make all Jacks and Jills dull and one sided citizens. A rural church can do much to give its people wholesome recreation. Certain rural communities furnish practically all the diversion the people have from the farming operations. Many churches through their Sunday school and missionary groups sponsor picnics and fish fries, etc. You'll find rural churches with such recreation facilities as ping pong tables, tennis courts, baseball fields, basketball courts, and church huts where the people may go and enjoy evenings of fun and fellowship.

If a church sponsors a recreation program it should by all means teach the rules of fair play.

There are many other relationships between the church and community that might be mentioned. Some of you have thought of things that I have not mentioned, but I believe a challenge will come to each of us from this quotation.

"A churchless community, a community where men have abandoned and scoffed at or ignored their religious needs, is a community on rapid down grade."

Let's pledge ourselves to keep our community on the upgrade as rural

(Continued on page 15.)

[Message given at a rural life service at Pleasant Ridge Church, Ramseur, N. C.]

News of Elon College

PRESIDENT L. E. SMITH, Elon College, N. C.

ELON COLLEGE.

I trust that you will be interested in this name and the cause that it represents. Elon College, our college, was founded by our church more than sixty years ag. The church has supported the college in part through years, sometimes generously, sometimes niggardly, but at any rate the college marches on.

It now faces a need, different perhaps to any need. This need can be satisfied, not by money entirely, but money is certainly one of the major needs. We may feel that people outside of our church and beyond the alumni should contribute to the support of our college, but even so, this does not relieve our church of its impelling responsibility.

The purpose of this article is to ask three questions:

1. *Are we able?* It will require $1,250,000 to finance the building and improvement program needed at Elon College. It will require another $550,00 added to the $450,000 endowment that we now have to meet the minimum requirements for endowment for a college of the character of Elon College. These improvements and additions are essential. This means that approximately two million dollars are needed for the college. Immediately you say that the church and the alumni of Elon College are not able to donate that amount. Aren't we? What do you suppose would happen if the membership of the Christian Church in the South should give ten per cent of its earnings for six months—pay all obligations to local churches and communities including all benevolences, missions and the orphanage, and then give the residue to Elon College? The proposed residue would amount to more than the two million dollars. Surely we are all able. The tithe, biblically speaking, is the minimum. This does not consider the offerings that we should make beyond the tithe. Are we justified in claiming our inability in financial matters until we shall have given the tithe, not to speak of the offerings.

2. *Are we willing?* It is not really a question of ability. It is a question of willingness. I approached an individual the other day about contributing to the college. He referred to his numerous calls but hesitated to even suggest the amount given. With him it was not a question of ability, for he was able. It was a question of willingness. Not many of us who own automobiles, if we should suffer the misfortune to lose our automobile, would hesitate immediately to secure another. Ability or no ability, our desires must be realized. We are able if we could only become willing.

3. *Are we ready?* There are those among us who recognize their ability. They are willing, they are frank in expressing their willingness, but they are not ready. "This is not the time to contribute" they say. "See me at a future date, and I will be ready to make my commitment." The convenient time is delayed, and the cause that is in need suffers.

Something really worthwhile must be done for our college—not five years from now or two years from now, but *now*, this year in which we live, 1951 and 1952. To delay the necessary support beyond this college year will result in serious consequences to our college. No one should endanger his own financial position by contributing more than he should, but he should not endanger the rating or standing of his college by refusing to contribute what he could without inconvenience.

We are now in the process of forming an organization to carry the needs of the college to every individual member. It will not impoverish anyone to do his share, and everyone has a share. As we have opportunity, may we face our responsibility carefully and perform our duty prayerfully.

APPORTIONMENT GIVING.

The conference year 1950-51 with all of our conferences has closed. Fortunately for the college, the college's year does not close until January 1.

In comparing the current report with last year's report, we find that the total amount received for the college to date is $67.37 less than we had as of this date last conference year.

In view of the critical needs of the college at this time, I am sure that all churches in The Convention that have not paid their conference apportionments in full will want to do so within the next few weeks. I am also sure that many of our churches that have raised their apportionments in full will want to go the "second mile" and make a special effort to send additional funds that the college may surely receive its full apportionment of $15,000. This is a small amount for our entire membership to contribute for the support of our college. Surely we can do this much in these days of uncertainty and of need. My dear reader, won't you please take this matter up with your people and see if something cannot be done. A small amount each from 195 churches would make up the deficit that the college apportionment now sustains.

Previously reported		$11,760.28
N. C. & Va. Conference:		
Bethel	$ 30.00	
Danville	56.40	
Durham	271.56	
Hebron	49.00	
Kallam Grove	30.00	
Lebanon	41.23	
New Lebanon	38.10	
Reidsville	194.00	
Shallow Ford	40.00	
Valley Va. Conference:		
Linville S. S.	$ 15.00	
Mt. Olivet (G) S. S.	5.00	
		770.29
Grand Total		$12,530.57

A LEADERSHIP TRAINING SCHOOL IN REV. T. D. SUTTON'S PARISH.

A Leadership Training School was conducted November 11-14 for the three churches in Rev. Thomas D. Sutton's parish; Shady Grove, Seagrove, and Ether. The school was held at the Ether Congregational Christian Church and the following courses were given: *An Introduction to the Bible* by Dr. F. C. Lester, and *An Introduction to Teaching* by Pattie Lee Coghill and Ruth Dunn. Twenty-four people received credit for the courses. Among those receiving credit were several high school students, a number of young married couples, and Mr. R. J. Lawrence from the Seagrove Church, who is seventy years old and drove fourteen miles each night to attend.

The time is undoubtedly coming when it will be a confession of inferiority to overstate or distort the merits and special uses of any commodity, just as any boaster is self-branded a lightweight rather than a man of part.—*Dr. Harvey W. Wiley.*

Christian Missions

At Home and Abroad

A LETTER FROM ED RIGGS.

Mission Compound
Manamadura
Ramnad District
October 30, 1951.

Dear Friends of The Southern Convention:

This month started out as if it were going to be an interlude from my health program in order to take the necessary measures to restore our son to health. The first week he scared us with a sudden fever so that I did not think it wise to leave on any touring at all. But when he finally recovered enough to make the train trip to the medical center at Vellore, he suddenly recovered so completely that the doctors could not find anything wrong and were unable to guess what he might have had even though they put him through the mill of thorough testing. So as far as he was concerned, the whole trip turned out to be a waste of time and money. However, I found that the visit was a pure delight for me from a medical standpoint, because I was able to finally see truly first class clinical work and medical teaching in India. I could well believe the claim I had heard that the Christian Medical College and hospital there is the foremost medical center in India at present—and possibly the best in all Asia. It is of course a union enterprise by a dozen-odd Mission Boards having work in South India, and is probably the finest example in the medical world of what cooperation can do.

In addition I found various projects going on in village health and leprosy work that proved very valuable for me to observe and study. So that the trip and the time spent was well worthwhile for that reason alone. Vellore has no leprosarium in the traditional sense, because they were formerly affiliated with the world-famed Lady Willington Sanitarium in Chingleput. But they have a lot to demonstrate on what can be done for leprosy patients without a formal sanitarium set-up. I visited their large out-patient clinic at the hospital where patients within walking distance of Vellore can get the latest treatments and diagnostic methods. And I went out with their health jeep and watched treatment given to villagers who gathered at designated points at the road side for weekly injections, and at the rural health center where there is also a small work camp where certain highly infectious cases can stay isolated from their own families and earn their own living. I talked there with the Indian doctor who has done most of the village surveying and case-finding in that area, and heard him describe how the incidence was so high in that group of villages that it took him six months to find and classify them all. But in many other areas there are only scattered cases here and there. The same spotty incidence is characteristic also of the villages in our Diocese here, but apparently as yet no one has gone around and made the necessary surveys to find out exactly which are the villages with high incidence.

But most interesting of all at Vellore is the research being done by the orthopedic surgeon, Dr. Paul Brand, on the reconstruction and rehabilitation of crippling deformities left by leprosy. These people, even after the disease itself has been arrested, are often unable to take care of themselves or earn a living, and therefore have to continue their careers as beggars in railway stations, etc. because of the characteristic "claw-hand" deformity. Dr. Brand has learned how to loosen the rigid fingers by physiotherapy and do a series of complicated tendon transplantation operations to restore the power of movement. He then takes them out to a little colony he has just established on the edge of town for the real job of rehabilitation. They are not only taught a suitable trade such as toy-making, whereby they can earn their living, but they are gradually trained in all the procedures of ordinary daily living with new technics that will avoid injury to their hands. For instance they are taught to pick up their glasses by means of special holders so that they will not unwittingly burn their skin with the hot coffee and start another of those dreaded ulcers. He sits and watched those patients hours at a time in their daily routine tasks and craftsmanship and then invents some new safety gadget to protect those newly restored hands that have enabled these patients to become self-respecting members of society. The sentiment among leprologists in general is to get away from the old idea of leprosy *asylums,* where hopeless disease victims are given refuge for the most of their life. Dr. Brand goes one step farther and hopes that all leprosaria of the future can be converted into rehabilitation centers, where patients can come in voluntarily, get their ulcers healed and their hands reconstructed, and then be trained in all the technics of safe living and a new trade so that they can go out into the world again and take their place as independent new citizens.

But enough of the leprosy program. It is brand new and so is the village health work that I visited. As a matter of fact the whole medical and teaching program that is giving Vellore such a reputation has only been started since the last war, and is still mushrooming. A much smaller hospital and Womens' Medical School had been there for thirty years; and for all that time there was the tradition of concern for the villagers insisted on by Dr. Ida Scudder, who personally went out twice a week, first by bullock-cart and then by motor van, on the now famous "road-side clinics." But the present new program stresses disease prevention rather than just medical relief. The Health Center mentioned above has been established in the center of a group of needy villages, with a house for the doctor who is in charge of the rural leprosy program and the medical aspect of the work. There are also a nurse and a midwife station there, and quarters for the student nurses from the hospital who are assigned there in rotation for a total of eight weeks in their last two years training. They are now "concentrating" on only one of the villages in that cluster, and go there every day, visiting the homes, persuading the mothers to get prenatal care and training the oldfashioned midwives in modern standards of cleanliness, and agitating for village sanitation. Their goal, on which they keep hammoring away, is an individual latrine, a soakage pit, and a compost pile for every home. They plan to concentrate for five years on that village and then move on to another one, as the object of their intensive campaign. They feel that such concentration of effort to produce a truly model village and win over the villagers is worth more than scattering their efforts over a larger

(Continued on page 13.)

Church Women at Work

With Emphasis on Missions

Mrs. F. C. Lester, *Editor*
840 Sunset Avenue, Asheboro, N. C.

A GOOD REPORT.

I doubt if it is the custom for presidents of many our our societies in this area to make a written report concerning the year's activities. One exception was Mrs. Andrew Shearer, president of the Chapel Hill fellowship last year.

Below is the major part of her report, which comes to us from Mrs. Ruth Strong, publicity chairman. This summing up of activities of the year is important. Perhaps Mrs. Shearer's fine example will encourage some other president to try it!

Special Activities.

1. Sponsored and served freshman supper.
2. Observed World Community Day. Clothing for foreign project was collected and prepared for mailing.
3. Hostess to all Chapel Hill churches for World Day of Prayer. Seventy-five in attendance.
4. Three members taught in Vacation Bible School.
5. May Fellowship Day observed at May meeting.
6. Life membership in recognition of Mrs. Mamie Leonard.
7. Special programs:
   Book review: "Once There Were Two Churches." — Ruth Strong.
   Book review: "Near East Assignment."—Pattie Lee Coghill.
   Lecture: "Report From India." —Edith Preusse, missionary.
8. Presented Christmas program and financed one-half of Christmas party.

Annual Activities.

1. Flowers furnished and arranged for all church services.
2. Nursery attendant furnished during church hour.
3. Apportionment raised $5.00 above that of last year ($30.00).
4. Paid insurance and utilities on hut.
5. Entertained at two family night suppers.

Outside Projects.

Foreign—

1. Eighty-two pounds of good clothing and large box of books collected for Lebanon and Turkey.

Home—

2. Money and clothing collected for migrants.
3. Thank Offering of $13.50 sent to Elon for redecorating Whitley Memorial Auditorium.
4. Mrs. Huryz donated approximately $150 of new clothing to Elon Orphanage through this fellowship.

Community—

5. Three needy families cared for (food and toys) at Christmas by white gift service through County Welfare Department.
6. Sponsored a Girl Scout Cub Troop, allowing use of Hut.

Improvements to Church Property.

1. Painted kitchen of hut; secured new screen door for hut.
2. Cleaned church and hut three times.
3. Cleaned church yard thoroughly once; responsible for upkeep during summer.
4. Re-decorated parsonage.
5. Directed setting of shrubbery around church and hut.
6. Helped with painting of new Sunday school rooms and benches.
7. Cleaned parsonage before arrival of Jacksons.

Conferences.

1. N. C. Women's Conference at Liberty Vance (5 attended).
2. Spring rally at Plymouth (8 attended; in charge of devotional).
3. School of Missions (one session attended by 3 members).

Included also was a statement of Ways and Means income and a list of "Sunshine and Friendly Gifts." A good report from a good fellowship!

"HOW IS THE MONEY TO BE USED?"

This question is frequently asked about special projects for raising money in our churches. One special item about which this question is raised is our Life Memberships and Memorials.

Mrs. Tucker G. Humphries of Reidsville, N. C., chairman of this department for our women, has recently sent out a letter answering the question. Lest her letter was not read in your society, here is the gist of it:

"This year the money you give for Life Memberships and Memorials will go to help Franklinton Center.

"If you were to visit it, you would find one building incomplete (having been started years ago), and another building (Howell Hall), which is being used, in very bad condition.

"Franklinton Center is not a school as so many have thought it was, but a place where all of our Negro Congregational Christian ministers and laymen can come for conferences and institutes.

"The purpose of this center is to train ministers and lay leaders of the Negro Congregational Christian Churches of the Southeast, and there are 174 churches.

"The plan now is to completely renovate Howell Hall as soon as possible so as to help in expanding the program there."

* * * * *

N. C. SOCIETIES TAKE NOTE.

A recent letter from Mrs. W. J. Andes, president, asks N. C. societies to do several things, including:

1. Send date of regular meeting to Convention Office and to district superintendent.

2. Use achievement goals (printed in last week's Sun) as guide for year's work.

3. Use members of your society for book reviews, or invite any of these people:

Home Missions—"Mission to America" Rev. W. J. Andes, 637 S. Sunset Dr., Winston-Salem, Mrs. H. E. Robinson, 522 Parkview Dr., Burlington, Mrs. Carl Wallace, Franklinton.

Foreign Missions—"We Americans: North and South," Mrs. F. C. Lester, 840 Sunset Ave, Asheboro, Dr. and Mrs. W. W. Sloan, Elon College.

A Page for Our Children

Mrs. R. L. House, *Editor, Southern Pines, N. C.*

We often thing of Abraham Lincoln as being the Civil War president, as the man who signed the Emancipation Proclomation, but rarely do we remember that he was the first president of the United States to proclaim Thanksgiving Day. Before he did so in 1863, the people had observed Thanksgiving as the governors of their states had decided which day it would be held.

The first Pilgrim Thanksgiving Day of Prayer may have come earlier in the year for November can be very nippy in New England, but the time does not matter so much as the fact that they observed a day of thanksgiving and that we do too. Today it is a national holiday and many people will go to church today or went last night to give thanks for life itself, our nation and our freedom.

You have been asked to share with the boys and girls of Europe and Asia by sending articles and money to Friendship Among Children. You will be interested to know that refugee children in Germany who know what it is like to be homeless heard about the recent flood in Kansas and felt sorry for the poor American children. A group of youngsters living in Camp Dudelsdorf took up a collection of coins to send to this country. One shy little fellow presented five marks ($1.25) to the World Council of Churches representative in the camp, asking that it be sent to the homeless children of Kansas. The money was sent to Church World Service and added to flood relief funds.

It will be a real day of Thanksgiving for we have friends here and abroad. All Christians have a feeling of oneness in God. Our nation is very rich and powerful but without God it is as nothing. Let boys and girls pray this day that we shall be a God-loving country. Our God-loving Pilgrim forefathers believed that when they came to our shores and on that our freedom is based. Today we seem more concerned with turkey, rich pies and football games. Respect for law and order at home and in our community, being honest when it hurts us, helping others who are in need—all of these things will bring us close to the spirit of the first Thanksgiving.

A very happy Thanksgiving to all!

"WE ARE ALL POOR IN ARITHMETIC."

By Ruth Arnold Nickel.

Issued by the National Kindergarten Association.

"I am glad to meet Spencer's teacher," said Mrs. Thompson to Miss Gray at the close of the Parent-Teacher meeting. "What have you to tell me about my child?"

"Nothing that isn't good," smiled Miss Gray, "except that he doesn't do as well in arithmetic as he should."

"Oh dear — arithmetic!" Mrs. Thompson rolled her eyes. "I'm afraid if you knew my side of the family, you'd find that we are all poor in arithmetic. I suppose," she went on, "you might say we are a bit literary, instead. My father taught English literature at the State University for twenty-five years." Pride crept into her voice as she finished.

"And you were good in English and poor in arithmetic?"

"Yes, and so were both my sisters. Father simply wasn't a good businessman; and as for me, it's no use even to attempt to count change, because I just can't add."

"It must be rather a handicap," hazarded Miss Gray.

"I suppose it is." Mrs. Thompson became thoughtful. "I know I would be a better housekeeper if I were less stupid about figures."

"Perhaps Spencer will outgrow the family failing," ventured Miss Gray.

"Why, I hope so—" replied Mrs. Thompson, somewhat disconcerted. Then after a moment, she added, "You are right, it *is* a failing. All of us in my family have wished from time to time that we had more business ability."

"Then," said Miss Gray, "may I ask you a personal question?"

"Please do."

"When you were growing up, did you ever hear members of your family say, 'We are all poor in arithmetic'?"

"Well, something like that," laughed Mrs. Thompson. "I remember hearing my mother say, often, 'You are just like your father,' when we showed poor marks in mathematics. She didn't mean it as an adverse criticism. I think she was rather proud of the fact that Father was a scholar rather than a businessman. I wonder," she continued, "—do you suppose I took a kind of pride in my inability to be good at figures? Perhaps I thought it was more aesthetic not to be mathematical. How silly! But I believe it's true."

"And Spencer—?" prompted Miss Gray.

"I believe I have been doing the same thing with him—giving him a mind-set against arithmetic — from the start. Do you think I have?"

"I don't know," answered Miss Gray, "but it sounds possible, doesn't it? Many parents do. Spencer is a bright boy and he has reasoning ability. He ought to be as good in mathematics as he is in everything else, but he seems to set his mind to resist that subject instead of desiring to understand it."

"What do you suggest I should do?" questioned Mrs. Thompson, seriously. "This is my problem now."

"How about Mr. Thompson?" asked Miss Gray. "He appears to be a successful businessman. He must be well grounded in arithmetic."

"Indeed he is," responded Mrs. Thmopson, enthusiastically. "He is just as much interested in artistic things as I am, but he's a good businessman, too."

"Then isn't that your answer?" said Miss Gray. "Perhaps it would be well if you stopped speaking about arithmetic at home for a while. Let Spencer forget that he's supposed to be poor at mathematics. Now that I understand his difficulty, I shall know better how to deal with it. It will help, also if you will occasionally call his attention, casually, to his father's fine all-round development."

"I do hope he will grow up to be like his father," replied Mrs. Thompson.

NANSEMOND COUNTY CHURCH PAYS DEBT.

(Continued from page 3.)

Bethlehem, with Cypress Chapel, Eure and Western Branch Baptist Church. The picture "A Wonderful Life" was shown. Many bundles of warm clothing were brought for needy families.

This rural church in Eastern Virginia now has a modern church plant and enjoys full time pastoral service.

Reporter.

Youth at Work in the Church

Max Vestal, Box 792, Elon College, N. C.

BURTON'S GROVE CHURCH.

The young people's Sunday school class of Burton's Grove Church, in Eastern Virginia, has had a very successful year. The class was organized in September, 1950. "Seekers" was selected as the name of the class and "Seek ye first kingdom of God," as our motto.

The officers of our class are: Linwood F. Logan, president; Daniel C. Gay, vice-president; and Mrs. Andrew S. Parsons, secretary and treasurer. Meetings are held in the homes of members once a month with short devotional periods, business sessions, and fellowship time.

We sponsored three projects during the year. We have installed an oil heater in the church, had the church wired for electric lights, and made screens for windows and doors.

As we worked together on these projects, a stronger fellowship among our members has been developed and a deeper interest in our church has been stimulated. The realization that we have made worthwhile contributions to our church spurs us on to accept other responsibilities in the future.

* * * * *

UNION, SOUTHAMPTON.

The young people of Union, Southampton, had their installation service for the new officers at the regular evening church service Sunday night, October 28. This service was a candle light service, conducted by the pastor, Rev. Melvin Dollar.

The young people invited the Holland young people over for a union service the fifth Sunday night in September. Our young people had a fellowship luncheon at Scott's Club House, and after that the Holland young people led the group in a most inspiring worship service at the Youth Chapel in the church. Following that, both groups came into the main Church Chapel for the regular evening service. After church service the group returned to the club house for an hour of recreation and fellowship. This experience proved to be very helpful to both groups, and it is hoped that other churches will try this. It makes us appreciate each other more.

The young people's choir presents the music for the regular church service every Sunday evening. This has been a great help both to the young people and to the church as a whole.

A little over a year ago there was a "Teen Age Club" organized within the church, and the young people look forward to this every Wednesday night. At this club they play all kind of games, and occasionally they go on hay rides, wiener roasts, and 'Possum' hunting. This week day club has been one of the main channels through which the attendance has been built for the pilgrim fellowship and regular church services.

* * * * *

"WORK DAY FOR CHRIST" BIG SUCCESS.

Saturday, October 28, was "Work Day for Christ." It found the young ple in The Southern Convention doing a multiplicity of tasks, all earning money to be given to the church. What did they do? They cleaned churches, graded and tied tobacco, scrubbed and waxed floors, carried in wood, churned, put corn in the crib, helped spread lime, and many other jobs.

Here's what Mrs. Robert Whitten, Winchester, Virginia wrote:

"We had such a grand service of dedication of our gifts for the 'Work Day for Christ!' Wish you could have been here to enjoyed it with us. The P. F. had really worked raking leaves, baby sitting, house cleaning, etc. for their money. They were not paid any fabulous sums—just average wage as they agreed it should be. You should have seen some of them in their blue jeans—they were precious. Their total earnings were $17. Two boys were unable to make it last night so we are hoping the amount will be a bit larger—not sure.

"Last night our pastor gave us the 5 o'clock vesper service for the service of dedication. There were 14 young people, 11 had gifts. They wore their maroon church vestments and made up the choir. Those having parts on the program sat on the platform. Our communion table was in the background, over it hung the picture of 'Praying Hands,' beneath which burned a tall, white taper, with unlighted white candles, the number of boys and girls there, in silver candle sticks on each side. Each candle was lighted as the story was told and the gift presented. The group stood in a semi-circle with the table in the background. The minister, in his robe, knelt at the altar and offered the prayer of dedication. While the young people continued to stand with bowed heads, one of the girls, Juanita Daugherty, sang softly 'We Give Thee but Thine Own.' It seemed to do something to the congregation.

"We then came over to the social hall for supper as the guests of Mr. and Mrs. Clayton Pugh. After the meal, we formed a prayer circle before the fireplace, where each Sunday evening we enjoy an unbroken chain of sentence prayers. Then followed fun and fellowship, until curfew which rings at 8:30. These supper meetings are regular affairs each Sunday evening after vespers, which incidently are well attended by the teen-agers. They are a grand group and we are having a wonderful time with them."

Other reports are coming in. Hinds Chapel reports $40.00; Albemarle, $206.00; Reidsville, $55.00, and Monticello, $27.50. All of this money is to be used on the Philippine Project. These groups really went "all the way for Jose." The Bethel Church (N. C.) reports $700.00, which was earned by the sale of barbecue and brunswich stew, which was prepared by the group. This was sold in connection with a harvest festival. They plan to use this money to build a new hut.

For all of these churches the "Work Day for Christ" was financially successful; but much more than this, it was an uplifting of the spirits of the boys and girls taking part. "Faith without works is dead." Don't miss this chance to work for Christ. Plan you own "Work Day for Christ," and next year be sure that your group takes part with all the other groups in the nation, laboring that Christ's Kingdom may become a reality.

* * * * *

RELAX WITH MAX.

As the motorcycle roared down the road, the mountaineer blinked his eyes at the sight of this strange contraption. Then he quickly raised his trusty squirrel rifle and fired. "Did you kill it, Paw?" asked his six-year-old son. "Not yet. I kin still hear the

Continued on page 12.)

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

A DOUBTING AND DISOBEDIENT PEOPLE.

Lesson IX—December 2, 1951.

Memory Selection: *If we confess our sins, he is faithful and righteous to forgive us our sins, and to cleanse us from all unrighteousness*—I John 1:9.

Lesson: Numbers 14:1-11.

Devotional Reading: Deut. 13:13-21.

The Israelites were paralyzed with fear. They went to their tents and cried like children through the whole night. They were in a panic and courage had gone completely from them. It was a terrible spectacle. To be sure there was some ground for their fear. Here they were in the midst of a wilderness, poorly armed facing the strange land of Canaan, with its fortified cities and its armed inhabitants. And behind them was the equally powerful Egypt. Furthermore they were divided among themselves, which of course made the situation worse. It all came about because of a report which spies had brought back concerning the land which lay before them—the land of Canaan. But it all rooted in the fact that the people had lost faith in God. *They were afraid because they had lost their faith in God*

A Majority and a Minority Report.

Moses had sent out twelve spies to take a look at the land of Canaan. He wanted to konw "the lay of the land" the strength of the cities, the fertility of the soil, the spirit of the inhabitants as well as their size. There was a majority report, which magnified the difficulties and the dangers, and which recommended that nothing should be done because nothing could be done. But there was a minority report which recommended action and immediate action. The latter report did not ignore the facts which the majority had given. It saw the dangers and the difficulties. But it took into account factors that the other report did not reckon with. Caleb and Joshua knew that God was on their side, and that they were able to go up to possess the land. They were men of courage and men of faith. But alas the majority prevailed, and the hands of the clock were set back in a way for forty years.

Murmuring and Complaining.

"And the childrean of Israel murmured against Moses and against Aaron." They said that they would rather have died in Egypt, or at least in the wilderness. Why had Jehovah brought them out anyway to die with their children in this bleak and barren land? At least they could return to Egypt, even if that would mean slavery. They were not willing to pay the price of freedom. They were not willing to discipline themselves in order to keep their freedom. They murmured and complained. How human it all is. There are ninety-nine things for which we ought to be grateful and we murmur and complain about the one thing that is unpleasant. How much ingratitude there is in human nature! The coming Thanksgiving season ought to remind us again of the many things for which we ought to be thankful, and make us ashamed of our griping and murmuring and complaining.

The Antidote for Fear.

Caleb and Joshua had their say. They said that the land was a good land. To be sure there were difficulties and dangers. But let them exexcise faith, let them believe in themselves and in God. Let them rise up and possess the land. Faith was the thing the people needed. Faith was the antidote for fear. Let them be strong through faith. They would say as one of our presidents said, "There is nothing to fear except fear itself."

There is an amazing and an appalling lot of fear in life today. As individuals and as a nation we are afraid and fearful. And the only cure for this fear is faith in the living God. We are afraid because we have lost our faith. Faith, like love, casts out fear.

The Glory of the Lord.

After these two stalwart men of courage had borne their witness to their faith in their people and in God, the people became enraged and took up stones to stone them to death. At that critical moment "the glory of Jehovah appeared in the tent of meeting unto all the children of Israel." God would encourage his faithful servants, and would also have the people to know that he was not dead, that he had not deserted his people, that he was still in the midst of his people. His hand was mighty to save.

The Penalty of Unbelief.

The people were not disinherited, but they were punished. Only Caleb and Joshua, among all the adults entered the Promised Land! The rest died in the wilderness. The judgment of God fell upon their unbelief. Here was a prize to be had for the taking, and they were denied it by their own unbelief. There were occasions when Jesus could not do any mighty works because of the unbelief of the people. Great enterprises and adventures for God are never undertaken, and great achievements are never realized because we do not have faith. And our lives are so much poorer and powerless because we do not believe in God and in what God can do in us and through us.

Fear, Disobedience, Rebellion.

This trinity is embedded in the lesson. Fear led to disobedience and disobedience came to fruitage in rebellion. Sin when it hath run its course bringeth forth death. This thought ought to give us pause. Faith in the living God is no longer a vital fact in the lives of many Americans. We feel insecure and we are afraid. There is danger that we shall become disobedient and even rebellious. And if we do the same thing will happen to us that happened to Israel. We shall wander in the wilderness, and fail to come into our great heritage. We must recover our faith, and with our faith our courage. Only through a stronger faith in God lies the way out.

Based on "International Sunday School Lessons;" copyrighted 1951 by Division of Christian Education, National Council of the Churches in the U. S. A.

RELAX WITH MAX.

(Continued from page 11.)

critter growling," answered the old man, "but I shore made it turn that man loose!"

* * *

A minister, traveling in one of those waytrains that stop at every station on the line was reading his Bible.

"Find anything about this railroad in that book?" asked the conductor as he reached for the minister's ticket.

"Yes," replied the preacher. "In the very first chapter it says that the Lord made every creeping thing."

Atlanta Attracts Regional Convocation

Top Southern and national leaders will assemble in Atlanta this month for three major conferences: the third Southeastern Inter-Church Convocation and meetings of the General Board and the Headquarters Committee of the National Council of the Churches of Christ in the U. S. A.

The Convocation, being held in Atlanta for the third time, will meet in St. Luke's Episcopal Church November 27-29. With the twin themes of "The Task of Making This a Nation Under God" and "The Challenge of the Churches Working Together" in the community, the nation and the world, the gathering will bring together representatives of churches and church councils from Alabama, North and South Carolina, Florida, Georgia, Kentucky, Mississippi, Tennessee, Virginia and West Virginia. Specific topics they will discuss include religious liberty, evangelism and Christian cooperation.

Like the first two regional gatherings in 1949 and 1950, the Convocation is backed by the Southeastern Advisory Committee, whose members include leaders of 15 denominations. The meeting is sponsored by the Southeastern office of the National Council of Churches.

First of the two related conferences is the bi-monthly meeting of the General Board, the National Council's interim policy-making body, schedule for November 28 in All Saints Episcopal Church.

Planned for November 29 in All Saints Church is the second meeting of the National Council's 25-member Headquarters Committee, under the chairmanship of Dr. Harold E. Stassen, president of the University of Pennsylvania and a Council vice-president.

The first general session of the Southeastern Convocation will open Tuesday evening, November 27, at 7:30 o'clock in St. Luke's Church with a robed procession of denominational, national and regional church leaders and an ecumenical worship service.

Addresses on Christian cooperation and evangelism will be given by the Rt. Rev. Henry Knox Sherrill, president of the National Council of Churches and presiding bishop of the Protestant Episcopal Church, and Bishop Arthur J. Moore, Methodist Bishop of the Atlanta area. Presiding over the meeting will be Dr. Edward G. Mackay, of Oxford, Ga., chairman of the Southeastern Advisory Committee and superintendent of the Decatur-Oxford district of the North Georgia Methodist conference.

Other Southern leaders scheduled to take part in the Convocation include: Dr. James Ross McCain, Decatur, Ga., moderator of the General Assembly of the Presbyterian Church, U. S.; Mr. Leonard Reinsch, director of radio and television station WSB in Atlanta; Mrs. E. L. Hillman, Durham, N. C., president of the North Carolina Council of Church Women; Dr. Henry V. Richardson, president of Gammon Theological Seminary, Atlanta; Dean W. J. Faulkner, dean of the chapel at Fiske University, Nashville, Tenn., the Rev. Robert Griffen, executive secretary of the Atlanta Christian Council, and President Benjamin E. Mays of Morehouse College, Atlanta.

Delegates will also hear addresses by Mrs. James D. Wyker, Columbia, Mo., president of United Church Women, a general department of the National Council; Dr. Samuel McCrea, general secretary of the National Council; Dr. Ronald Bridges, executive director of the National Council's Broadcasting and Film Commission, and Dr. Frank Laubach, world-known missionary educator and pioneer in mass literacy.

On November 27, there will be an all-day workshop on *religious public relations*, sponsored jointly by the Atlanta Christian Council and the National Religious Publicity Council. There will also be afternoon meetings for special groups in audio-visual aids, worship and the fine arts and church architecture.

Other special topics to be taken up by seminar groups on Wednesday, November 28, include: religious liberty and the separation of church and state; religious activity and freedom in the public schools; evangelism; the churches' approach to children and young people; the churches' relation to such problems as changing racial attitudes in the Southeast, technical assistance projects overseas and relief and reconstruction abroad. A fellowship lunchean for the delegates will be held at 12:45 Wednesday in All Saints Church.

Thursday sessions will consider the problems of Christian cooperation in their local, state, national and world aspects. The Convocation will conclude with a consecration service at St. Luke's Church on Thursday noon.

SPECIAL NOTICE.

Miss Pattie Lee Coghill sent the list of Sunday school superintendents of The Southern Convention to the Pilgrim Press to receive announcements of materials from them from time to time. Word has come that a Christmas catalogue of gifts and supplies and a Christmas list of plays, pageants, and services were mailed to the superintendents early in November. If you did not receive your copy, please write Miss Coghill.

A LETTER FROM ED RIGGS.

(Continued from page 8.)

area as is done at Gandhi Gram. The idea is very praise-worthy, of course, but—it is one village every five years, and there are half million villages in India.

When Louis was finally released from the hospital at Vellore after ten days of testing, we came home by way of Madras; and I spent a very profitable day there lining up information on available sources of tracts, posters, slides, and films on health subjects, and pricing slide projectors. Madras is a huge, spread-out, thoroughly western metropolis. But their non-official "health propaganda board" was just setting up the first health museum in South India. It is to be exhibited in Madras City permanently. I maintain that there ought to be a similar mobile health exhibit continuously touring through the villages of every district.

We arrived home just in time for me to go tearing off again to Srivilliputtur for physical examinations on the boys of the Christian High School there. Since there were nearly a thousand of them, I proposed to do merely a superficial inspection of all of them, then complete examinations on a few who especially needed them. But whether because they were all genuinely sick with something or they took too seriously their Headmaster's pep talk on the advantages of physicals, I was mobbed with entreaties for detailed examinations by hundreds of them. I was forced to select only those with a suspicion of contagious disease and defer the rest till later. Among other things I picked up a hundred cases of scabies and at least three previously undiscovered cases of leprosy.

Best regards,
Ed Riggs.

The Orphanage

J. G. Truitt, *Superintendent*

Dear Friends:

We had a good trip to Eastern Virginia. Each of the eighteen children are singing the praises of the folks who entertained them over nights, and gave them gifts and loving friendship. It was one of the finest trips we have ever had. We left here Friday after lunch and found a most hospitable and generous pastor and people awaiting us in Waveerly. We gave our program and went to the homes assigned us, awoke next morning to big breakfast, and returned to the church at nine thirty. We had three automobile loads of children and their helpers with only two cars, since Mr. Wagoner had to return to the Orphanage as soon as we were delivered in Waverly the night before. Mr. and Mrs. Paul Hartz solved that problem by lending us an automobile, and the pastor, Rev. J. E. McCauley acted as guide and driver of that car.

Off we went to Surry where we took the ferry across the mighty James to Jamestown. Now that was a thrill. A perfect autumn morning sun upon the river and the scenic beauty of the forest lying in every direction. Most of the boys and girls had never been on a ferry, nor on so great a river. Did they enjoy it—words are inadequate for answer. Several of them were studying in school about Jamestown, and right there it was. We saw everything and enjoyed it all. Thence to Williamsburg. There again we were all thrilled. We were shown special courtesies by those in authority, and the children had never seen such sight as greeted their eyes. Even so they kept asking for the return trip back on the ferry, which in due time they got. We are very thankful to Mrs. Hartz for helping us make and execute such a wonderful plan for the day. And we greatly appreciate Mr. McCauley's help.

We arrived at Mt. Carmel in time for supper which was bountifully spread and eagerly eaten. They knew our desires and amply supplied them. In return we went into their beautiful church and did our program. They then assigned us to our homes, gave us unexcelled hospitality, and reassembled us next morning at nine for Holland, Virginia. They furnished an extra car and driver. At Holland we were royally received. A large congregation gave us a large offering, and a fried chicken dinner with all the fixings. The dinner was given by a friend in memory of Mr. E. T. Batten. The pastor, Rev. James H. Lightbourne, Jr.; our orphanage trustee, Mr. Loren P. Waldo, Jr., and Mr. and Mrs. Hugh V. White joined with all the others in making our visit a big success.

From Holland to First, Portsmouth, we drove with the assistance of Mr. James Carlton Jones (Mrs. Truitt's brother), where we had early supper and after our program had been presented in the afternoon. The First, Portsmouth Church gave us a liberal offering and a lovely supper. They are one of the churches which had written us two invitations to please visit them on our next trip of Virginia. By their large congregation and hospitality and offering they proved they wanted us. From there we went to Franklin where we gave one of our best performances. Our children were tired but they were in there "pitching" until the last Amen. The Franklin people entertained us overnight most hospitably. The pastor, Rev. William A. Grissom, greatly endeared himself to our children and their helpers. Mr. L. W. Wagoner, our assistant superintendent, was on the job Sunday night to carry the extra load of children back that night. It was a great trip. Thanks to everyone.

John G. Truitt,
Superintendent.

Donated Commodities for the Week.

Mrs. Claude S. Somers, Reidsville, N. C.: Clothing.

Mrs. J. A. Perry, Sunbury, N. C.: Clothing.

Mrs. C. P. Chamberlin, Windsor, Conn.: Clothing.

Mrs. R. C. Jarrett, Hampton, Va.: Clothing.

Mrs. Paul Hartz, Waverly, Va.: Clothing.

* * * * *

REPORT FOR NOVEMBER 15, 1951.

Sunday School Monthly Offerings.

Eastern N. C. Conference:		
Wake Chapel, S. S.	$ 47.19	
Fayetteville	1.00	
		48.19
Eastern Va. Conference:		
Cypress Chapel	$ 30.00	
Liberty Spring S. S.	20.00	
		50.00
N. C. & Va. Conference:		
Belew Creek	$ 9.00	
Durham S. S.	126.39	
Mt. Bethel	31.55	
Pleasant Grove	12.18	
Salem Chapel	24.00	
		203.12
Western N. C. Conference:		
Bennett	$ 2.00	
Flint Hill (R)	10.00	
New Center	10.00	
Providence Chapel	1.49	
		23.49
Total		$ 324.80
Grand Total		$12,416.05

Special Offerings.

Amount brought forward		$19,788.07
Harold Boone, Pittsboro, N. C.	$ 5.00	
Mrs. Mary S. Williamson, Asheville, N. C., Thanksgiving Offering	25.00	
Mrs. A. M. Johnson, St. Petersburg, Florida, Thanksgiving Offering	10.00	
Mrs. Clarke F. Cullers, Front Royal, Va.	10.00	
A High Point Friend	110.00	
Mrs. W. C. Wicker, Elon College, N. C., Thanksgiving Offering	5.00	
M. J. W. White, Luray, Va., Thanksgiving Offering	25.00	
Mrs. C. P. Chamberlian, Windsor, Conn.	100.00	
Dr. E. Budge Kent, Dan-		

MEMORIAL GIFTS

"Instead of Flowers"

Dr. John G. Truitt
Christian Orphanage
Elon College, N. C.

Dear Dr. Truitt:

Please acknowledge the enclosed $.................... as a memorial gift sent to the Christian Orphanage in lieu of flowers in memory of:

....
(Name of Deceased) (City) (Date of Death)

....
(Survivor to be Written) (Address)

Name...

Address...

ville, Va.	5.00	
Mrs. R. C. Jarrett, Hampton, Va. (for Jimmy Burgess)	10.00	
A Friend to the Orphanage	5.00	
Grace's Chapel Church, Thanksgiving Offering	100.00	
Mr. and Mrs. Doyle McFarland, Sanford, N. C., Thanksgiving Offering	200.00	
G. S. Huber, Spring Grove, Va., Thanksgiving Offering	25.00	
I. T. Underwood	5.00	
Waverly Cong. Christian Church, Thanksgiving Offering	81.75	
Mt. Carmel Cong. Christian Church, Thanksgiving Offering	80.00	
Mr. B. C. Haskett	5.00	
Portsmouth, First Church, Thanksgiving Offering	41.10	
Franklin Con, Christian Church, Thanksgiving Offering	100.59	
J. H. Webster, Pittsboro, N. C., Thanksgiving Offering	10.00	
Mrs. Isabelle F. Robinson, Albany, N. Y., (for Jo Ann Arnold)	10.00	
Special Gifts	279.75	
		1,266.19
Grand Total		$21,054.26
Total for the Week		$ 1,590.99
Total for the Year		$33,469.68

DO YOU USE CHRISTMAS SEALS?

One hundred thousand Americans who are well today will fall victims to tuberculosis within a year.

The disease will take lives at the rate of one every 13 minutes. It will kill more people than will all other infectious diseases combined.

Unpleasant as the picture appears, it would be far worse had not public-spirited people years ago launched a crusade against tuberculosis.

Help Fight TB

Buy Christmas Seals

During the past half-century the death rate from TB has been forced down 85 per cent. This has meant a saving of 5,000,000 lives.

But the decline in the death rate has not been matched by a corresponding decline in the number of cases. It is estimated that approximately 500,000 persons in the United States have the disease in an active state. About half of these are "unreported"—not known to health authorities.

The fight against TB is not to be waged only by doctors, nurses and research workers. Every American can help.

The Christmas seals received in the mail each year about this time offer the opportunity to all people to join the fight. The dollars which citizens send to their Tuberculosis Associations in payment for the seals provide the ammunition so badly needed in the TB war.

Among other things, these dollars help pay for the mass X-raying program which seeks out unknown cases of tuberculosis. When unsuspected cases are found, it not only means that the victims start treatment to restore them to health, but it also means that the health of other people is protected by removing active TB cases from their midst.

Christmas Seal dollars provide rehabilitation services for TB patients so that, when cured, they can return to society and earn a living for themselves and their families.

Seal dollars finance health education programs which acquaint people with facts about TB so that they can intelligently participate in the fight against the disease. Medical research, looking toward better methods of treating TB patients, also is made possible through seal sales.

To many unselfish community-minded citizens, the purchase of Christmas Seals is almost as much a regular part of the Yuletide as shopping for gifts or decorating the Christmas tree. These people recognie that buying the seals is a vital contribution they can make in the war on tuberculosis.

Ninety-four per cent of the money raised by the seal sale remains in the State where the seals are sold, and the remaining six per cent is forwarded to the National Tuberculosis Association.

Each year a different design is used for the Christmas Seal. This year the picture is of a jolly Santa Claus. But every year the seal bears the double-barred cross, emblem of the National Tuberculosis Association and its 3,000 affiliates, such as the Richmond Tuberculosis Association. This double-barred cross is the emblem of a crusade in which every American should participate.

THE RURAL CHURCH IN THE RURAL COMMUNITY.

(Continued from page 6.)

people working toward the goal of "Better Living in Rural Randolph."

Let us pray.

May the silence of the hills,
The joy of the winds,
The peace of the fields,
The music of the birds,
The fire of the sun,
The strength of the trees,
And the faith of a little child,
In all of which is God,
Be in our hearts.

Southern Convention Dates to Remember

CHRISTIAN ORPHANAGE PERIOD

December	**2**	**First Sunday in Advent**
	4	**E. Va. Christian Missionary Association—Liberty Spring**
	9	**Universal Bible Sunday**
	23	**Christmas Sunday**

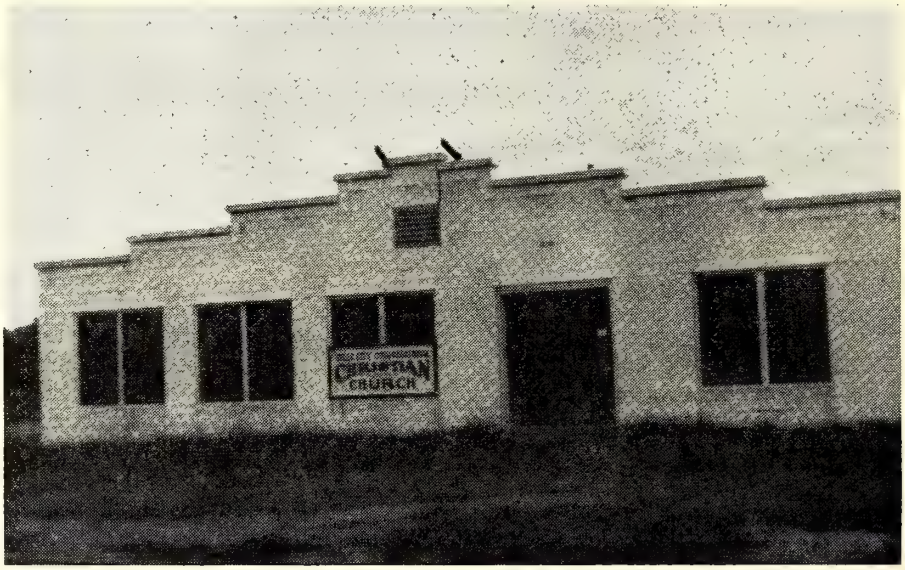
ELON COLLEGE PERIOD

January	**6-12**	**Week of Prayer (Interdenominational)**
	14-15	**Annual Meeting of Mission Board—Beverly Hills, Burlington**
	16-17	**N. C. Council of Churches—Greensboro**
	18-20	**Mid-winter Superintendents and Religious Educational Workers—Cleveland**
	21-24	**Missions Council Mid-winter Meetings—Cleveland**
	27	**Youth Week Begins (Interdenominational)**
February	**3**	**Elon College Sunday**
	10	**Race Relations Sunday**
	27	**Ash Wednesday (First Day of Lent)**
	29	**World Day of Prayer**

MARCH-APRIL-MAY-JUNE MISSION PERIOD

March	**11**	**Woman's Missionary Convention Executive Board**
	24-28	**North Carolina Woman's Conference Rallies**
	30	**Valley Mid-Year Conference—Bethlehem**

New Church to be Located at Siler City



THIS BUILDING IS NOW BEING USED AS PLACE OF WORSHIP

The Western Carolina Conference voted in its 150th session to make a survey in Siler City and organize a church there if possible. Rev. L. M. Presnell made the survey and found approximately fifty people who were members of the Christian Church. Mr. Presnell began holding services. Committee meetings and preaching services were held in various places until the present building was secured.

Services have been held at the new location each second and fourth Sundays at 11:00 a. m.; on first and third Sundays at 7:30 p. m. The Sunday school was organized on September 24, and now meets regulary at 10 a. m. Mr. Edison Murry is superintendent.

Extensive work has been done on the interior of the building to make it more attractive and worshipful. The walls have been re-plastered and painted, and the floors have been sanded.

The outlook for the new church is most promising, since it is located in a growing section of Siler City.

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches
Elon College Library

1844 - Over a Century of Service to the Denomination - 1951

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

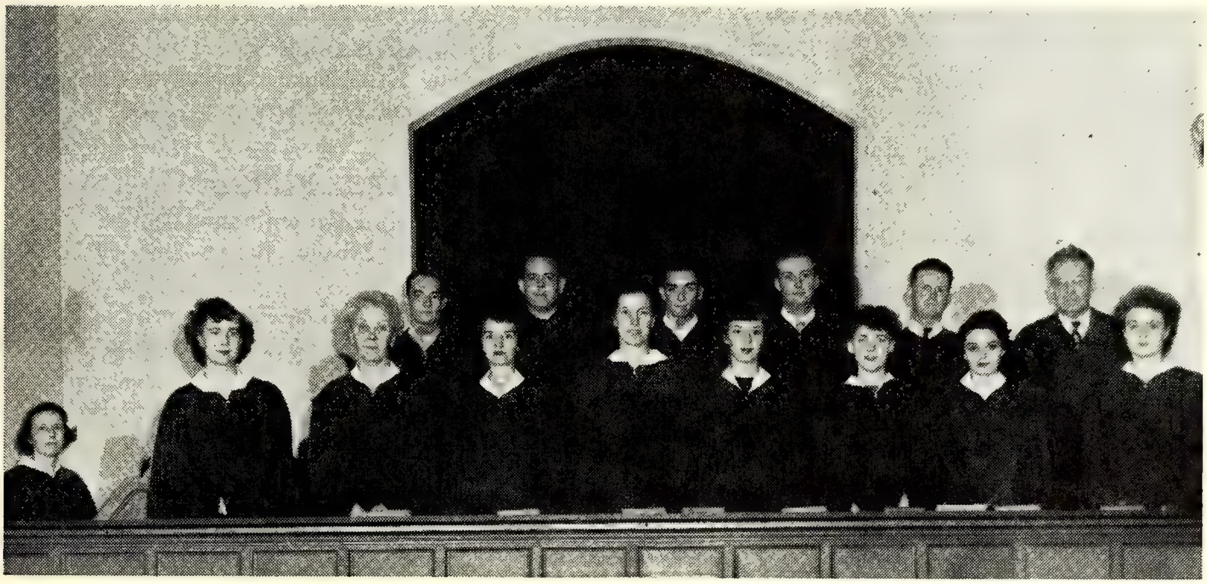
In Essentials Unity — In Non-Essentials, Liberty, — In All Things, Charity

VOLUME CIII RICHMOND, VA., THURSDAY, NOVEMBER 29, 1951 NUMBER 47

Elon College Library X

Senior Choir of Rosemont Church

Norfolk, Virginia



ROSEMONT SENIOR CHOIR—Front (left to right), Mrs.F. A. Goforth, Organist; Mrs. Anne Gilbert, Mrs. J. N. Holowell, Mrs. R. I. Evans, Miss Lowrine Halstead, Miss Nancy Gallup, Miss Betty Lou Boyette, Miss Barbara Gallup, Mrs. Royal Gallup, Director. Back row, Messrs. Bill Neil, Glen Branch, Ray Morrison, Wilber DeBaum, Jennings Richardson, J. N. Hollowell. Absent were Misses Jackie Wentz and Mary Ellen Hollowell.

The Rosemont Senior Choir is one of the finest in the Norfolk section in both talent and attendance. They present sacred music at both services on Sunday. Each Easter and Christmas, a cantata is sung at the night services. This Christmas they will present the cantata, "Carols of Christmas," by E. J. Lorenz.

This same group, with three exceptions, has been singing together for eight years. Mrs. Goforth, the organist, is a third generation member of Rosemont Church, and Mrs. Gallup, the director, is of the fourth generation.

News Flashes

The Rt. Rev. K. Y. Huang, known as "The Bishop of the Burma Road," is the new associate pastor of the Church of St. Stephan's and the Incarnation (Protestant Episcopal) in Washington, D. C.

Our new church in Burlington, "Beverly Hills Community Church," in making its first budget has included in its budget THE CHRISTIAN SUN for every family in the congregation. This is a good beginning and one which should encourage our other churches to follow suit.

Laymen's Sunday was observed at Holy Neck Church in Eastern Virginia during October. The following laymen participated: T. O. Davidson, Allen Pilard, Jack Copeland, Samuel Felton, H. L. Worrell, and C. T. Parker. Mr. Thomas Rawles Jones of Holland gave the message.

The work in our Chapel Hill Church is progressing under the leadership of Rev. Richard L. Jackson. The finance committee under the leadership of Mrs. Earl Daniely, chairman, has just completed the Ever Member Canvass and the budget has been over subscribed by over a thousand dollars. This is most encouraging. The membership has increased substantially and the attendance is greatly improved during the fall months.

Delivering the William Henry Hoover Lectures on Christian Unity, in Chicago last week, Dr. Charles Clayton Morrison, editor of *The Christian Century* called for the "complete dissolution of the churchism of the denominations in order that the ecumenical Church of Christ's people may stand forth in strength and in empirical visibility as the true Church of Christ." But he insisted that "abondonment of their churchism by the denominations need not mean the dissolution of their special fellowships."

SOUTHEASTERN CONVOCATION IN SESSION.

The issue of religious freedom as challenged by the President's proposal to appoint an Ambassador to the Vatican, the selection of a suitable headquarters for the National Council of Churches, and a large scale program of interchurch cooperation for the South are the key topics in a series of church conferences this week in Atlanta.

An answer to the controversial proposal by President Truman to establish diplomatic relations with the Vatican is being highlighted in a speech by Dr. Franklin Clark Fry, of New York, president of the United Lutheran Church in America at the three day session of the Southeastern Convocation.

The gathering is attended by representatives of churches and church councils from Alabama, North and South Carolina, Florida, Georgia, Kentucky, Mississippi, Tennessee, Virginia and West Virginia.

The Rev. Ernest J. Arnold, Director of the National Council's Southeastern office in Atlanta, said the convocation will deal with issues of church and state relationships, human rights in reference to underprivileged people, church cooperation and moral issues involved in exposures of public cooruption.

"This historic convocation, mark-

(Continued on page 6.)

Southern Convention Dates to Remember

CHRISTIAN ORPHANAGE PERIOD

December	**2**	**First Sunday in Advent**
	4	**E. Va. Christian Missionary Association—Liberty Spring**
	9	**Universal Bible Sunday**
	23	**Christmas Sunday**

ELON COLLEGE PERIOD

January	**6-12**	**Week of Prayer (Interdenominational)**
	14-15	**Annual Meeting of Mission Board—Beverly Hills, Burlington**
	16-17	**N. C. Council of Churches—Greensboro**
	18-20	**Mid-winter Superintendents and Religious Educational Workers—Cleveland**
	21-24	**Missions Council Mid-winter Meetings—Cleveland**
	27	**Youth Week Begins (Interdenominational)**
February	**3**	**Elon College Sunday**
	10	**Race Relations Sunday**
	27	**Ash Wednesday (First Day of Lent)**
	29	**World Day of Prayer**

MARCH-APRIL-MAY-JUNE MISSION PERIOD

March	**11**	**Woman's Missionary Convention Executive Board**
	24-28	**North Carolina Woman's Conference Rallies**
	30	**Valley Mid-Year Conference—Bethlehem**
April	**1-3**	**Eastern Virginia Woman's Conference Rallies**
	6	**Palm Sunday**
	8-10	**Valley Woman's Conference Rallies**
	13	**Easter Sunday**
	15-16	**Southern Convention Executive Board**
April	**29-May 1**	**Southern Convention Biennial Session**
	2	**May Fellowship Day (Interdenominational)**
	4-11	**National Family Week**
	11	**Mother's Day**
	18	**Rural Life Sunday**
	24-26	**Elon College Commencement**
June	**1**	**Pentecost Sunday**
	8	**Children's Day**
	12	**Valley Sunday School Convention**
	17-25	**General Council of Conregational Christian Churches—Claremont, California**
	25	**Eastern North Carolina Sunday School Convention**
	26	**North Carolina and Virginia Sunday School Convention**

PROGRAM OF THE EASTERN VIRGINIA CHRISTIAN MISSIONARY ASSOCIATION.

* * *

LIBERTY SPRING CHRISTIAN CHURCH.
DECEMBER 6, 1951.

* * *

Morning Session.
10:30 a. m.

Call to Order.
Motion to Adopt Program.
Worship Service—Dr. I. W. Johnson.
Roll Call of Churches — Financial Secretary, Rev. R. E. Brittle.
Appointment of Committees.
Reports by Churches Aided.
1. Little Creek.
2. Union(Southampton).
3. Second Church.
4. Windsor.
5. Bay View.
Report of Financial Secretary.
Treasurer's Report.
President's Address — Rev. H. E. Crutchfield, vice-president.
Benediction—Rev. W. A. Grissom.

Afternoon Session.
1:15 p. m.

Call to Order.
Song Service—Rev. O. D. Poythress.
Prayer—Rev. Earl Farrell.
Address—Bishop K. C. Pillai of Madras, India.
Report of Committees.
  Auditor's Report.
  Plans Report.
  Place.
  Resolutions.
  Nominations.
  Appointment of Committees.
Hymn.
Benediction—Rev. Duane Vore.
Adjournment.

RESOLUTION HONORS R. T. GRISSOM.

At the last service held at Shallow Well Church by Rev. R. T. Grissom, October 21, 1951, the following resolution was unamiunanimously adopted:

Whereas, Rev. R. T. Grissom has served as pastor of this church for a period of eight years—a longer period, with one exception, than any other pastor has served.

During this long pastorate the church has made wonderful progress. It has been strengthened spiritually, morally and physically. Pastor and people have worked together in unision in all departments of the church, to the good of all. Under his ministry 121 have been added to the enrollment. An average of 15 for each year of his pastorate.

Materially, we owe him a debt of gratitude for his untiring efforts and labor in the reconstruction and remodeling of this church. For his advice, and aid, time and labor consumed in raising the necessary funds for the starting and completion of it; for the physical energy and labor he performed during its construction; for his time, labor and transportation facilities used in making trips here and there relative to materials and furnishings.

While he had no direct interest in our cemetery, we are indebted to him for his interest taken in time and labor in beautifying it.

During this long pastorate, the ways of pastor and people have been ways of peace, and the paths have been paths of pleasantness.

Therefore be it resolved; that it is with reluctance that the pastoral relationship of pastor and people of this church are now dissolved, we bid you God speed and may his guiding hand lead you in all your undertakings for his cause.

J. WALKER KELLY,

GOD HELP ME LIVE.

**God help me live my life each day
In such a consecrated way,
That even when I knell to pray
Shall find Thee dwelling in this clay.
And waiting at thine altar there
Until Thy will becomes my prayer.
Help me arise and go for Thee,
To set some slave bound brother free.**

ROBERT ARMSTER WHITTEN.

Our business is not only with eternity but with time, to build up on earth the kingdom of God, to enable man to live worthily and not merely to die in hope.—*Lord Tweedsmuir.*

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

Editor..................Robert Lee House
Managing Editor.........John T. Kernodle

Departmental Editors—Convention, Wm. T. Scott; Missions, F. C. Lester; Women's Work, Mrs. F. C. Lester; Young People's Work, Miss Pattie Lee Coghill; Children, Mrs. R. L. House; Sunday School Lesson, H. S. Hardcastle.

Institutional Representatives—Elon College, L. E. Smith; The Christian Orphanage, John G. Truitt.

Area Reporters—M. W. Andes, W. J. Andes, J. Frank Apple, H. G. Councill, Jr., Clyde Fields, Stanley C. Harrell, I. W. Johnson, S. E. Madren, Will B. O'Neill, Fred Register, P. H. Ricketts, Guy H. Veazey, R. A. Whitten.

Board of Publications—Duane Vore, Chairman, S. T. Holland, Secretary; R. C. Helfenstein, S. E. Madren, P. H. Ricketts, G. D. Colclough, Treasurer, ex officio.

SUBSCRIPTION RATES

One Year	$3.00
Two Years	5.00

Published by the Board of Publications, agent for the Southern Convention of Congregational Christian Churches, and printed every Thursday except the last in June and December by the Central Publishing Co., Inc., Richmond, Va.

Entered as second-class matter at the Post Office at Richmond, Va., July 25, 1922, under Act of March 3, 1879.

All other matters of business should be addressed to The Christian Sun, 1536 East Broad Street, Richmond 19, Va.

"THE CHRISTIAN SUN" SUBSCRIPTION BLANK.

Subscription Price: 1 year, $3.00; 2 years, $5.00

Date.................................195....

Dr. Wm. T. Scott, Supt.,
Elon College, N. C.

Enclosed find $.................. for which please send The Christian Sun
( ) 1 year, ( ) 2 years — ( ) New Subscription, ( ) Renewal.

To ....
Address ....
Who is a member of .... Church
( ) Renew, ( ) Enter my own subscription for ( ) 1 year, ( ) 2 years.
My Name ....
My Address ....
My Church is ....

From the EDITOR'S *Desk*

Lyrics and Librettos

Martin Luther, the Apostle of the Reformation, was an ideal song writer. He wrote words and music. His "A Mighty Fortress" (a paraphrase of Psalm 46) has been called "the greatest hymn of the greatest man in the greatest period in German history."

The great, immortal hymn is a perfect combination of words and music. Luther took no chances on this score. He left neither item to chance. He gave to Protestantism a mighty expression of faith in God, and a musical setting which has served as a perfect instrument for the vocal expression of that faith.

The moral is obvious, dear reader. If you are or intend to be a song writer, don't leave your job half done. "A Mighty Fortress" mighty be unknown today if it had been set to an inadequate tune. If you have a message in song, give it the musical wings it needs.

God has not closed the books on song writers. With the emphasis we have had on music in America during recent generations, we should be developing a new crop of hymn writers. Protestantism developed on the wings of song. One wonders how long it can live on inherited capital. If "new occasions teach new duties," the song writers must help enforce new truth. The minister who has a message for this and succeeding generations can find no better means of translation than song. To your pens, O Israel!

Our choirs deserve our gratitude, our support and encouragement. They, in turn, are indebted to a great army of composers whom they usually take for granted. Let us thank God for the hymnal and for all the inspired composers who made it possible. "They, without us, shall not be made perfect."

Thanksgiving in Retrospect

Thanksgiving reminds us that we do not have to make an exhaustive search in order to find reasons for gratitude. The opportunity is ever present to enumerate our blessings and elucidate on their meaning.

We, for instance, enjoy the benefits of a 152-year-old Publich Health Service, the struggle with and victory over many dread scourages. The history of the Public Health Service has been written by Dr. Ralph Chester Williams and published by Whittet and Shepperson of Richmond, Virginia. Here is a story which involves the health of a nation and the welfare of countless individuals. Reflection on this history reminds us that democracy has a physical as well as a conceptual basis for survival.

Perhaps we do not ordinarly realize at what cost some of our modern vaccines have been developed. When a new and frightening epidemic, Louisiana Pneumonitis, appeared in 1943, Dr. Bryan J. Olson and his associate spent two years developing the vaccine. Studies on the deadly disease were conducted in a sealed-off labratory. The doctors wore rubber boots, gloves and face masks. Before leaving the labratory they took showers and changed clothes completely.

Publich health research has made remarkable strides. We can be thankful that yonder at Bethesda, Maryland, there are seven National Institutes of Health, housed in nine buildings, where 250 separate studies may be going on at the same time—in the fields of nutrition, cancer, heart disease, tropical disease, etc.

Thanks be unto God for all his unspeakable gifts, for victory over disease, for the abundant life which our Savior came to inaugurate.

The Faith of Our Founding Fathers

The Roman Catholic Bishops of the United States have been meeting in Washington during the month. A statement was issued at the conclusion of the annual meeting. The bishops joined the current chorus denouncing immorality in government. They drew a parallel between the situation facing us today and that which faced the Roman Empire 1,500 years ago. They declared: "The problems of the Empire closely resemble those which sorely infest us now—barbarism on the outside, refined materialism and moral decay within."

While the subject of parallels has arisen, there are those who point to another alarming situation: namely, the parallel between the ruthless power of the ancient Roman Empire and the growing power of the Roman Catholic Church today.

The bishops conclude with this grandiose statement: "We exhort Americans in every walk of life to rededicate themselves to the wisdom of our Founding Fathers—a wisdom which proclaimed God's rightful place in human affairs."

Do the bishops really mean this? Do they mean for all Catholics to take them seriously, literally? Our Founding Fathers stressed the reality and importance of the living saints, the universal priesthood of all believers. They did indeed proclaim God's rightful place in human affairs. God, and not the church, was supreme. They worshipped him in the English language and not in the mystery and superstition of an unknown tongue. They approached God through Jesus, and not through Jesus' mother. They established universities, believing there were no "off limits" to this wisdom of God. They came to these very shores to avoid the tyranny of an axis between church and state.

At long last all Americans, Catholic and Protestant, are to return to the simplicity and sanity of our Founding Fathers. It is almost too good to be true!

Laymen Speaking . . .

Messages Given on Laymen's Sunday at United Church, Chapel Hill, N. C.

CHRISTIANITY IN THE HOME.

By Ruth Howard Stbong.

When I was asked to make this little talk, I immediately began to worry about what I could say. But then when I got down to really serious thinking, I found that my problem became rather a matter of *choosing* a few of the ideas I have had. And so, today, I offer you several thoughts, which seem important to me, rather than a detailed discussion.

The Christian family has been one of the strongest factors in the development of the world for hundreds of years. But never has it seemed to be such a dynamic-matter-of-life-or death necessity as today. Look at your papers each day, listen to your radio, or even just look around you in your community, and you will be introduced to the tragic, pitful victims of *broken* homes, *unnatural* homes, or worst of all, *no* homes. And when I say no homes, I do not mean that there has not been a father, a mother, or children. I mean, instead, that there has been an absense of the many factors that are needed to make a house into a home, a group of blood-related individuals into a family. There has not been love, understanding of each other, sacrifice, and, most pitful of all, *time*. If there had only been time, the other factors might have had a chance to develop and grow into something so strong that no temptation or outside force could have destroyed.

Our present day way of life is made up of rush, rush, rush. We have a schedule that has to be met each day, and in addition we find our fingers in more pots than we can keep from boiling over. I wonder if we as part of the family are not distorting our sense of values. Aren't we giving too much time and attention to things that come and go, leaving no imprint, instead of using our iniative and materials to build the greatest of all masterpieces, Christian character. It can't be put aside with "I'll do that later." It has been said by some religious groups, "Give me a child until it is 6 years old, and then you can have him." Wouldn't it be a wonderful thing if we as families could say the same? The church is not intended, I believe,

(Continued on page 12.)

THE CHRISTIAN AND THE WORLD.

By Virginia W. Nicholson.

Ask the average churchman what Christ should mean to the world, and he has a ready answer—salvation, peace, brotherhood and general well being.

Ask him what Christ told us to do about world-wide Christianity and he speaks a little defensively of missions and with less assurance of the Christian example.

Ask him what he as a Christian is doing about it and too often we uncover a real need for rededication.

Christ charged his followers with their duty to the whole world, long before man learned to accuse his neighbor of being an isolationist or groped his way toward an understanding of one world. Our Lord's last words before his ascension place a tremendous responsibility on us as Christians: "Ye shall be witnesses unto me both in Jerusalem and Judea

(Continued on page 13.)

CHURCH AND COMMUNITY.

By W. D. Basnight.

Laymen don't usually think of church in that light, for church and God are considered on a direct individaul basis. That necessarily is true, for whatever connections you have with God and the church it is after all something *from a person's heart and soul*. To pray alone and love God is surely one of man's greatest gifts, but the church means more than just that.

One doesn't realize to the fullest the church's *contribution* to its town and its businesses. You can list down the *direct* good things it does but the most important things are the *indirect* good things, the *long-range* good things. It so frequently affords the correct environment so that the *younger* ones can construct rather than destruct. Further, it offers a respite to the *older* ones, at least a temporary place of relief from trouble and worries.

It is said the children don't understand what God means. How can they better know than by working, playing and studying at church? There is no more fertile place to work than in children's minds, and those

(Continued on page 13.)

THE IMPORTANCE OF CHILDREN.

By J. M. Pinney.

History and literature is filled with stories about the "Little Peoples" and some of them were good and some were bad. Let us start and talk about the naughty little people and then we will talk about the good little people.

First, we have a tribe of people in the jungles that are about your size, they were very dark and ugly, they used darts and arrows with poison on the tips and killed any strangers that wandered into their country, as you can see they were the worst of the little people.

Then, we had the Gremlins. During the war, they would climb out on the wings of our war planes and cause all kinds of trouble. Sometimes they would even stop the propellors and cause accidents.

In Ireland they have some little people, called "Leprechaun" and if you can catch and hold one of them they have to tell you where you can find riches and treasures.

When I was a little boy about your size, my father used to tell me about the "Brownies," little people about the size of your thumb, that lived in caves and hollow trees, one grain of corn would feed the whole town, they were nice little people and would do any good deeds that they could. If you and your daddy ever go far a walk in the woods, be sure to look under the fallen trees and in the caves, and you might see a whole town of Brownies. They have their own doctors and policemen, and town hall and church.

I am sure that you all know about the Fairies, they are one of the best kind of little peoples, they meet at night and dance and sing and plan all the good deeds for the next day, if you will get up real early some morning perhaps you can find one of the fairy rings where they dance at night, it will be out in the woods and the grass will be very green and in a circle, and if you look close you might see the fairies foot prints.

All these little people mean a lot to the world, but the little people that are the most important are *you*, and while you might be bad once in a

(Continued on page 13.)

CHARLESTON HAS NEW MINISTER.

The Rev. Archie B. Bedford, pastor of Danforth United Church, Syracuse, N. Y., for more than 26 years, has resigned his pastorate and become pastor of the Circular Congregational Church in Charleston, S. C. He succeeds Dr. C. Rexford Raymond.

Mr. Bedford went to Syracuse April 1, 1925 as pastor of the South Salina Street Christian Church. When that church was merged with the Danforth Church, he was seleced as the pastor.

During his service in Syracuse, Mr. Bedford served as president of the Syracuse Congregational Club, a moderator of Union Association of Congregational Churches and for 20 years he has been an advisor of the Pilgrim Fellowship of Central New York.

This summer he was chaplain at the Wells Summer Conference at Wells College. He was also chairman for six consecutive years of the New York Congregational Minister's Convocation.

He was one of the organizers and is past president of the Council of Churches of Syracuse and Onondaga Counties and twice has served as chairman of the Syracuse Civic Lenten Services committee.

A native of Missouri, Mr. Bedford trained for the ministry at the Church of Christ (Disciples) and his entire career as a pastor has been served in Syracuse.

The Charleston Church is the oldest one outside New England, where the denomination was born. It was established in 1681, only 10 years after Charleston was settled.

The church was organized by the Charleston Dissenters and was composed of Huguenots, Presbyterians and Congregationalists. They worshipped at the "White Meeting House" at 138-150 Meeting Street, and the street takes its name from that place of worship.

In the deep, unwritten wisdom of life there are many things to be learned that cannot be taught. We never know them by hearing them spoken, but we grow into them by experience and recognize them through understanding. Understanding is a great experience in itself, but it does not come through instruction.

—*Anthony Hope.*

STANDING COMMITTEES OF THE EASTERN VIRGINIA CONFERENCE.

Following are the Standing Committees of the Eastern Virginia Conference of Congregational Christian Churches for the 1951-52 conference year.

Executive—Jesse H. Dollar, W. S. Carne, James H. Lightbourne, Jr., H. S. Hardcastle, W. A. Grissom.

Ministerial Education — H. S. Hardcastle, N. G. Newman, W. Millard Stevens, J. E. McCauley, I. W. Johnson.

Apportionment—S. T. Holland, J. P. Dalton, Floyd Turner, Ellis N. Clark, Letcher Ealey.

Home Missions—R. E. Brittle, N. G. Newman, Mills E. Godwin, G. C. Mann, Harry W. Lee.

Foreign Missions—Duane N. Vore, Earl T. Farrell, Mrs. I. W. Johnson, Mrs. W. B. Williams, Mrs. William T. Harrell.

Evangelism—Melvin Dollar. O. D. Poythress, Lanson Granger, Mrs. Frank Lewis, Eugene Tally.

Christian Education—W. A. Grissom, L. E. Smith, W. T. Scott, John G. Truitt, Floyd L. Turner.

Religious Literature—R. C. Helfenstein, Mrs. A. C. Moore, Mrs. Garland Spratley, Ernest Birckhouse, John Gallo.

Stewardship—W. Millard Stevens, C. C. Thomas, J. Everett Neese, Darden W. Jones, W. W. Piland.

Social Action—A. Lanson Granger, H. E. Crutchfield, Johnson L. Griffin, M. S. Taylor, J. Vaughan Beal.

Superannuation — J. T. Kernodle, W. H. Baker, G. C. White.

Program—The Executive Committee and O. D. Poythress.

Place of Meeting—Mrs. R. E. Brittle.

Memiors — I. W. Johnson, J. M. Roberts, T. Fred Wright.

JESSE H. DOLLAR,
President.

STANDING COMMITTEES OF E. N. C. CONFERENCE.

Executive Committee — Fred P. Register, E. M. Carter, Will B. O'Neil, J. Allan Kimball, Rex G. Powell.

Education and Standing of the Ministry—Will B. O'Neil, E. M. Carter, R. T. Grissom.

Christian Education—R. L. House, W. L. Wood, Kenneth M. Lindner.

Superanuation—I. H. Vickery, A. Glendon Johnson, W. H. Masters.

Home Missions — Carl Wallace, Mrs. J. A. Campbell, Kenneth M. Lindner.

Foreign Missions — Richard L. Jackson, Miss Margaret Alston, Mrs. C. A. Ballentine.

Apportionments—A. H. McIver, R. T. Grissom, H. W. Johnson.

Stewardship—W. C. Ferrell, Cary D. Powell, Jr., T. N. Daughtrey.

Evangelism — J. Frank Apple, George M. Tally, Joe W. Stephenson.

Social Action — R. A. McLean, Charles Austin, E. V. (Jack) McIver.

Religious Literature—Mrs. R. L. House, Mrs. J. Frank Apple, Mrs. Samuel Coghill.

Program—Fred P. Register, E. M. Carter, Will B. O'Neil, R. L. House.

N. C. Council of Churches—Earl Dainley, Miss Susie Allen.

UNION SEMINARY DEDICATES AUDIO-VISUAL CENTER.

An audio-visual auditorium for choral practice or lectures, a music studio for recording and reproductions, a preaching studio, record "listening" rooms, and record and film libraries, are among the facilities of the newly dedicated audio-visual center at Auburn Hall, Union Theological Seminary in New York City. A radio control room connects electronically with the seminary classroom buildings and chapel. The center, made possible by a grant of $165,000 from the Davella Mills Foundation, is said to be the most extensive of any theological school in the country.

SOUTHEASTERN CONVOCATION IN SESSION.

(Continued from page 2.)

ing the first anniversary of the creation of the National Council of Churches, will seek fresh and untried ways of bringing God back into American life," Mr. Arnold said.

"Our purpose is to bring the churches an awareness of what they can achieve together in helping to solve the crucial issues of our times," he said. "The churches have a vast reservoir of untapped power, which needs to be harnessed for the salvation of society and the lives of individuals."

News of Elon College

PRESIDENT L. E. SMITH, Elon College, N. C.

"THE FIGHT IS ON."

The fight is on for the life of Elon College, our college. The battle was enjoined on November 20 at 6:30 p. m. when approximately one hundred citizens, men and women from North Carolina and Virginia, sat down for dinner in the Alamance Country Club, Burlington, North Carolina. These citizens came from different sections of the two states in which the greater part of the supporting constituency of Elon College resides. Many of the ones present were not connected with Elon College in any way save in their real interest in the support of our independently endowed colleges and free education in general and Elon College in particular. They are aware of the absolute necessity for the continuation of our privately supported colleges. They are certain that if we are to retain the high privilege of free enterprise in this country, we must at the same time have free education—education separate and apart from political domination or the possibility of such. They also are aware of the necessity of religion in education and the Christian emphasis in the formation of character and the development of the whole of life, that this need is not simply for the few who may elect courses in religion but for the many, for all who enter college; that the Christian emphasis is necessary if we are to increase the moral fiber of our citizenship and lift the principles of society and business transactions to a higher level. To educate the mind and the body without educating the heart and training the spirit will eventually spell doom to our civilization and corruption to all that we hold dear.

During World War II, in one of England's darkest hours, the coal miners of England struck. Winston Churchill was prime minister. He went to the authorities and rented City Hall, the most historic assembly place in England, and invited the miners to come for a conference. They came. They crowded into that historic hall until it was filled to overflowing. Among other things, Winston Churchill said "This is a dark hour for our country. The battle is on. Victory seems far away, but some day we shall win, and after the final battle, the battle-scarred soldiers of England will march through the City of London in their victory parade. The citizens who have fought the battles at home—fought it in their homes, on the roof tops, in the streets, in the shop and factory and mine, will crowd to the street sides to cheer the soldiers as they march. Where will you be when that victory march is proceeding?" The meeting closed. The miners to a man went back to their pits to do their part to win the battle.

Some day the battle that is now on for free education, for Elon College, for our college, will be over. The battle shall have been won. We shall march down the aisles of our churches, across the campus of our college, into the halls of learning that have been built on faith and sacrifice, to celebrate the triumph. Where will you be when we sing the victory song?

Just now the college needs volunteers—those who are not afraid or ashamed to align themselves with the college when they know that it means toil, that it means sacrifice, that it means faith when the victory is not in sight, those who will give freely of their services and of their means as God has blessed and prospered them.

It is a fine thing to save money and lay it away for future needs, but there are different ways to save money and different places to lay it away. A dollar, a thousand dollars or ten thousand dollars put in Elon College now is money invested in human life, in the molding of human character that will eventually afford protection and security for those who make the investment. The investment will pay rich dividends. No, the dividends will not come to you in dollars and cents directly but will come to you in an increased sense of security and multiplied opportunities for advancement along all the lines of life and living. Will you join the ranks of those who believe, who will give themselves and of their means to sustain that in which they believe, or will you lag with the doubters who question of wisdom of making a contribution and a sacrifice and who question the advisability and the permanency of the cause for which they have the privilege of giving support? Faith—faith in humanity, faith in God, faith in the great cause that confronts us, faith in the days and the years that are coming, faith that shall remove mountains—obstacles—is needed by one and all. Shall we enlist in the fight and begin the battle, or shall we choose to sit on the sideline while the battle is being fought and remain there while the victory is being celebrated?

APPORTIONMENT GIVING.

Through conference apportionments every individual enrolled in the churches and the Sunday schools of our Convention, every man, every woman, every child, is given the privilege of supporting our college, making a contribution to our institution built for the purpose of training and preparing leaders for our church. The Convention has made its askings for the college known to every church and every Sunday schol in The Convention. These askings are small, too small, but vitally necessary.

We are still nearly $2,500 from the goal for the college. You know what the college has meant to our church. You know what it means to our church today, and you know that the college shall be more sorely needed in the future than it has been in the past. Has your church raised its apportionment? If so, will you not place the matter before your church again and ask them if they won't in some way make an additional offering for the college during the year 1951 that the college may not suffer unduly for the lack of funds. If your church has not raised its apportionment in full, won't you please make a special effort to complete this necessary fund? If you for any reason your church has not made a contribution to the colege apportionment, your church has its reasons. Will you not sit down with your officials and consider those reasons in the light of Christian education and the extreme need of the Christian college today. If you have any misgivings about the character of Elon College, I should be very glad to discuss this important issue with you. We must secure funds for Elon College, and when I say "we," I mean all—all the members of our church, all the alumni of the college, and all the friends that the college has. The colege needs your help, your support.

Previousl reported	$12,530.57
Western N. C. Conference:	
Albemarle	18.00
Grand Total	$12,548.57

Christian Missions

At Home and Abroad

RURAL MISSIONARY TO AFRICA.

Jack Heinrich, who goes out to do rural work as a Christian missionary saw action in the European theatre for three and one-half years during World War II, including 40 days of combat in the Battle of the Bulge. Born in Pittsburgh, Pa., and educated at Oberlin College and Yale Divinity School, he is the son of Presbyterian missionaries to India and lived in that country for some time. Both Mr. and Mrs. Heinrich are now ordained Congregational minister.

They sailed for Africa on November 21.

He has this to say of himself:

". . . To prepare a family, a car and trunks full of belongings, to travel through the red tape and restrictions of our own country, and several others, to finally reside in Southern Rhodesia is as thorough a way to test one's Christian patience as I have ever encountered and that includes a three and a half year tour of duty in the army.

". . . I spent this past year at Cornell University in an effort to find out all I could about how to work in a rural area and where the land is over-crowded and traditional methods of farming are no longer adequate. Emory Alvord, the man who was described in a recent *Reader's Digest* article as knowing more about rural reconstruction in Africa than any other living man will be at the same station to which I am going, namely, Chikore, Southern Rhodesia. Mr. Alvord was a missionary of the American Board for many years, before he became Director of Native Agriculture in Southern Rhodesia. When he retired from this government position he went back to his old mission to continue service.

". . . Dr. Liston Pope of Yale University, upon his return from South Africa last year said, 'Those of us who stay at home have the same imperatives; the news of what we are travels faster than the missionaries we send out.'

". . . We, my wife and I, can never forget—and indeed never will be allowed to forget—that we represent not only the Congregational Christian fellowship operating through the America Board, but that in the eyes of those with whom we work we represent two other overlapping groups; —the American nation and the so-called white races of the world. The masses of the world and particularly their leaders, are watching our domestic treatment of the Negro, the Mexican, the Indian and the formulation and effects of our foreign policy, much more closely that they are listening to the voices of our missionaries.

"The future of Christianity and the church in Africa depends as much upon the conduct of the U. S. and its allies, who now rule most of Africa, as it does upon the labors of our missionaries. In many places Christianity has been dubbed the 'White man's religion' and is judged accordingly. If our desire for cocoa, copper, gold, diamonds, chrome, uranium and air bases allows us to temper our traditional American assistance to all people asking justly for a larger share in the control of their own affairs, we will be negating the the work of many thousands of missionaries. We are proud that we represent a fellowship which sees that Christ must be Lord over all of life and which has made an effort to meet the issues I have been discussing.

"The more we think about this whole matter the more clearly we see how much of a piece the whole fabric of the life of our world has become. Your work and mission in the U. S. and ours in Southern Rhodesia are in fact integral parts of the body of Christ; the Church Universal. We are aware of how much more difficult it is to be a prophet in one's own home than it is abroad, and we who covet your prayers in our work, know that you will be supported by ours."

DOLLAR DONATIONS.

By William K. Newman.

Churches in need of funds for building purposes occasionally conceive the idea of writing to each church in the denomination requesting a small donation, thinking this an easy way to get money without straining anyone's budget.

This procedure is not approved by the Missions Council and the Church Building Department of the Board of Home Missions.

It is believed that churches can advance the Christian enterprise more efficiently by giving through the apportionment than by giving a little here and a little there.

The Church Building Department is the denomination's agency administering the funds given by all our churches for church building purposes. The department endeavors to exercise the greatest possible care in making apportionments. Applications are studied not only by the officers of the department, but by the directors of the Board of Home Missions, who are the elected representatives of all the churches. Every effort is made to handle the funds in a democratic manner and to give aid where the money is most needed and where it will do the most good.

Applications are examined to assure the wisdom of erecting the building, the opportunities for Christian service available through it, the willingness of the members of the congregation to sacrifice to help themselves before calling on the denomination for aid, and to assure that the building will be as satisfactory as possible architecturally, will be beautiful and adapted to the needs of the situation. The department desires to do everything possible to prevent the erecting of architectural monstrosities.

It is obvious that if a church in the east receives a request for assistance from a church in the west or vice versa, it does not have the facilities for investigating the wisdom of giving financial aid which the Church Building Department has; nor has it any way of knowing whether the particular church in question is more or less deserving of aid than other churches. In fact, it is perfectly possible that an appeal might be made in this way by a group which is not in fact a Congregational Christian Church and which may be soliciting funds under false pretenses. While we hope that this will never happen, various confidence men have operated in the United States and there is nothing to prevent them from attempting to operate such a game as this one.

Note—Mr. Newman is secretary of the Church Building Society of the Board of Home Missions.

'Tis not the dying for a faith that's so hard; 'tis the living up to it that is difficult. —*Thackery.*

Church Women at Work

With Emphasis on Missions
Mrs. F. C. Lester, *Editor*
840 Sunset Avenue. Asheboro, N. C.

MISS CREW AT ASHEBORO.

It was the good fortune of the Asheboro Church to have as its guest speaker last Sunday Miss Angie Crew of Kobe College, Nishomiya, Japan. This was Miss Crew's first "speech" since she reached the states last August for her furlough.

Because she was seriously ill and missed much of her teaching for two terms, it was considered necessary by our American Board medical secretary, Dr. Mark Ward, that Miss Crew have a thorough physical examination before she was permitted to do any speaking. She has been through the wonderful Clifton Springs Sanitarium in New York state, where the board has an endowed room for the use of its missionaries. The report there was good, and we will all rejoice with Angie in this knowledge.

She arrived in Asheboro on Tuesday, November 20, for a visit with the F. C. Lester family. She has now returned to her brother's home in West Milton, Ohio. Her visit in this area would not have been so short, except for the fact that the Troy, Ohio, church has just decided to have her as its missionary representative, paying her salary while she teaches in Kobe College. They have requested that she be present for their "Mission Sunday" on December 2, and so she felt obligated to be with them on that date.

This North Carolina visit was really a personal one. Mrs. Meldicott of our Speakers' Bureaus has promised Superintendent Scott that when Miss Crew's speaking engagements are being arranged, The Southern Convention will be one of the areas she will be allowed to visit. If you are interested in having Miss Crew visit your church before she returns to Japan for the beginning of the school term the first of April, please write Pattie Lee Coghill, Southern Convention Office, to that effect.

* * * * *

GOOD YEAR AT APPLE'S CHAPEL.

September 4 the year 1950-51 closed its doors on the work of Apple's Chapel Ladies Aid and Missionary Society. Perhaps there were things we should have done that we did not see as the year passed. However, considering everything as a whole we have had a very successful year. We would like to tell you everything we have done, but space will not permit. We have a small group for a large rural church, but it is filled with enthusiasm and determination. In our work we have tried to follow the theme, "Thy Will to Do."

The worship services and Bible study, "Great Bible Prayers" have made us more conscious that God is still on the throne, and through prayer we have found strength in time of need. The programs were inspiring and instructive. To the delight of all present, Miss Pattie Lee Coghill reviewed mission study book on the Near East. Miss Coghill's review was so realistic we were touring the Near East with Dr. Nute. Mrs. J. R. Lackey gave an interesting review on the home study book, "Once There Were Two Churches."

World Community Day, Thank Offering Service, World Day of Prayer, May Fellowship Day, and Family Life Week, we observed at the church with services open to the public.

We have met our apportionment goal, sent 150 lbs. of good clothing to Korea, made a cash donation to North Carolina migrants, and given a Life Membership to Mrs. Laura Gerringer, oldest member of the group. The sick and shut-ins have been remembered through the year in many ways. At the Easter season the cheer committee made a personal visit to each, taking them a basket of fruit and flowers.

Eighty-nine children enjoy monthly programs, consisting of songs, stories and flannel graph work on different phases of our mission work.

Five delegates accompained by our pastor, Rev. J. R. Lackey, attended the fall conference at Liberty, Vance, and six attended the spring rally at Mt. Zion.

Our greatest local achievement was a contribution of $850 to the treasury of the Christian Education Building Fund. This amount came from the sale of plates, a barbecue supper and a picnic supper for the civic clubs of Reidsville.

Officers are as follows: Mrs. Relis Cook, president; Mrs. Ernest Apple, secretary; Mrs. E. W. Brown, treasurer; Mrs. R. E. Apple, program chairman; Mrs. Aurelia Hogan, Bible study chairman. It is our sincere desire that God will richly bless our every effort in helping to open a Highway for his Gospel to travel to the uttermost parts of the world, so that all peoples may enjoy the riches of his grace.

Mrs. R. E. Apple,
Reporter.

* * * * *

ELON CRADLE ROLL RALLY.

The annual Cradle Roll Rally of the Woman's Missionary Society of Elon College was held in September in the parish house.

The program for the children was opened with song and conducted by the superintendent, Mrs. Ruth Wicker Rogers. Our pastor, Rev. H. P. Bozarth, gave the devotional and the Mite Box dedication service, as each child brought his box to the altar.

Mrs. E. S. Lankford furnished the music and Miss Melva Foster told the story, "Esa, a Little Boy of Nazareth." The seventeen children being promoted to Willing Workers, and who will enter school this year, came forward to receive a gift of a little book, "The Ten Commandments," from the superintendent.

Mrs. Howard Edgerton, Miss Foster, Mrs. Lankford and others assisted in playing games with the children on the lawn while Mrs. W. T. Scott, president of the Woman's Society, talked to the mothers.

It is a coincidence that the Cradle Roll Rally came on the eightieth birthday of Mrs. Roger's mother, Mrs. W. C. Wicker, who was the *first* Cradle Roll Superintendent when the Missionary Society was organied at Elon College in 1912. Miss Josephine Farmer will be a new assistant for the coming year and her mother, Mrs. J. H. Farmer, was assistant superintendent with Mrs. Wicker.

Others appointed to assist with transporation besides Miss Farmer, are Mrs. H. E. Whitesell, Sr. and Mrs. Jesse G. Waugh. Mrs. Carl H. Dawson and Mrs. S. S. Robinson volunteered their services.

The contribution of $65.83 from the mite boxes was turned over to the general treasurer and will be used to pay the apportionment to the Board of Missions.

Refreshments were served on the lawn to one hundred and sixty-two children, mothers, and guests.

Mrs. James W. White,
Reporter.

A Page for Our Children

Mrs. R. L. House, *Editor, Southern Pines, N. C.*

It will never do for Christmas to come and not to make a present or two!

First, something for mother or dad. Do they wear eyeglasses? A different eyeglass case might be fun. First decide on the shape you would like, remembering the size of the glasses. Cut a pattern of paper and try it, if it works, make a pattern of cardboard. If dad is a fisherman, he might like a fish-shaped case. Shape like a fish in a long oval and add tail and top fins of a different color. Felt is ideal for these and if you can't buy any, try ironing a piece of old felt hat flat. Cut two pieces of felt and sew together, leaving one end open for the glasses to slide in. If it is a fish, sew tiny buttons on either side for the eyes.

Or make a plain case and stitch in a different color. Cut out initials, flowers or leaves and sew on one side for decoration. Borrow mother's pinking shears to add variety to your case as you make it. Either glue or embroider on the decoration.

Mother might like a tie-dyed scarf. Girl Scouts will know how to do this pretty work. Silk is the prettiest, but a square of white cotton will do just as well. Either hem or fringe the edges of your square. Find several stones or rocks of varying sizes and wash them. Gather material by corners and drop a rock in the middle, tie around this very securely, and add another rock and continue to tie, being sure to wrap around several times. You may leave the center untied, and tie the corners. Think what will make a nice design. Use white string for the ties, and 20 or 30 times around before knotting will not be too much. Now you are ready to dye. Use one or several colors following the instructions on the dye box. Put the different colors in different containers (old tin cans good for this), dip each tied section. After it has been dipped, hang out to dry. Untie carefully and press. A skillful tie-dyer can make ditty bags, skirts and blouses by this simple method.

Wrap your gift with care and give it with love on Christmas day!

Great minds have purposes, others have wishes.—*Washington Irving.*

FAMILY HOLIDAYS FOR LITTLE ONES.

By Laura Gray.

Issued by the National Kindergarten Association.

"I dread holidays," declared Mrs. Stone to her friend, as the two chatted on Mrs. Stone's front porch. "Not that I don't enjoy feasting and having relatives and friends staying with us. It's little Billie and Lois—they don't seem able to stand it."

"Surely you don't let those tiny tots take any real part in the feasting, do you?"

"Why not? They share like the rest of us. We dine at seven instead of at noon, so that all the aunts and uncles can get here. The children eat everything we do and stay up until they fall asleep and have to be carried to bed. The family like to see them enjoy themselves. But they are always sick afterwards. The rich food, excitement—everything—is too much for them. Last Christmas it was more than a week before they were back to normal. But I don't know what to do about it. How do you manage?"

THE BETTER WAY

I'd rather see a sermon
than hear one any day;
I'd rather one should walk with me
than merely show the way.
The eye's a better pupil and
more willing than the ear;
Fine counsel is confusing,
but example's always clear;
The best of all the preachers
are the ones who live their creeds,
For to see the good in action
is what everybody needs.
I can soon learn how to do it
if you'll let me see it done.
I can watch your hands in action,
but your tongue too fast
may run;
And the lectures you deliver
may be very wise and true,
But I'd rather get my lesson
by observing what you do.
For I may misunderstand you and
the high advice you give;
But there's no misunderstanding
how you act and how you live.

—Anonymous.

"My Jack and Mona are only five and four. I try not to have their routine upset."

"How do you mean?" asked Mrs. Stone eagerly.

"On the feast day I give the children their plain dinner at noon as usual—unless we are having ours at that time. And just before our dinner, at six, I call them into the kitchen for a simple supper, and then with a story, as usual, I put them to bed."

"If I did that the relatives would be distressed," said Mrs. Stone. "I'd never hear the last of my 'cruelty.'"

Her friend laughed. "I had to go through that," she said. "But I just smiled sweetly and continued in my own way. Bringing up these children is *my* job. I've found that by being firm, and yet sweet and tactful, relatives always come around to letting me do what I think best. They even respect my firmness. I'd do it anyway—my children's welfare is dearer to me than anything else."

"But don't children miss a lot if they are kept out of family feasts? Shouldn't they be allowed to 'eat themselves sick' at least at Christmas time?" asked Mrs. Stone.

"No. A week's illness is too heavy a price to pay for one day's supposed fun. They can enjoy the love each friend and relative brings, delight in Uncle's stories, treasure Grandma's gifts, and enter into the preparations with zest, and still on 'the morning after' jump up fresh and happy, as children should, instead of feeling sick and miserable. The pretty table and warm friendly atmosphere mean more to a normal child than the actual eating does."

"Then you would shut little ones out of the Christmas feast even." Mrs. Stone spoke somewhat sadly.

"Surely not. And if the feasting part of the day can be arranged to suit the children—dinner at the usual hour, with a check on too much excitement—I'd be willing to let them join in, being very careful how much and what they ate. But that early scramble to see what Santa has left generally tires mine out, so I give them their dinner before we have ours, even when we dine at noon, and put them in a room to rest, with windows open. They are quite ready for this nap."

"I believe your way is right," said Mrs. Stone, thoughtfully. "We imagine that our pleasures are the children's pleasures, but they are not; theirs are much more simple and natural. Holiday festivities only defeat their purpose if they bring disillusionment and early sophistication to the children."

Youth at Work in the Church

Max Vestal, Box 792, Elon College, N. C.

YOUNG PEOPLE'S NEWS.

The young people's class of Amelia Christian Church sponsored a box party on Friday night, November 9 at the Youth Center in Clayton. A beauty contest and an "Ugly Man" contest were two of the most interesting features at the party. We sold chances on a cake previous to the party for which there was a delicious home-made cake. The children, especially seemed to enjoy the cake walk for which there was another cake. There were drinks and candy, other than boxes, sold as refreshments.

The box party was a great success, for we made $203.80 above all expenses. The total amount could be subtotaled as approximately $75 on the beauty contest, $22 on the "ugly man" contest, and $90 on the many pretty boxes.

The box party was our idea and we made plans for it, but our parents and friends helped to make it a success. We have a wonderful group of older people here at Amelia. They are always willing to support us, young people, in any project we think worthwhile.

Our motive for this box party was not just money, but since our church is working on a building fund so that our church might be larger, we want to contribute a small part on this project for our community.

We know that our small church benefits us indirectly, but our chief aim is that a larger church might benefit more people and glorify our Lord and yours in an ever larger way. We sincerely believe that if we undertake any jroject which is of benefit to anyone else, that God will help us succeed.

May Johnson,
Reporter.

* * * * *

SVM WILL MEET DECEMBER 27 AT U. OF KANSAS.

Two thousand college students from 600 colleges and universities in the United States and Canada are expected to attend the Student Volunteer Movement's quadrennial convention at the University of Kansas, December 27 to January1. Two hundred students from foreign lands are also expected to attend. "Christ's Kingdom—Man's Hope" will be the theme. Speakers will include Dr. John S. Baduau, president of American University, Cairo, Egypt; Dr. John A. Mackay, president of Princeton Theological Seminary; Dr. Reinhold Niebuhr, professor of Christian Ethics, Union Theological Seminary; Dr. Charles W. Ranson, General Secretary of the International Missionary Council; Dr. Ruth Isabel Seabury, American Board of Commissioners; and Dr. Truman B. Douglass, executive vice-president of the Board of Home Missions of the Congregational Christian Churches, New York City. The Rev. Edward H. Johnson is general secretary of the Student Volunteer Movement and the Rev. Tracey Jones is the conference's administrative secretary. Since the movement first started in 1888, 15,000 students have gone out as missionaries.

RELAX WITH MAX.

This Thanksgiving season has been a wonderful season for most of us. Althought we have had plenty of food to make ourselves sick, there are millions of people in our own country and throughout the world who have never had enough food to satisfy their hunger.

* * *

Some people get the idea they are worth a lot of money just because they happen to have it.

* * *

A gentleman doesn't blow his knows.

* * *

A doctor says he was driving toward Texas one afternoon while the sun was making heavy shadows. His car stalled, and a motorist stopped to offer help. There was no rope or chain, so the shadow of one automobile was tied to the other, and a 30-mile tow was completed.

* * *

Most of you won't believe that last little story. Neither do I. Yet how many of us really believe in anything enough to tie ourselves to it. Too many of us feel pretty happy if we can get our shadows tied to Christ. Ridiculous isn't it.

Seems that two or three weeks ago I misquoted the last line of a poem. A young lady in Sanford wrote me that that last line should read, "Katy do, She do," and not "Katy do, Katy do." Since she probably knows more about what Katy did than I do, I would like for all of you to take note of this correction.

* * *

A preacher had an understanding with the sexton that when the latter wanted to get off early, the preacher would shut up the building for him. One night while conducting a prayer meeting in one of the assembly rooms, the preacher wondered why his congregation was smiling. He didn't find out until he had finished and looked at the blackboard in the room. Written there was: "Reverend Johnson, shut up. I want to go home."

* * *

Pattie Lee Coghill has found the ideal medium for expressing her ideas. It's one of these dictating machines. She can talk in circles (like she writes) and have her ideas come out straight when typed. Ain't science wonderful!

DO YOU BELIEVE?

Evangelist Billy Graham tells the following story:

A tight-rope walker was thrilling a large group of people at Niagara Falls. First he walked across the wire stretched across the raging waters. Next he pushed a wheelbarrow across and back. The people cheered. Then the daring performer placed a 200 pound wieght in the wheelbarrow and pushed it across and back. The people cheered and cheered.

The acrobat asked for silence. "You have been very kind," he said. "Now, how many of you believe that I could push a man across the falls in the wheelbarrow?"

Thousands of hands went up. Pointing to a man near the front the wirewalker said, "Okay, you may be first."

The man disappeared. No one would ride. Did they believe?

Life is like a game of cards. Reliability is the ace, industry the king, politeness the queen, thrift the jack: common sense is playing to best advantage the cards you draw. And every day, as the game proceeds, you will find the ace, king, queen, jack in your hand and opportunity to use them.—*Ed. Howe.*

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

MOSES' CHARGE TO THE PEOPLE.

Lesson X—December 9, 1951.

Memory Selection: *The eternal God is thy dwelling place; and underneath are the everlasting arms.*—Deut. 33:27.

Lesson: Deuteronomy 30:15-20; 31:1-3; 33:27-29a.

Devotional Reading: Deut. 30:11-20.

There is drama here. After forty years of wandering around in the wilderness, the Hebrews at long last stand on the edge of the "Promised Land." They were encamped on the heights of Maob and they could see in a wide and far sweep the land "flowing with milk and honey, the goodly land" which God had promised them. They were soon to enter it. But the one who had led them out of Egypt forty years before, who had welded them into a more closely-knit nation, who had given them laws and religious codes and ideals, was to have no part in it. Because of his sin at Meribah-Kadesh he was to be denied this great privilege, perhaps the one thing he longed for most of all. The old man's heart was full of deep emotions. There was, of course, the inexpressible disappointment because he was not to enter the land of his dreams. But there was no bitterness—that is one of the evidences that he was a great man. And there was grave misgiving in his heart about what might happen to his beloved people. And there was a fatherly concern for them that tugs at the heart, as one reads his impassioned words spoken in his farewell message. Here he stands before them for the last time, and out of the abundance of the heart his mouth spoke.

Lest We Forget, Lest We Forget.

He reminded the people of God's faithfulness through all the years. His mercies had been every morning new, and his faithfulness did abide until the eventide, yea and even though the night. They had not lacked any good thing. And all this in spite of their unfaithfulness! This was the amazing and the humbling truth he spoke. They knew it was true—God had been faithful, and they had been faithless. His words were a summons to repentance, and for a return to God. Such hardships as they had endured were of their own making. His goodness stood approved unto that very hour. Furthermore they could depend on God for the days to come if they put their trust in him and obeyed his laws. The very mention of the faithfulness of God was a rebuke concerning their past, and a ground of hope for their future.

Life and Good, Death and Evil.

"See I have set before thee this day, life and good, and death and evil." It was for them to choose. "To every man there openeth a high way and a low, and every man decideth which way his soul shall go." Men are always making their choices between the way of life and the way of death, the way of good and the way of evil. Each man is free to make his own choice, free within limits. For every time a man chooses the evil it makes it more difficult for him to choose the good. And as men turn from the way of life they most surely walk in the way of death. One of the saddest words that Jesus ever spoke was his word to the people of his day, "And ye will not come to me that ye might have life." And that concerns not only one decision, it concerns hundreds of decisions in our everyday life. We are always having to choose between the things that make for good and for evil, for life and for death.

Recruiting Replacements.

This man Moses was a smart man. He knew that he could not go on forever. He knew the time was coming when he would have to step aside for the good of the people and the cause. He therefore set about grooming a man to take his place. He knew that although God buries the worker, God must carry on the work. Accordingly he selected Joshua as his assistant and trained him in preparation for the great task that awaited him. The Church of Jesus Christ will do well to follow this man's example. One of the most important functions of the church is to recruit and to train each generation so that the work of the Kingdom can be carried on.

Unrealized Dreams.

As has been stated Moses yearned for the privilege of entering the land of Canaan. It had been promised to his people, but he saw it only from the other side of Jordan. He died not having received the promise. He is only one of countless thousands who never see the fulfilments of their hopes and dreams. How many, for example, have dreamed of a warless world, or of sober nations, or of practical brotherhood, or of racial equality, or of a thousand social reforms, but who have not seen their dreams come true or their hopes fulfilled. Indeed unless a man's goals exceed his grasp, he is not much of a man. In the Hall of Fame of the "heroes of faith" in Hebrews eleven, the writer says, "these all died not having received the promise," or words to that effect. But dreams and ideals are real, and we must strive for them, even if we do not reach them.

Sin As a Road Block.

It seems a little unfair that Moses should be denied the privilege of entering the Promised Land because of one sin, committed at Meribah-Kadesh. But it must be remembered that God, not man, determines the punishment for sin. And life bears witness to the power of sin to bar men from the promised land. Let a minister get drunk only once and what happens? Let it be known that a judge has accepted one bribe, or a doctor violated his professional code, or a student be caught cheating, and what happens? To be sure we believe in the gospel of a second chance, but let us not be deceived, "the wages of sin is death."

An Appeal to Courage and Faith.

Moses' words to his beloved people were a summons to courage and faith. What if unknown experiences awaited them, if unknown dangers confronted them? The eternal God was their refuge, and underneath were his everlasting arms. Men and women can move forward confidently and courageously, not because they are wise in their own wisdom or strong in their own strength, but because they trust in the living God.

Based on "International Sunday School Lessons;" copyrighted 1951 by Division of Christian Education, National Council of the Churches in the U. S. A.

CHRISTIANITY IN THE HOME.

(Continued from page 5.)

to be the only force in developing Christian character, because of the time element. Several hours a week can't be sufficient time for something that should be a part of our every day living. And we don't live in church! Sunday school and church are a strengthening supplement to Christian *family* life.

Christianity, as I have said, should be a part of your life every day as a family. Don't wait until your child goes to Sunday school to hear about God. Make him a part of your family and have your child love him just as he might Aunt Susie, who brought him a new ball. When he starts to pray at night, "Now I Lay Me Down to Sleep," make him feel that he is talking to a great friend, the greatest of all. *You* may say together the Lord's Prayer each day, and if you do, say it so that it can be understood and be meaningful and above all say it with sincerity. We smile when we read of a little girl in Pennsylvania who tries to repeat what she has heard and prays, "Lead us not into Penn Station." But who is to blame? *You* may choose to have your devotional before meals, but don't think that it has to come then. Have you ever sat down to a hot meal feeling that you could even eat the dishes you were so hungry and sat perfectly still while someone mumbled a few words that you didn't hear because he or she was asked to give the blessings? And at the same meal, when you have finished eating, haven't you felt that you would like to thank God from the bottom of your heart for providing for you? Don't regulate your religion by the clock—feel it in your every thought and action.

In closing, I would like to leave one thought with you—"The family that prays together, stays together."

THE CHRISTIAN AND THE WORLD.

(Continued from page 5.)

and unto the uttermost parts of the earth."

If we are honest with ourselves, the role of "witness" is not an easy one or one to be spoken or glibly. From Webster we have the definition of witnes sas "That which serves as or furnishes evidence of truth." The "serves as" is the part that is the obstacle to most of us. We give our money so that our missionaries may tell the story of Christianity, but can we be sure that our example does not overshadow what our missionaries are able to say. Too often we fall short as individuals and consequently as a so called Christian nation.

Were the actions of our nation always consistent with the principles of Christianity our job as witnesses would be easier. The most rosy teachings of the communists are pallid half measures when compared with the Sermon on the Mount.

But when our country fails to expound the principles of Christianity by example we must bear the blame for this failure on our own shoulders as Christians. It is frightening to realize that in the United States of America the Christian must shoulder a heavier burden than in some other countries of the world, because this is a democracy where every voice may be heard.

Let us dedicate ourselves again to the duty we cannot ignore.

1. Let us read again the Sermon on the Mount—and reread it—until each word of Christ is a familier to us as the days of the week.
2. Let us measure ourselves as individuals against these words, and refuse to excuse the weakness of prejudice we may find within ourselves.
3. Let us measure our church and raise our voice if we find it falls short of what Christ would have it be.
4. Let us measure the men we elect to government office and be active in working for Christian representatives.
5. Let us measure the bills before Congress and before our legislature and judge them in the light of Christianity and not in the light of expediency. When we have measured, act with votes, with letters, with every means we have.
6. And let us give generously that we may send qualified Christian teachers to all parts of the world; teachers who will be more effective because we ourselves have learned to "serve as, and furnish evidence of truth" or Christianity.

God did so love the whole world that he gave his son. We must not fail Jesus as witnesses. He has called us "the salt of the earth," but he reminds us and wants us that "if the salt has lost it savior, wherewith shall it be salted? It is thenceforth good for nothing but to be cast out and to be trodden under the foot of men."

CHURCH AND COMMUNITY.

(Continued from page 5.)

minds will someday be the town's leaders and grow citizens. *There is where the church does its most good for its community.* To prove that point just compare church going children's deliquency records againts the non-goers.

Some towns actually advertise that they have more churches, more church goers, and the like. Well that they might, for nothing helps for an honest dealing, good living atmosphere like the presence of churches. Here lies one of the church's contribution to the town's businesses. Men in business know that is true. *And* for a man who is a Christian and attends *his* church it is good in his business dealings, for he is being honest with himself by believing and showing it, and that man must basically be honest in other things. There is that feeling there and when another judges him it can't be cast aside.

Just how long would businesses or towns last in a free world without the things their churches give them?

THE IMPORTANCE OF CHILDREN.

(Continued from page 5.)

while, you are the best little people of all.

Do you realize that if it was not for you, there would be no school, no Christmas, no families, no reason to save or work, not even any future, I am sure that the church would not amount to much without you. The reason that we want a good church, is mostly on your account.

You mean a lot to the church in other ways. Often we grown folks are ashamed of our lack of faith, when we see the way you accept the Bible with no doubts or questions.

I once heard a minister tell a story about this very thing, he was having dinner with some of the members of his congregation, and it was just after the death of Madame Schumann-Heink, a wonderful singer. You do not remember her but they say she had such a wonderful voice that the birds would stop singing to listen to her. The minister said that it was a shame that such a voice was lost to the world. There was a little boy at the table, not saying anything, being very quiet and polite, but he could not understand why it was such a shame, and he spoke up and said so, the minister asked him why he did not think it was a shame and the little boy said, "because she is singing for God and the angels now." The minister said that it made him wish that he had that same feeling and trust in the ways of God.

So I want to make you understand that you are very important in this church and we need you very much, to help us to be better men and women, and daddies and mothers.

The Orphanage

J. G. Truitt, *Superintendent*

Dear Friends:

What a fine report we have this week! Thanks to everyone who has shared in this report. Your gifts have been so encouraging. I told you last week about our trip to Virginia. Since then we have had a most interesting time with our 18 boys and girls in the Thanksgiving program. Miss Foster and Mrs. Truitt took them with the help of our Burlington friends last Sunday to the Burlington Sunday school at 9:45, and to our Berea (Alamance) Church at 11:00 o'clock. I went to preach at Wake Chapel the same Sunday at 11:00. Consequently Mr. Vitus R. Holt, the president of our Board, made the speeches at Burlington and Berea. He did a very fine job because he knows the work of the orphanage, having been the interim superintendent for six months, and because he has been so interested in the work here as presiden of the Board for a long time.

I had a good time at Wake Chapel, and they received a large offering which is being sent through the Convention Office and will show in our report in due time. Although they are securing pledges and money for a new parsonage which they will begin to build in the near future they did not cut their offerings for the orphanage one bit. Indications are it will be more than usual.

At Shallow Ford at 7:30, the same Sunday we gave our program and I made a talk. They received a liberal offering. Also they gave $25.00 on the sponsoring of Nancy Watkins. More than that, they gave us pumpkins enough for pies for several occasions. And speaking of pies reminds me that Liberty Congregational Christian Church pastor, Rev. Lacy Presnell, and his ladies brought us 15 cakes and many cup-cakes, for Thanksgiving. They will be enough for the following Sunday also. Mrs. M. A. Atkinson, our next door neighbor and friend, supplied the kitchen with enough collards for our Thanksgiving dinner. People are so good to us here. The 80 boys and girls and their matrons, and all of us greatly appreciate every kindness shown.

One "son of the Orphanage" writes as he mails me $300.00: "I know it has been a hard year for you and the orphanage with the increase in cost of living essentials. I wish I were able to give more." And a gentleman who married one of our orphanage girls gave us a check for $500.00 through the Burlington Rotary Club which will shown in next week's report. Yes people are mighty good to us. I am earnestly praying that we shall reach our absolutely needed goal, and with the help of all our churches and friends we shall. Thank you and God bless you everyone.

John G. Truitt,
Superintendent.

Donated Commodities for the Week.

Mrs. Tom Cates, Burlington, N. C.: Clothing.

Mrs. Booth, Elon College, N. C.: Clothing.

Mrs. M. J. W. White, Luray, Va.: Clothing.

Mrs. E. W. Beale, Zuni, Va.: Clothing.

Charles Fonville, Burlington, N. C.: Clothing.

Mrs. R. E. Tally, Sanford, N. C.: Clothing.

Minneolo Mfg. Co., Gibsonville, N. C.: Clothing.

Spoon's Chapel Missionary Society: Clothing and Toilet Articles.

* * * * *

REPORT FOR NOVEMBER 22, 1951.

Sunday School Monthly Offerings.

Amount brought forward		$12,416.05
Eastern N. C. Conference:		
Bethel	$ 20.91	
Piney Plain	38.00	
Pleasant Union	50.00	
		108.91
N. C. & Va. Conference:		
Bethel	$ 23.23	
Danville	54.40	
Durham	2.00	
Hebron	14.00	
Long's Chapel	6.47	
Shallow Ford	29.50	
		129.60
Western N. C. Conference:		
Zion		25.00
Valley Va. Conference:		
Bethel S. S.	$ 2.00	
Beulah	6.00	
Linville S. S.	11.66	
Mt. Olivet (G) S. S.	3.00	
		22.66
Total		$ 286.17
Grand Total		$12,702.22

Special Offerings.

Amount brought forward		$21,054.26
Friendship Bible Class, Christian Temple	$ 25.00	
Lawrence S. Holt Fund	150.00	
Burton's Grove Young Class (for Christmas gifts)	10.00	
Woman's Fellowship, Bay View Cong. Christian Church	5.00	
Woman's Auxiliary, Berea (Nans.) Christian Ch.	10.00	
V. Lee Hanbury, Norfolk, Va.	25.00	
Mrs. Booth, Elon College, N. C.	1.00	
Hank's Chapel Missionary Society, for Roy Black	10.00	
Henry I. Jaffe, Suffolk, Va., Christmast Offering	10.00	
Woman's Fellowship, Shallow Ford Church (for Nnacy Watkins)	25.00	
Fidelis Class, Rosemont Church (for George Morningstar)	5.00	

Thanksgiving Offerings.

C. Clarence Stamey, Fallston, N. C.	100.00
C. B. Ellis, Jr., Burlington, N. C.	25.00
A. V. Beck, Burlington, N. C.	10.00
T. M. Stroud, Greensboro N. C.	10.00
Mr. and Mrs. W. H. Burchett, Suffolk, Va.	25.00
Dr. and Mrs. J. T. Clack, Wadley, Ala.	10.00
Mr. and Mrs. H. E. Atkinson, Mims, Fla.	25.00
Mrs. W. H. Ayscue, Henlerson, N. C.	25.00
Mrs. W. H. Garrett, S. Norfolk, Va.	2.00

MEMORIAL GIFTS

"Instead of Flowers"

Dr. John G. Truitt
Christian Orphanage
Elon College, N. C.

Dear Dr. Truitt:

Please acknowledge the enclosed $.................... as a memorial gift sent to the Christian Orphanage in lieu of flowers in memory of:

....
(Name of Deceased) (City) (Date of Death)

....
(Survivor to be Written) (Address)

Name..

Address..

Charles A. Scott, Graham, N. C.	5.00
S. J. Hinsdale, Burlington, N. C.	15.00
Alamance Motors, Inc., Burlington, N. C.	25.00
Mr. and Mrs. John M. Holt, Burlington, N. C.	25.00
Alfred W. Haywood, New York, N. Y.	50.00
W. C. Mull, Burlington, N. C.	100.00
Thos. O. Morrison, New York, N. Y.	10.00
Bernard M. Cone, Greensboro, N. C.	25.00
J. W. Drake, Pittsboro, N. C.	50.00
Mr. and Mrs. L. G. Barrett, Newton, N. C.	5.00
Miss Gertrude Herring, Richmond, Va.	5.00
Neese-Shoffner Furniture Co., Iinc., Burlington, N. C.	15.00
Eugene Neu, Charlotte, N. C.	5.00
Mr. and Mrs. C. S. Clayton, Charlotte, N. C.	300.00
Miss Novie Hardee, High Point, N. C.	5.00
Mr. and Mrs. R. O. Browning, Burlington, N. C.	25.00
Burlington Drug Co., Burlington, N. C.	100.00
A. D. Pate & Co., Burlington, N. C.	10.00
Peele Electrical Co., Inc., Burlington, N. C.	25.00
T. J. Green, High Falls, N. C.	10.00
Mrs. H. C. Simpson, Greensboro, N. C.	5.00
Mr. and Mrs. J. L. Snipes, Greensboro, N. C.	5.00
Friendly Class, Asheboro Church	11.00
Olive G. Williams S. S. Class Ramseur Church	23.61
Three children of Pleasant Grove S. S. (WNC)	5.00
H. F. Huffines, Gibsonville, N. C.	5.00
A. L. Curling, S. Norfolk, Va.	5.00
Paul H. Williams, Raleigh, N. C.	5.00
Shirley and Bob Richardson, Suffolk, Va.	7.50
Woman's Missionary Society, Plymouth Church	10.00
Mrs. O. P. Holsinger, Harrisonburg, Va.	5.00
W. C. Dofflemyer, Luray, Va.	25.00
Miss Vera E. Gilliam, Greensboro, N. C.	70.00
C. M. Fields, U. S. Navy	5.00
Mr. and Mrs. Harvey L. Worrell, Holland, Va.	10.00
Mr. and Mrs. J. L. Owens, Suffolk, Va.	50.00
West Memorial Bible Class, Suffolk Church	10.00
Mr. and Mrs. T. E. Brickhouse, Norfolk, Va.	25.00
Mrs. James Lee Love, Burlington, N. C.	100.00
Mrs. Mollie Graham, Union, N. C.	5.00
A Friend	50.00
Conover Furniture Co., Lenior, N. C.	200.00
Mrs. M. C. Faucette, Asheboro, N. C.	20.00
W. G. Sharp, Reidsville, N. C.	25.00
Mrs. June K. Henderson, Arlington, Va.	1.00
P. L. Kivette, Gibsonville, N. C.	5.00
W. Dennis Madry, Burlington, N. C.	10.00
Special Gifts	196.27
Total	$ 2,212.38
Grand Total	$23,266.64
Total for the Week	$ 2,498.55
Total for the Year	$35,968.23

Report of Committee on Memoirs—Eastern Virginia Conference

Your committee is glad to report that, so far as it knows, death invaded the ranks of the official members of the Eastern Virginia Conference only once during the past year. But it is sorry to report that on that occasion death took from our ranks one of our friendliest and most fruitful ministers, Reverend Joseph Frank Morgan. This report is a tribute to him, and a memorial in his honor.

JOSEPH FRANK MORGAN.

Joseph Frank Morgan was born in North Carolina, and spent his early life there. He attended Sunday school and services of worship at a Christian Church, and from his early youth manifested a special interest in religion, and bore witness to his feeling that he had been called to the gospel ministry. So earnest and sincere was he in this feeling, that althought he did not graduate from Elon College until 1914, he was licensed to preach in 1909, and was ordained as an Elder in 1911. His life and labors through the years confirmed the wisdom of the committees of the Conference in licensing and ordaining him at such an early age. No one who knew him would doubt that "there was a man sent from God whose name was Joseph Frank Morgan."

After a brief ministry in his native State, he came to Virginia in 1916 to become pastor of the Berkley Christian Church where he served with zeal for six years. The fact that the membership of the church was doubled in those six years is evidence of his evangelistic spirit which characterized all his ministry. It was while he was pastor at Berkley that he met and won his wife, the former Miss Lula W. Bell, a teacher in the Norfolk School system. She was a worthy helpmate for him, for she had both ability and consecration, and made a great contribution to his ministry by her teaching, her music, and her leadership in woman's work in the church.

After a ministry at Winchester of three and a half years, "Frank," as he was affectionately called, became pastor of the Rosemont Church where he spent nearly nineteen years. It was a long, and honorable, and fruitful ministry, marked by steady increase in membership, and progress in physical equipment, and in scope of church program. During this time a new church and educational building were erected and a modern, attractive parsonage was built, and the membership was doubled.

From Rosemont Mr. Morgan went to Second Church, Norfolk, formerly called Old Zion. Ill health caused him to resign his pastorate there after four years service. He became pastor of the Windsor Charge of four churches with high hopes of regaining his health, and with enthusiasm for the work. But alas, he was stricken by partial paralysis after only six months and was forced to give up his cherished work there. He passed away after a lingering illness of over two and a half years. Like Enoch, he had walked with God, and God took him. He knew whom he had believed, and he was fully persuaded that God was able to keep that which he had committed unto Him against that day.

As a man, Frank Morgan was sincere, honest, friendly, kind and generous. He had a genial spirit and a cheery smile and a hearty laugh. He loved people, and made friends. He loved music, and sang as well as preached the gospel. He tried as a man to live in such a way that "the ministry be not blamed."

As a minister and pastor, Frank Morgan was faithful and fruitful. He was a man of simple and sturdy faith, humble spirit, reverent and devout mind and heart. He believed the Bible to be the word of God and the word of life. He was a man of prayer. He had the evangelistic spirit and the pastoral heart. He exalted Jesus Christ as the Savior of the world, as the Lord of life. The church was, for him, the body of Christ, an institution unique in origin and in mission. He preached the word in season, out of season, and did the work of an evangelist.

As a churchman, Frank Morgan was dependable and expendable. He was at the service of the church, and gave himself for the church. He was appointed and elected to many church and Conference offices and committees, and he served faithfully and well in these spheres of activity, regarding them as sacred trusts. He kept before his people the larger program of the denomination, and enlisted their support in behalf of the Conference and Convention enterprises. He also espoused, and participated in inter-denominational enterprises as a means of making more effective the union of all of Christ's followers.

We the members of your committee hereby express on behalf of the Conference of which he was so long a member, our thanks to God for the life and labors, the friendship and the fellowship of Joseph Frank Morgan. We recommend that a copy of these Memoirs be spread upon the official minutes of this Conference, that a copy be sent to Mrs. Morgan, and that a copy be sent to *The Christian Sun* for publication.

We suggest that in connection with a brief Memorial Service, the members of the Conference stand in a moment of silent prayer as an expression of our appreciation of Frank Morgan, and as an expression of our sympathy to the members of his family circle.

Respectfully submitted,
H. S. HARDCASTLE,
J. H. LIGHTBOURNE,
Committee.

What's Wrong with the Church?

By Rev. GUY H. VEAZEY, High Point, N. C.

"There is a way that seemeth right unto man; but the ends thereof are the ways of death."—Prov. 16:25.

Eternity alone can ever reveal the value and the glory of the Church of God among men. When Jesus said "I will build my church," no doubt he had in mind the need of man throughout all ages. He also promised that no power in any age should ever become strong enough to overcome it.

As we think of the great price Christ paid for the Church and the untold number of souls that have been saved by it, and the great work it is doing today, we are reminded of the great task we are facing also. We are forced to recognize the fact that we are not measuring up to our responsibilities and opportunities. Today, as one observes the various places of worship and finds only a few assembled for worship, who represent only a small percent of the members, one wonders why?

When the streets and highways are crowded with people seeking worldly pleasures, when all places of worldly amusements are crowded, the world and the Church have a right to say "Why?" In an age when we have the best physical equipment, the most highly educated ministers and teachers of any age, and such a few people are being won for Christ, what's wrong? How many have "presented their bodies a living sacrifice"? How many have said, "Here am I, send me"?

According to statistics in our own denomination, it takes thirty people to win one to Christ. What's wrong? We well know it is not Christ's fault, he loves all men and is "not willing that any should perish, but that all should come to repentance." We lack faith and courage. Jesus says, "Go!" and with this command is the greatest promise we have — "I am with you alway . . . " Do we believe this promise?

The Church is in need. This no man will doubt
But it is not for silver and gold;
A far greater value than money could buy
Was given the faithful of old.
The Church should contend for the "faith once for all"
Delivered to the saints who were true;
Many sinners today are in the "broad way"
Because faithful men are too few.

HISTORICAL SOCIETY, 1956.
Southern Convention of Congregational Christian Churches
Elon College Library

1844 - Over a Century of Service to the Denomination - 1951

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials Unity — In Non-Essentials, Liberty, — In All Things, Charity

VOLUME CIII RICHMOND, VA., THURSDAY, DECEMBER 6, 1951 NUMBER 48

Elon College Library X

A Half-Century of Christian Service

THE DENDRON, VIRGINIA, CONGREGATIONAL CHRISTIAN CHURCH

The Southern Convention of Congregational Christian Churches was originally a convention of small-town and rural churches. It was their support that made it possible to enter the larger cities of the States which comprise it. Now again it is becoming fully aware of the possibilities of achievement in the rural areas. The Church at Dendron, Virginia, this month celebrated its fiftieth anniversary, and we congratulate it on these fifty years of service.

News Flashes

GIVING DURING ADVENT.

By Rev. Duane Vore.

Again we come to that season of the year when we think largely in terms of gifts. If we are the young we think in terms of what we want and the list of our wanting is a constantly growing thing with the emphasis usually on things that are of little real value except pleasure. That's one of the advantages of being a child—we don't have to worry about necessities. If we are adult our wants vary from luxury items to the ability to give our children and our friends everything they want. But for all of us, young and old alike, the spirit of Santa Claus typifies giving and getting.

Sometimes I think people see God as a sort of cosmic Santa Claus. The things they ask of him imply that they are concerned largely with the luxuries of life. Prayers are spent on selfish things like freedom from pain and freedom from responsibility; like great return of material blessing on work undertaken by our hands. I suppose it has always been true that we have asked more of God than we were willing to give unto God.

It's something to think about during Advent. Let's use our prayers to give our lives to seek God's wisdom and to submit ourselves to his will. I believe we'll find that the day of Christ's coming will mean more than it has ever meant before.

Rev. Thomas Sutton of Seagrove has accepted a call to serve our church in Albemarle, N. C. Mr. Sutton plans to begin work in his new parish the first of the year.

The ministers of the Eastern North Carolina Conference held their meeting last week in Chapel Hill and were guests of the Morehead Planetarium for a preview of "The Star of Bethlehem."

Miss Lilie Owen Pruitt, daughter of Mr. and Mrs. C. J. Pruitt of Paces, Va., and Joseph Clifton Hudson, Jr., son of Mr. and Mrs. J. C. Hudson of Milton, N. C. were united in marriage at the Christian Church parsonage in Virgilina, Va. on November 26. Rev. Mark W. Andes heard the vows. This was the first wedding ever to be solemnized in the new parsonage.

Dr. Will B. O'Neill has been a patient at the Lee County Hospital in Sanford since Thanksgiving. The Rev. Bedros Babarian, who conducted a stewardship institute in the Sanford Church last week, occupied the pulpit Sunday. Dr. W. W. Sloan of Elon College preached for Dr. O'Neill on the preceding Sunday. It is reported that Dr. O'Neill's condition is improving.

Dr. Ronald Bridges who has served as the Moderator of the General Council of Congregational Christian Churches, as well as in other places of importance in the denomination, is now the executive director of the Broadcasting and Film Commission of the National Council of Churches of Christ in the U. S. A. His article on "The Place of Education and Religion in Television" is informative and interesting. Read it.

MRS. WILLIAM DORLAND WEBB who recently sailed with her husband, who is returning to the work in East Africa (see back page).

A memorial service was held in the Asheboro Congregational Christian Church on Sunday afternoon, December 2, for Harry Bemis Carleton, father of Mrs. F. C. Lester. Dr. W. E. Wisseman officiated. Mr. Carleton, 84 years old, had made his home with his daughter for the last two and a half years, moving there from Winter Park, Florida, where he was a member of the Congregational Christian Church. Other survivors include his wife, Maude Carleton, a daughter, Mrs. B. O. Calkin of Sioux Falls, South Dakota, and five grandchildren.

DR. SCOTFORD TO CONDUCT SEMINARS ON CHURCH ARCHITECTURE.

Dr. John R. Scotford, an authority on church building and improvements, and a representative of our Church Building Society, New York, will visit The Southern Convention December 9-16. He will conduct Church Architecture Seminars as follows:

Monday, December 10, at First Church, Burlington, N. C. 10 a. m.

Wednesday, December 12, at the Asheboro Church. 10 a. m.

Pastors and Church Building Committees are invited. Dr. Scotford will be glad to meet with committees and visit such churches as time will allow. Plan to attend one of the Seminars if possible.

W. T. S.

WESTERN NORTH CAROLINA CONFERENCE STANDING COMMITTEES—1951-1952.

Executive—Rev. F. C. Lester, Rev. M. A. Pollard, I. L. McDowell, Rev. Clyde Fields, Rev. W. T. Madren, S. H. Pell, Cyrus Shoffner.

Home Missions—Rev. John Q. Pugh, L. H. Brady, Mrs. E. P. Boroughs, Mrs. Sherman Maness, Paul Wison.

Foreign Missions—Rev. L. M. Presnell, Rev. L. B. Burgess, Mrs. Clyde Fields, Mrs. B. P. Moffitt, Rev. Max Vestal.

Evangelism—Rev. R. T. Grissom, Avery Brown, Rev. H. V. Cox, Rev. J. U. Fogleman, N. L. Rumley.

Stewardship and Apportionments—Rev. Clyde Fields, H. L. Beane, E. H. Cole, Miss Sarah Ellison, Mrs. T. L. McDowell.

Ministry—Rev. E. Carl Brady, Rev. Clyde Fields, Rev. B. H. Lowdermilk, Rev. W. T. Madren, Rev. G. H. Veazey.

Christian Education—Bill Simmons, Miss Flossie Bray, Miss Lola Farlow, Mrs. L. A. Morgan, W. W. Thomas.

Literature—Rev. Winfred Bray, Mrs. Ralph Foushee, Stacy Hayes, Mrs. Quinton Hicks, Edgar Freeman.

Superannuation—Arthur Cox, J. A. Caviness, L. M. Murray, Harvey Smith.

Ministerial and Church Relations—Rev. G. H. Veazey, Paul Britt, L. V. Dorsett, Roland Farrell, Mrs. O. T. Wicker.

Moral Reform—Rev. L. M. Fogleman, C. B. Brewer, E. M. Marks, G. A. Russell, C. W. Wicker.

Church Grouping—Rev. T. D. Sutton, Von Allen, Richard Brewer, Alton Richardson, W. W. Ritter, Ernest Scott.

Dendron Church Observes Fiftieth Anniversary

On Sunday, November 18, the Dendron Congregational Christian Church, Dendron, Virginia, observed its fiftieth anniversary. A large number of former members, friends, and descendants of many charter members were present for the service. From the greetings read one could not help but feel that the Dendron Church has weilded a great influence over large numbers of people and through its fifty years of existence. Although the Dendron community has decreased in population and the church naturally has grown smaller, there is a live and enthusiastic group of members now. The church is well preserved and the leadership is to be commended for the fine program which is being carried on in this good community.

At the morning service the charter members were recognized and honored by Mrs. Thurman Williams, and the former pastors and their wives were welcomed by Mr. L. T. Williams. Rev. J. M. Roberts, well known minister of that area, gave the morning prayer and a quartet of women who grew up in the Dendron Church was an inspiration to all. The members of the quartet were: Mrs. J. R. Bishop, Mrs. B. J. Ingram, Mrs. L. T. Williams, and Mrs. P. I. Leadbetter. Mrs. L. W. Vaughan of the Christian Temple, whose parents lived in Dendron for a time, rendered a beautiful solo, and the sermon was given by Superintendent William T. Scott, followed by the sacrament of the Lord's Supper.

In the afternoon service the history of the church was presented by Mrs. W. Turner Judkins and this may be found in this issue of THE *C*HRISTIAN SUN. Mrs. B. V. Hargrove of Franklin wrote a poem for the occasion and that was presented by her. A beautiful altar set was dedicated by Rev. J. E. McCauley of Waverly, a solo was rendered by Mrs. Della Cotten Scott, whose father was a charter member of the church, and a memorial service was conducted by Rev. R. E. Brittle, who grew up in the Union Church near Dendron.

The members and friends made a generous offering at this anniversary service amounting to $346.17 for the purchase of a "friendship window" to be placed in the Dendron Church.

The Dendron Church served a delicious dinner to the members and friends in the Town Hall and the day was altogether lovely and inspiring to the large number of people attending.

W. T. SCOTT.

HISTORY OF DENDRON CONGREGATIONAL CHRISTIAN CHURCH. 1901-1951.

By RUBY ATKINSON JUDKINS.

"The time has come when we must do something about a church, I do not feel that we can longer put off planning our own building,"

"Yes, Waverly, you are right." "The thing for us to do is to get all those who might be interested together and see what can be worked out."

The above conversation took place between the late Waverly S. Barrett and E. T. Atkinson about Christmas of 1900.

Two factors were responsible for the immediate and urgent need of a Christian Church. The Surry Lumber Company had built a church in the town of Dendron to be used by all the people for worship. A Union Sunday school was held and each denomination had its own worship service. At this time the church building had been bought by the Methodist Church. The Christians continued holding two services a month there, giving the collections to the Metho-

(Continued on page 6.)

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

Editor	Robert Lee House
Managing Editor	John T. Kernodle

Departmental Editors—Convention, Wm. T. Scott; Missions, F. C. Lester; Women's Work, Mrs. F. C. Lester; Young People's Work, Miss Pattie Lee Coghill; Children, Mrs. R. L. House; Sunday School Lesson, H. S. Hardcastle.

Institutional Representatives—Elon College, L. E. Smith; The Christian Orphanage, John G. Truitt.

Area Reporters—M. W. Andes, W. J. Andes, J. Frank Apple, H. G. Councill, Jr., Clyde Fields, Stanley C. Harrell, I. W. Johnson, S. E. Madren, Will B. O'Neill, Fred Register, P. H. Ricketts, Guy H. Veazey, R. A. Whitten.

Board of Publications—Duane Vore, Chairman, S. T. Holland, Secretary; R. C. Helfenstein, S. E. Madren, P. H. Ricketts, G. D. Colclough, Treasurer, ex officio.

SUBSCRIPTION RATES

One Year	$3.00
Two Years	5.00

Published by the Board of Publications, agent for the Southern Convention of Congregational Christian Churches, and printed every Thursday except the last in June and December by the Central Publishing Co., Inc., Richmond, Va.

Entered as second-class matter at the Post Office at Richmond, Va., July 25, 1922, under Act of March 3, 1879.

All other matters of business should be addressed to The Christian Sun, 1536 East Broad Street, Richmond 19, Va.

Give "The Christian Sun" for Christmas

Subscription Price: 1 year, $3.00; 2 years, $5.00

Date..............................195....

Dr. Wm. T. Scott, Supt.,
Elon College, N. C.

Enclosed find $.............. for which please send The Christian Sun ( ) 1 year, ( ) 2 years — ( ) New Subscription, ( ) Renewal.

To ....

Address ....

Who is a member of .... Church

( ) Renew, ( ) Enter my own subscription for ( ) 1 year, ( ) 2 years.

My Name ....

My Address ....

From the EDITOR'S Desk

Give It

Think twice before giving something trivial this Christmas. Let your giving be eloquent in Christian faith. Let your giving be a Christian witness—an enduring Christian witness, if you please.

No one need want for the opportunity. Christmas is the time to do the superlative thing, the Christian thing. The religious gift is a natural at this season. It is neither forced nor conspicuous. Christians need not yield to the temptation to water Christmas down to the secular level.

Do we recommend that nothing but Bibles be given? Hardly, but how many people do you suppose will think to give Bibles? We heartily recommend the King James, the Standard Revised version, the modern translations, and The Interpreters Bible (Westminster).

Have you considered giving a religious book? Here the scope of suggestions could be limitless. Two books, just off the press, are: "How to be a Transformed Person" by Stanley Jones, and "Questions People Ask" by Robert McCracken. Your gift may be a means of grace. Don't waste the opportunity. Invest wisely.

Some gifts are seasonable, momentary, or temporary in their enjoyment and usefulness. Some do not fit! Some find a place in the white elephant compartment, while others are laid aside and earmarked for unsuspecting friends next year.

One gift which is current for twelve months is a subscription to your church paper. The gift renews itself week by week: fifty gifts in one, and all for $3.00. Send subscriptions to your relatives and friends. Save yourself the agony of shopping. Keep Christ in Christmas.

Regeneration and Social Responsibility

About one-third of the way through "The Conduct of Life" Lewis Mumford says: "By an inner orientation, man detaches himself from the fate of his local group; he becomes part of a more universal society. . . . One may call his process the birth of a person. Its significance lies in the fact that it makes possible the eventual emergence of united humanity, no longer separated by impassable cultural walls; individualism and unity thus go hand in hand."

Mr. Mumford is dealing with an important truth, but Jesus stated it more succinctly when he said to Nicodemus: "Except a man be born again, he cannot see the Kingdom of God." A Christian must begin life anew in his whole relationship to God and man. Thereafter he is constantly sustained and urged to a better life by the indwelling of the Holy Spirit. Rather than detaching himself from the fate of his local group, he becomes and helps them to become corporate members of the Kingdom of God.

Peas from Stock 33 Centuries Old Available for Lessons in Stewardship

The World Council of Christian Education and Sunday School Association is offering to Sunday schools which wish to dramatize lessons in stewardship, seed peas reported to be directly descended from dried peas found in the tomb of "King Tut."

The original peas were presumably placed in the king's tomb at the time of his death about 1350 B. C., so that he would have food for his after-life. When the tomb was opened in 1922, the excavator, Howard Carter, of England, just by way of experiment, planted a few of the peas, according to W. C. C. E, and was amazed when they grew. The vines bore peas, which were passed along to others, some finally reaching the Hon. Lewis L. Fawcett, former Justice of the Supreme Court of New York, chairman of the World Council of Christian Education. The W. C. C. E. now has a small stock and are offering a few peas to Sunday school groups who wish to plant them.

The "moral" which goes along with peas, says the W. C. C. E. is: "If God in his wondrous way kept life in King Tut's peas, for food on another continent, and in a far later time, our gifts can help to make Christ known, taught, loved, followed and served, in many a distant land, in many a far-off century. If we tend to our sowing—and to our praying—God will give the increase. Never doubt it." Try it.

The Place of Education and Religion in Television

By RONALD BRIDGES

This statement is submitted in behalf of the Protestant Radio Commission an integral part of the Broadcasting and Film Commission of the National Council of the Churches of Christ in the United States of America.

The Protestant Radio Commission strongly supports the reservation of certain television channels for the exclusive use of non-commercial educational stations as set forth in the Third Notice of Further Proposed Rule Making adopted by Commission on March 21, 1951.

We believe that the commercial broadcasters should understand that while we recognize the contribution of the present system of broadcasting, we recognize its serious shortcomings, too, and therefore believe there is an urgent need for a separate reservation for educational television broadcasting.

We believe that the Christian Churches, which have traditionally assumed a role in the forefront of public education, are required by the changing needs of the Twentieth Century to take a leading role in preserving those educational functions which television can perform.

We believe it to be the duty of Christians to support the work of educators through the medium of television and to express their views in support of the protection of television's great role as an educational medium.

Audio Visual Aids in Learning.

This role may be illustrated by the story of a neighbor of mine in Maine who was very much opposed to his grandson's going to college. He said that the study of books was foolish because if he needed to know anything all he had to do was to ask somebody.

That man's attitude is generally condemned, and he probably stands as a prime example of New England backwardness. His attitude, however, deserves a little more examination.

Prior to the invention of the printing press in the 15th century, the transmission of knowledge was entirely personal except for the rare instance of the scholar and who had access to handwritten manuscripts and tablets. Everybody else learned by the process of hearing and seeing, that is to say, by audio-visual methods. The whole business of guilds and crafts was passed on from person to person by direct methods with no dependence on the written word.

In one of Victory Hugo's novels there is a startling pasage about the destruction of the cathedral. The point is made that the cathedral, with all its decorations and liturgy, had been the direct means of teaching the people and that when the printing press had been put into use the cathedral was finished as a prime agent in education. Of course, the cathedral was not destroyed physically and yet its function was destroyed when it was removed from the center of teaching. As the Bible became available to everybody who could read, the church with its bas-reliefs, stained-glass windows, and liturgy no longer could be the prime source of religious education.

RONALD BRIDGES

It has been assumed for these 500 years that it has been altogether an advantage for people to be able to read and make up their own minds freely and without coercion. Although the printing press was viewed with alarm by medieval churchmen as opening broad channels of sin and iniquity, the fact is that those dangers have generally been discounted in favor of the opportunities the printing press has provided for mankind to learn the truth freely and without impediment.

However, there has developed in these five centuries a state of mind which identifies reading with intelligence. Those of our society who measure intelligence are readers, and they have correlated reading ability with intelligence in a way that excludes a rather large number of our population. It is only recently that we have discovered to our shame that certain children in school whose performance has been marked stupid have impeded by defects of vision and hearing. We are making very rapid amends for this oversight so that the children with defects in vision and hearing may not be penalized.

I suggest that capacity to deal with the printed word is in itself so difficult and so involved a process that a large minority of our population are unable to cope with it. Although ability to deal with books is generally accepted as a measure of intelligence, many people who have not done well in school turn out to be capable, even brilliant persons in outside life. The existence of this fairly large number of persons who have not been able to do well with books is acknowledged by teachers, but they are regarded as being agreeable exceptions to the rule. On the contrary, these people should be studied with care to see if they do not represent a large segment of the total population which is being seriously neglected in our present systems of teaching.

I suggest that there still is a very large proportion of our people who can do better by the teaching of direct hearing and seeing than they can ever do by translating print into ideas. Actually the process of translating printed words into ideas is a very involved psychological and neurological one. The fact that we who are the readers have read ever since we were small children leads us to suppose that everybody can read and that reading is a perfectly normal procedure. I suggest further that reading is not normal but rather is a highly specialized accomplishment and that there are large numbers of our population who read only under difficulties which can never be removed by ramedial courses or remedial instruction. I suggest that these people to whom reading is difficult are naturally susceptible to teaching by audio-visual methods. This minority, of which I speak, have been in a thralldom ever since the 15th

(Continued on page 9.)

News of Elon College

President L. E. Smith, Elon College, N. C.

OFF TO A GOOD START.

On one occasion I saw a foot race. There were five lads participating. At the sound of the third bell they were all to start evenly. They did, but one was a little more alert than the other four. An interested person standing near declared, "He got a good start." He did, and this "good start" gave him the advantage to the end of the race.

We, the ones of us who are interested in Elon College and its future, have been thinking, planning, and talking about the proposed campaign to complete the $2,000,00 fund for the college. On the evening of November 20 at the Alamance Country Club, Alamance County, the campaign was launched in earnest and with enthusiasm. The dining hall was beautifully decorated, the program planned was executed with precision and effectiveness. Dr. Jesse Dollar brought greetings from the church; the Honorable Thad Eure, Secretary of the State, brought greetings from the State; Mr. B. Everett Jordan, a prominent manufacturer and businessman, brought greetings from the county; and Carlysle Isley, Mayor of Burlington, brought greeting from the city. The Honorable J. Spencer Love of Washington and New York and Chairman of the Board of the Burlington Mills Corporation gave the principal address. Thus the campaign was launched, the officials of the college were given the "go-sign," and everything was ready for the campaign.

The following day the Steering Committee met and constituted a Special Gifts Committee. There were twelve members of the Special Gifts Committee. This committee is to work in Alamance County and the city of Burlington. About 100 names of prominent business and professional men and women were distributed among members of the Special Gifts Committee. To date, $94,450 has been secured. This amount has been pledged to be paid within three to five years. The campaign is just beginning, but it is beginning in a most favorable way. We hope and expect to see this campaign completed within the next five years. At any rate, we are certainly off to a good start.

We are aware that $1,000,000 is a lot of money, that it is a high figure to attain, that many obstacles will be encountered, and that discouraging days will overtake us; but we are also aware that there is such a thing as faith, that we must believe—believe in ourselves, in our fellowmen and in God from whom cometh encouragement and the ability to succeed. We must have faith, "overcoming faith," faith that will move mountains. Mountains will disappear when individuals are possessed with a consuming faith in a just and a needy cause. Doubt never supplants faith in a Christian heart. Faith is always the dominating and the conquering factor.

CHURCH HISTORY.

(Continued from page 3.)

dists. This did not prove entirely satisfactory.

Several persons who owned means of transportation attended services at Union or New Lebanon. There were still others who could not do this and were glad to lend an ear to plans for a church.

A meeting was held on Februray 18, 1901, to consider the adviseability of building a Christian Church at Dendron with A. G. Higgins, acting chairman. Those present at this meeting were A. G. Higgins, A. J. Cotten, E. T. Atkinson, W. L. Anderson, J. W. Cotten, D. L. Cotten, W. S. Barrett, J. W. Williams, F. B. Richardson and A. W. Laine. This group voted to build a church and the necessary committees were appointed. Those present subscribed $385.00 toward the building fund.

On February 28, 1901, the committee on selection of a site for the church reported that the Surry Lumber Company through its superintendent, Mr. Edward Rogers, would give a lot between the hotel and Jesse P. Whitmore's home. This was most encouraging to the group and they requested Tom Atkinson to clean off the church grounds. Shortly after this, plans for the building were presented by A. G. Higgins and accepted.

With the buying of materials and beginning of construction the usual problems arose, chief among which was how to treat the shingles for the roof. The minutes as recorded by W. S. Barrett tell a vivid story of the discussion concerning same.

A. G. Higgins, W. S. Barrett, A. J. Cotten, W. L. Anderson and E. T. Atkinson were appointed as Trustees.

On Tuesday evening, April 16, 1901, a meeting was held in the Good Templar Hall for definite organization of the church. Rev. R. H. Peel was present and assisted in the organization. W. L. Anderson was elected as first treasurer, and W. S. Barrett as secretary, which office he held until his death, August 26, 1948.

Twenty-one persons, as follows, were duly enrolled as character members: A. G. Higgins, Susan A. Higgins, Edward T. Atkinson, W. L. Anderson, David L. Cotten, Roxie A. Cotten, James W. Williams, Albert J. Cotten, Nannie J. Cotten, Waverly S. Barrett, May W. Barrett, James W. Cotten, Mary E. Cotten, A. W. Laine, Florence A. Laine, J. Ollie Davis, Henrietta A. Williams, Eve M. Anderson, Joseph Thomas Atkinson, J. Rollie Matthews, Addie A. Matthews.

The Pilgrims at Plymouth could not have been happier or more joyful over the completion of their first meeting place than was this little band of Christians when on August 16, 1901 their first church meeting was held in the new structure. Plans were made that night for organizing a Sunday school the first Sunday in September at 3:00 o'clock in the afternoon and for the organization of a prayer meeting on the following Friday night. A. G. Higgins and A. J. Cotten were the first deacons for this church. W. S. Barrett and E. T. Atkinson were elected as the first delegates to represent the church at the Annual Conference which was held that year at Memorial Temple in Norfolk, October 29-November 1, 1901.

Upon organization of the new Sunday school, Edward T. Atkinson was elected superintendent which office he has held until the present time except for a brief period when Paris E. Slade and A. W. Laine served in that capacity. Because of rapid increase in enrollment and lack of space, the Sunday school rooms were added in 1910. Jesse T. Atkinson is the only surviving charter member of the 1910 Bible Class. In 1925 the Sunday school boasted of a membership of 177, the largest in its history.

In the early days of the church the Ladies Aid Society was organized with the late Mrs. Waverly S. Barrette as first president. This group has been responsible for many improvements in church property, such as interior painting and papering, carpets and tracking for floor, altar drapes, installation of furnance, payments on parsonage and many other incidentals.

The Woman's Missionary Society was organized in 1916. Its first officers were, Mrs. W. D. Harward, president; Mrs. E. A. Atkinson, secretary; Mrs. A. W. Faison, treasurer. This society has been outstanding in its participation in projects set up by the Eastern Virginia Woman's Conference. The local president, Mrs Garland W. Spartley, is also president of the Eastern Virginia Woman's Missionary Conference.

During the church's fifty years it has sponsored Willing Workers, Young People's Missionary Society and Christian Endeavor. It was here in this church that the constitution and by-laws for the "Three S" (Surry, Sussex and Southampton) Christian Endeavor Society were drawn up. This organization functioned successfully for several years.

The Eastern Virginia Conference met in Dendron, October 27-30, 1908. This was and is still considered one of the highlights in the history of the church.

Edward T. Cotten, son of Mr. and Mrs. J. W. Cotten, both charter members, is the only young man going out from this church to enter the ministry. He is now pastor of Plymouth Congregational Christian Church, Cincinnati, Ohio.

During this fifty years the church has been served by eleven pastors; R. H. Peel, from the organization of the church in 1901 until 1903, returning in 1913 for a two year stay. Others were H. E. Rountree, C. C. Jones and W. D. Harward, who was our beloved pastor from 1915 until 1923, returned in 1931 and served until ill health caused his retirement in 1933. A. B. Flowers, W. B. Fuller, E. B. White, G. A. Pearce and J. S. Johnson each served for brief periods. In 1941 J. M. Roberts, who had at various times served as supply pastor came back to us and dutifully filled our pulpit until 1949 at which time W. L. Wood became pastor. Since Mr. Wood's resignation in October the church has had no regular pastor.

In 1922 the church membership was 170, the largest recorded. Today there are 40 members. There are five charter members living.

In 1931 after the merger of the Congregational and Christian Churches, the name Congregational Christian was adopted.

A. G. Higgins, A. J. Cotten, W. S. Barrett, P. E. Slade and L. J. Presson all served as deacons of this church in addition to the present deacons who are: E. T. Atkinson, L. T. Williams, J. R. Bishop, W. O. Whitmore and G. W. Spartley.

MEMORIES OF FIRST YEARS IN DENDRON CHRISTIAN CHURCH.

By REV. E. T. COTTEN, *Minister of Plymouth Congregational Church, Cincinatti, Ohio.*

I am not free to leave Cincinnati to attend the Fiftieth Anniversary celebration of the founding of the church of my childrhood, so I am trying to do the next best thing—tell you a little about those first years and their influence over my life. Please forgive me for failing to mention some whom you may know, because after I was fifteen years of age I lived away from Dendron, many of the years 600 to 800 miles away, so spent only my vacation at my native home.

When I was five years old one sight cut deep into my mind—my father and others piling brush and burning it in clearing the ground to build the Dendron Christian Church. I think two stoves, one on either side of the main auditorium heated the church, until the two class rooms were added, and the furnance installed. As a boy I was thrilled over ringing the bell for Sunday school and church many Sundays, my father being janitor then.

Waverly Barrett and J. W. Cotten (Jim) wielded a mighty influence over me, they having been teachers of Sunday school classes from my earliest years till their death, the former only a short time ago, my father in 1938. A. G. Higgins gave me a little book of daily devotions when I was a little boy in his class which I used until a few years ago. Mrs. Sam (Della) Atkinson gave me while a little boy in her class, a cup which I still have, unbroken, too. Grace Slade, now Leadbetter, as organist and also singer, inspired me. I enjoyed the singing of Hattie Skinner, now Bishop. When Paris Slade, a decon died, church people wondered how they could get along without him in the church. Mr. Arthur Rogers, Methodist, Mr. Ed Rogers and Mr. Purcell, Baptists, influenced me at Mid-Week Prayer Meetings. Albert J. Cotten and family, Garland Spratley, Jennie Barrett, now Spratley, Owen Whitmore, David Cotten and family, Jim Williams and family and others helped to shape my life.

Rev. R. H. Peel, Rev. H. E. Rountree, Rev. C. C. Jones, as pastors of our church, and Rev. I. W. Johnson and Rev. C. H. Rowland as visiting preachers in revival meetings, helped more than they realized. Dr. Harward, as pastor, was an inspiration during my vacations at home. Ministers were entertained many nights and days in the home of my parents; I think that was why I first got the desire to become a minister; they were my ideals. I remember that very frequently sitting in church listening to the sermons I desired and resolved to become more Chris-like, a real Christian. The effect of those sermons in my boyhood and youth are responsibly largely for my life. But most of all the credit is due my father and mother, charter members of the Dendron Christian Church, who taught my by example and words, how to live. My seven sisters all became teachers in Sunday school and church workers wherever they have lived because of our parents and the holy influence emanating from the Dendron Christian Church. I feel sure that many people would like to praise this great church for all it has done in some way for them.

I have been the pastor of the Plymouth Congregational Church in Cincinnati, nearly sixteen years and am enjoying life here; was pastor of the First Congregational Church, Eaton, Ohio, for ten years just preceding my ministry here; was pastor four years in Oshawa, Ontario, Canada. That is far enough back for now. May God bless you, your families, your friends, and your church. May God continue to use the Dendron Congregational Christian Church in such a helpful way in moulding the ideas and lives of growing boys and girls, and in steadying and comforting men and women in times of trial and sorrow.

A LETTER READ AT THE FIFTIETH ANNIVERSARY.

Dear Friends of the Dendron Christian Church:

How heart warming it is to be able to be with you all in spirit on the significant day of commemoration of

(Continued on page 15.)

Church Women at Work

With Emphasis on Missions
Mrs. F. C. Lester, *Editor*
840 Sunset Avenue, Asheboro, N. C.

OLD MONEY PUT TO NEW USE.

Several years ago the women of The Southern Convention desigated their Thank Offering to Han Mei School in Shaowu, China, which seemed to be the thing most in need of specific help in our mission there. Before much of the money has been allocated for that purpose, the Communists came in, the missionaries had to leave, and we had $2,200 in unspent funds with the American Board.

Realizing that it would be a long time before mission work could be done in China again, and believing that it is wrong for mission money to be lying idle when the needs are so great, it has been voted by the Women's Board of The Southern Convention that the unspent balance be allocated for the work of Miss Corrine Nordquest in South Africa, at the rate of $550 a year for four years.

* * * * *

WHO IS MISS NORDQUIST?

Corrine Nordquest is a graduate of Schauffler College and was a worker in religious education in our Hyde Park Church in the Boston area for three years. Then she went to work in South Africa as a missionary, located in Johannesburg, where she is associated with Rev. and Mrs. Lee Bergsman. Mr. Bergsman counsels and guides African pastors and their church organizations; is on the Boards of locally supported medical institutions; teaches part time in the Hofmeyr School for Social Service. Miss Nordquest works with him in the churches, providing religious education material for teachers in a large circuit of primary day schools, runs training classes for teachers, gives demonstrations of various religious education techniques to ministers and wives, gives guidance to women's groups. The American Board had provided her salary, but had not found the wherewithal for her operating budget—she was trying to get along on personal gifts and what could be pared off other budgets. And that is where our $550 a year comes in.

It would seem that she does work of the type of Pattie Lee Coghill, and we know she could not manage without an expense account for travel and office and materials. So our women are providing that.

* * * * *

A LETTER FROM AFRICA.

October 9, 1951.

Dear Dr. Scott:

The good news, of the large sum of money which the women of The Southern Convention have made available for religious education among the African people here in Johannesburg and surrounding area has just been received with deep gratitude. It is hard to say how much your interest and great help in this work means to us, but a few comments on our situation may serve to illustrate our appreciation.

IDLE DOLLARS!

Word has been received from Mrs. Ellis L. Hemingway, Chairman of our National Fellowship, stating that in these days of increasing need and rising costs we must realistically face the fact that only by our extra efforts and gifts can the work of the church continue in all its phases. Therefore, she is urging us to appraise our treasury with a view of finding unexpended balances not designated for any special project.

You will remember in 1949 we had the Idle Dollars project and again in 1950. Now, in December, 1951, you are again asked to make an extra offering for Missions. If your society has some money in the treasury that it does not need for some specific project you could not give it to a better cause than our Christian World Mission. Unless there is an increase in our total giving, important work will be left undone here at home and in our missions around the world.

Money for the Idle Dollars project should be sent to your conference treasurer, clearly marking the check "Idle Dollars for our Christian World Mission."

Mrs. W. B. WILLIAMS,
President.

In the ordinary African Sunday school, one finds only one teacher. All children, from six months to sixteen years of age, meet in one large group. There may be fifty or there may be two hundred. The teacher does not plan a definite program and often has no lesson materials. Probably they begin with a very long prayer, not at all suited to children, not even the older ones. They may know one gospel chorus which is sung over and over. If not, they might sing a church hymn which some of the children know. (They rarely have even one hymnbook.) Then the teacher takes a Bible passage and ''preaches'' to the children with great enthusiasm for a good long time. The tiny children fall asleep and the older ones sit passively by until it is over. That is Sunday school. ''Why is it like this?'' you ask. Simply because they have no opportunity to know anything different or better.

We are trying among the churches of our American Board Mission to awaken the people to the urgent need for *religious* education. Few young people are interested in the church because it has so little to offer them at the present time. They are caught up in the life of the big city and religion has little or no place in their lives. The church? Well, it is mainly for the men and older women. The church people are very much troubled about this situation, but they don't know what to do. There are many factors which enter into such a very big problem. It is not easily or quickly solved, but we are working at it.

One thing we are doing is to stress the importance of the Sunday school. In January, 1950, there were only two Sunday schools in our American Board churches in the Transvaal. They carried on more or less independently, with Mrs. Phillips giving what guidance and encouragement she could from time to time. Now we have fifteen Sunday schools meeting regularly with an enrollment of near 1,000 pupils and about 50 volunteer teachers.

Many of these teachers have had very little education and need a lot of training, while others, who are day school teachers as well, are much better qualified for Sunday school teaching. But all need help in organizing and planning the Sunday school work and better methods of working with and teaching the children. We have monthly teacher's meetings for fellowship, inspiration and training. They are eager to learn, and though it is a slow process, we are making steady progress. Our Sunday schools are far ahead of the ones which I first described, but we still have a long way to go.

Until now we have had no regular funds for this important work. We have had to depend on gifts from individual friends and churches and what grants the Board of the Mission could make from special funds. So perhaps you can understand what a great relief and joy it is to know that we shall have a regular budget of $550 each year for the next four years. We are now in position to make plans and carry on the program which is so much needed among our African people, especially the children and young people.

We thank you and all of the women of The Southern Convention for your concern for our people, for your financial support and for your prayers for this work.

Sincerely yours,
Corrine M. Nordquest.

PLACE OF EDUCATION AND RELIGION IN TELEVISION.

(Continued from page 5.)

century, when printing began and intelligence began to be equated with mastery of books. Television represents the final redress of balance in our time. It is the putting back of the vitamins into the flour after too great a refining process. My neighbor in Maine is a peasant from the 15th century but he has something in his point of view.

Books will always remain a great resource for human understanding but actual seeing and hearing will be nearer and more effective. Those people who are best disposed to learn by seeing and hearing should not be penalized by a book culture but should be encouraged to hear and see and thus to learn in their best way.

There is no doubt in my mind that the extension of television and radio will cut down on the reading of books, and as a book reader I am sorry that is so. Nevertheless, the main point is that we who seek to educate should increase understanding; and if understanding can be increased better by diagrams, pictures, radio and television, we should not cavil that books become less important. We want the human family to understand one another better, to be able to communicate better with one another. To declare in favor of one means of communication as against another is very dangerous indeed. We must be ready to employ all means of communication. I believe that radio and television and films afford a new emancipation to millions of people around the world who have not had the opportunity to learn the printed word and in some cases who are unable to learn the printed word. Therefore, I believe that radio and television and films represent the newest revolution by mankind in the age-old fight against the tyranny of ignorance.

Continuing Process of Education.

Americans have always known that education is not confined to the field of curriculum. We are great people for continuing to study long after we have left school and college behind us. Adult education is important in almost every community in the United States. Now, through educational television, we have a new tool of major importance in furthering the adult education movement. Thousands of people who are eager for new knowledge but are unable to attend extension classes can now continue their education in their homes. The prospect is especially significant in view of the situation of our generation. Our formal education tends to make us specialists in very small areas, yet we are faced with the necessity of knowing more about things than any other generation of mankind. Modern man needs some knowledge of such diversified things as nuclear physics, geopolitics, and the social and cultural practices of remote peoples.

The modern world is characterized by our ability to communicate with each other almost instantaneously through the mass media. After the printing press was invented it took years and sometimes generations for a noteworthy book to find a worldwide audience. Later we developed newspapers and other periodicals which speeded up the dissemination of ideas. Finally have come radio and television. Today when a new theory or a new invention is developed, it is communicated instantly from its point of origin to the ends of the earth. There is no longer a time lag which allows men to assimilate new things slowly. Today we must have accurate facts and explanations, or tragedy may be the result. In television, where one can both see and hear, we have the most effective medium ever perfected for meeting the problem of transmitting and interpreting information and ideas quickly and accurately.

Democracy and Communication.

Upon our ability to use television successfully for this purpose may depend our survival as a democratic community. Democracy may be defined in part as a way of organizing national life so that no one group can control all of the rest. Democracy, therefore, depends on communication — especially that form of communication which reaches all of the people. The question of what use shall be made of a new instrument of general communication and who shall decide that use is particularly determinative to the future of our civilization.

Freedom of speech is not limited in meaning to just the right of an individual to speak in freedom. Freedom of speech also includes the right of free access to information necessary to intelligent political, economic and social decisions. As a corollary to this need for access to information, we must add the need for free access to education.

A people which can meet successfully the recurring crises of our century must be a people which has a mature understanding of its problems.

It is unthinkable that, in view of the needs of our time, television should be used solely for commercial purposes or should be controlled entirely by persons who, of necessity, must operate a television station for profit. It has been our experience in radio and thus far, in television that commercial broadcasters will not—and possibly connot—concern themselves with the special needs of the American people for education and information. It is therefore necessary that provision be made for these educational needs to be met. We bebelieve that your Commission has taken the proper procedure in making channels available for educators to operate television stations. Protestant Churches have always been interested in the development of education. They have been the chief exponents of the free public school, tax supported and open to all persons regardless of creed.

A Word About Religious Education.

Up to this point, I have discussed education in its general concept. I should like to add a few words with particular reference to the matter of religious education.

Religious education always has been important in the American way of life. I refer, of course, to a continuing religious education, not merely that of children.

Some recognition of the rightful place religious education has in mass communication media was given in the case of AM radio. The recognition is sparse, it is true, but none-

(Continued on page 15.)

A Page for Our Children

Mrs. R. L. House, *Editor, Southern Pines, N. C.*

For some years we have been urging Christian families to use Advent candles. A candle is lighted for every Sunday in Advent (the Sundays before Christmas) until finally there are four lighted candles. A carol or hymn may be sung, a story told, a prayer said as the family gathers to light the candle. Each week one grows shorter and on until the fourth one is quite tall. European people put a tiny wreath around the base of, or tie a sprig of green to each candle as it is lighted. This is a very lovely custom.

Christmas is especially for children and they should share in gift selection, gift making, card making and addressing — even the smallest can lick stamps or tuck in flaps! Christmas is a grand time for cookie making and giving.

It is dreadful to hear people say "I hate Christmas," "I will be glad when it is over," "Oh, we are just worn out." Those people start too late and have lost the spirit of Christmas anyway. Begin early to plan what you will do and what your family will do. In later years children will not remember costly gifts as much as things done together: lighting candles, making a creche, decorating the tree. Christmas is a time for love, laughter and delicious smells!

If you collect Christmas cards, select those of religious significance (such as the lovely ones sent out by Washington Cathedral) and display them in an interesting way: Mounted on foil paper and hung, framed, on the mantel, on a book shelf, or in ways to compel the eye. It is the birthday of our King! It is not the time of St. Nick; that is of such little importance. Make Christmas a festival of the Holy Day it is. His coming brought hope to a sick world and our world needs that hope too. The future depends on whether we are a holiday people or a Holy Day people. Use the lovely Christmas book for your family and church school.

ATTENTION: CHILDREN'S WORK-

I promised to send you a program for Christmas that would be in keeping with the spirit of our missionary study books. I hope this will be useful. I feel that the more we cause our children to think in terms of one world the better the foundation we are helping to lay for world peace in the endeavors as adults in years to come.

I have based this conversation on the story "The Magic Christmas Tree" (author unknown) found in *Christ and the Fine Arts*, by Cynthia Maus. If you do not have a way of finding this story, (it can be found in several other books, too) and want to use this program let me know and I'll try to get a copy to you.

If you want a longer program the children would enjoy working with you to work out a dramatization of the story in the form of the little girl's dream, letting the play close with children in costumes of the nations, gathered around the lighted tree singing, "O Come All Ye Faithful."

May I wish you and the children with whom you work an eary Merry Christmas!

Julia Woodson, *Chairman of Children's Work.*

* * *

MERRY CHRISTMAS, WORLD.

A little girl and her mother are busy decorating a Christmas tree. A holly wreath is somewhere in evidence wating to be placed. Through the night there come the sound of carolers, singing of the Yule season.

Susan: (Running to the window) Listen, Mother. They're singing "Silent Night." I know that.

(She sing with the corolers and Mother goes to the window to watch and listen.)

Mother: That was beautiful! If the world could only remember the birth of the Christ and what it could mean to the world if its people really lived as Jesus taught. Listen! I like this carol too. Shall we sing it with them.

(They join in "We Three Kings" already being sung. The carolers go on their way.)

Susan: The stars are beautiful tonight. Do you think they looked this way when the baby Jesus was born, Mother?

Mother: They must have been very beautiful. Susan. That was such a wonderful night.

Susan: Mother, my teacher said that Jesus was the world's first Christmas present. God gave Jesus to the world because he loved the world.

Mother: Yes, and so through the years we give to those we love at Christmas, even as the wise men gave to Jesus at that first Christmas time.

Susan: Mother, I wish I could have been living the night Jesus was born. I would have given him something.

Mother: When you give to others, dear, you are showing him that. I wish all the children of the world could know and love Jesus. I wish there could be happiness everywhere at Christmas. God meant that everyone should know and love Jesus. He gave Jesus to the world.

Let me read you a story.

(She reaches for a book. Susan sits at her feet. She reads the story of "The Magic Christmas Tree.")

Susan: (At the conclusion of the story) Mother, may I hang the holly wreath?

Mother: Yes, dear. Where would you like to put it?

Susan: (Running to a globe of the world) I want to put it around the globe to wish all the children of the world a happy Christmas.

Mother: Why, that's a wonderful thought. And we'll do what we can to make that wish come true and hope that Christians all over the world will do the same. It's sharing the joy of Christmas that makes it wonderful.

(Susan puts the wreath around the globe then sings "Away in the Manger" including the verse with the words "Bless al the dear children," prayerfully.)

Mother: That was lovely, dear. Now, tell me good night and go to sleep. Merry Christmas to you, dear, and may God's love touch all hearts that we may indeed say, "Merry Christmas, World."

(The play may end here or you may prepare act 2. As dramatization of the story as Susan's dream.)

IT NEEDN'T COST MONEY.

By Irma Dovey.

Issued by the National Kindergarten Association.

A teacher told me the other day about the lovelist gift she had ever received from a child at Christmas time.

Among the most common holiday

(Continued on page 11.)

Youth at Work in the Church

MAX VESTAL, Box 792, Elon College, N. C.

YOUNG PEOPLE'S RALLY AT WOOD'S CHAPEL.

By RALPH M. GALT.
New Market, Va.

An enthusiastic young people's missionary rally was held at Wood's Chapel in the Valley of Virginia on November 18 despite cold stormy weather. Wood's Chapel, Bethlehem, Wissler's Chapel were all well represented. The organized senior and junior Pilgrim Fellowship groups of Wood's Chapel with their sponsor, Mrs. Austin Kipps were there. Bethlehem senior Pilgrim Fellowship with sponsors, Mr. and Mrs. Clark Foltz, and junior Pilgrim Fellowship with Mr. and Mrs. Ralph White were both well represented, and Wissler's Chapel had a large delegation. The regular congregation of Wood's Chapel, and adult visitors from other churches were present also. Each group sang special hymns — the Wood's Chapel youth choir singing two special numbers.

The special speaker at the rally was Miss Edith J. Galt, a young missionary nurse recently returned from China. She told that as a missionary she was sent by our churches to show the love of God to those who did not know the Lord. She explained that under present conditions in China, ministers often find it impossible to spread the gospel in the rural parts of China, but that trained Christian midwives helping in the homes of their non-Christian neighbors carry an effective Christian witness and tell many about Jesus and his way. So Miss Galt and another misionary nurse, Miss Isabel Hemmingway and a Chinese nurse and pastor's wife, Mrs. Shao established a maternity center and training school in Peking to which they brought Christian women from rural churches and trained them in a six months intensive course to deliver babies. Miss Galt made her work live by describing two cases, telling how she went out with her students in the night by bicycle or ricksha for their on-the-job training. In one case a poor little diseased mother had lost three or four babies in a row. She was persecuted by her mother-in-law. The nurses healed her disease, and delivered her of a healthy ten pound son. The whole family was happy, and the grandmother so overjoyed that she became pleasant and kind.

After the service the people crowded Miss Galt to watch her dress her Chinese doll in various costumes, and to ask many questions. Others in the large "Shenrock parish" including a number from Concord Church had met Edith Galt and seen Chinese things at an open house reception at the parsonage earlier in the day.

* * * * *

RELAX WITH MAX.

Three men, a Christian, a Mohammedan, and a Jew were asked the question "What would you do if a tidal wave drove the ocean waters deep over your land?"

"We would die with the sign of the cross and beg the Lord to open for us the pearly gates of heaven," said the Christian.

"We would pray to Allah and be consoled in our Kismet. As it is destined to be, so it is," said the Moslem.

"We," said the Jew, "would learn to live under water."

* * *

A social worker, visiting a home, was shocked to find a four-year-old boy busily sucking at a nursing bottle. She began lecturing the child's mother, telling her it was wrong for a child that old to be still using a bottle—it might be bad for his teeth, would lead other children to make fun of him, they'd call him Baby, and the boy might get an inferiority complex. She had more to say, but just then the boy pulled the nipple from his mouth and asked succintly:

"Hoits you, maybe?"

* * *

What does Christmas mean to you?

FOR THE CHILDREN.

(Continued from page 10.)

gifts for teachers, of course, are handerchiefs, small boxes of candy, and inexpensive toilet articles. Some are homemade, and those are usually treasured most; they show that the teacher has been thought of and planned for. Each is something special and has required more than the five minutes it takes to choose a present and have it wrapped in the store.

Any of the gifts are beautiful to the child bringing them. They take on a signficance far beyond their actual value. Shinning eyes and excited whisperings tell how important they are. Secrets just will not be kept. "Guess!" begs one little fellow. "Do you think it's handkerchiefs? Or *perfume?* Or gloves? Or *perfume?* It is powder—or *perfume?*"

Many teachers request that children bring no gifts, realizing that the expense of giving to family and friends is enough for most of the parents without having to furnish presents for teachers, too. When this is done parents should recognize the fact that the request is sincere—perhaps a formulated policy of the school—and they should comply.

Now let us return to the homemade presents. An ingenious mother will think of gifts that can be made by the boys and girls themselves. Children old enough may pot a plant, embroider a towel, or decorate simple book ends. They may help with the candy-making if that way of saying "Merry Christmas!" is chosen. One mother whom I know saves the tops of round cereal boxes. Each will hold seven or eight pieces of homemade candy, and when one of these trays is wrapped in a piece of tissue paper or cellophane whose corners are tied at the top, it makes a most attractive and acceptable gift.

But I am forgetting to tell you of my friend's "best-of-all" present. It came to her long ago, but she has never forgotten it.

Hubert, a first-grader, had been proud and happy about bringing his gift. My friend could remember the sparkle in his eyes and the little swaggering way with which he walked into the room. Over, and over again, he told the other children: "See up here in the tree — that's what I brought Miss Blake!" And in the package, wrapped and wrapped again to make it appear as large as the usual gift, was a note of sincere appreciation for what the teacher had done for Hubert. It recalled specific instances of her interest and help; it told of the little boy's devotion to her; and it expressed the mother's good wishes, ending with regret at her inability to buy a present. Miss Blake had tears in her eyes as she finished reading. "She needn't be sorry," thought the teacher. "This is far better than anything for which she might have spent money."

Dr. W. H. Olive, Ellerbe, N. C.	5.00	
Mr. and Mrs. A. W. Cooper, Hamlet, N. C.	19.20	
Dr. James W. Hill, Elon College, N. C.	10.00	
Roger Gant, Burlington, N. C.	25.00	
Newlin Hardware Co., Burlington, N. C.	15.00	
A. L. Owen, Smithfield, Va.	25.00	
Mrs. B. G. Snow, Dyke, Va.	5.00	
Fielding Frye, Greensboro, N. C.	25.00	
W. P. Ingram, Greensboro, N. C.	5.00	
A. Lee Forbis, Greensboro, N. C.	5.00	
J. S. Ferree, Sr., Greensboro, N. C.	25.00	
Mrs. E. E. Holland, Miami Beach, Fla.	5.00	
Alamance Laundry, Burlington, N. C.	150.00	
J. H. Johnson, Norfolk, Va.	10.00	
Rotary Club, Burlington, N. C.	1,350.00	
Miss Augusta M. Rhinehart, Harrisonburg, Va.	10.00	
Birdie, Alice and Sallie Wilson, Virgilina, Va.	15.00	
Special Gifts	90.35	
		3,561.17

Grand Total	$26,827.81
Total for the Week	$ 7,144.19
Total for the Year	$43,112.42

SUNDAY SCHOOL LESSON.

(Continued from page 12.)

ways the noisiest or the most vocal. But they work quietly, silently, persistently, and before them the strongholds of corruption and evil fall.

There is a timely lesson here. Here was a city and a civilization that was fat and corrupt and rotten at the core. And here was a people, disciplined, fired with a great vision and ideal, on the march. Even though that city had strong walls and armed men, it fell before the advancing Israelites, who really represented the judgement of God upon it. Let America beware lest she become corrupt, soft, immoral, irreligious, pleasure-loving. Communism presents to millions of men and women a great ideal and it is on the march. Material power will not contain it. Only an inner vitality will make us secure against this sinster force.

Based on "International Sunday School Lessons;" copyrighted 1951 by Division of Christian Education, National Council of the Churches in the U. S. A.

Southern Convention Dates to Remember

CHRISTIAN ORPHANAGE PERIOD

December	23	Christmas Sunday

ELON COLLEGE PERIOD

January	6-12	Week of Prayer (Interdenominational)
	14-15	Annual Meeting of Mission Board—Beverly Hills, Burlington
	16-17	N. C. Council of Churches—Greensboro
	18-20	Mid-winter Superintendents and Religious Educational Workers—Cleveland
	21-24	Missions Council Mid-winter Meetings—Cleveland
	27	Youth Week Begins (Interdenominational)
February	3	Elon College Sunday
	10	Race Relations Sunday
	27	Ash Wednesday (First Day of Lent)
	29	World Day of Prayer

MARCH-APRIL-MAY-JUNE MISSION PERIOD

March	11	Woman's Missionary Convention Executive Board
	24-28	North Carolina Woman's Conference Rallies
	30	Valley Mid-Year Conference—Bethlehem
April	1-3	Eastern Virginia Woman's Conference Rallies
	6	Palm Sunday
	8-10	Valley Woman's Conference Rallies
	13	Easter Sunday
	15-16	Southern Convention Executive Board
April	29-May 1	Southern Convention Biennial Session
	2	May Fellowship Day (Interdenominational)
	4-11	National Family Week
	11	Mother's Day
	18	Rural Life Sunday
	24-26	Elon College Commencement
June	1	Pentecost Sunday
	8	Children's Day
	12	Valley Sunday School Convention
	17-25	General Council of Conregational Christian Churches—Claremont, California
	25	Eastern North Carolina Sunday School Convention
	26	North Carolina and Virginia Sunday School Convention

MEMORIAL GIFTS

"Instead of Flowers"

Dr. John G. Truitt
Christian Orphanage
Elon College, N. C.

Dear Dr. Truitt:

Please acknowledge the enclosed $.................. as a memorial gift sent to the Christian Orphanage in lieu of flowers in memory of:

....
(Name of Deceased) (City) (Date of Death)

....
(Survivor to be Written) (Address)

Name..

Address..

In Memoriam

BRAY.

Mr. Bernette E. Bray of Nathalie, Va. died unexpectedly on October 10 at the age of 60. He was born in Halifax County, Va., the son of John A. and Sarah Tuck Bray.

He is survived by his wife, Mrs. Myrtle Stanley Bray; two daughters, Miss Paulette Bray of Durham, N. C. and Mrs. Albert Cockerell of Middleburg, Va.; two sons, John Lee and B. E. Jr., both of Nathalie; two sisters, Mrs. H. W. Tuck and Mrs. Nannie Dixon, both of Nathalie; and one brother, John H. Bray of Nathalie.

Mr. Bray was a charter member of Liberty Christian Church, Nathalie, Va. After moving from Virgilina at an early age, he lived in the Liberty community the balance of his life. Funeral services were conducted at Liberty by his pastor, Rev. M. W. Andes. Burial followed in the church cemetery.

May the good Father above continue to bless and sustain this family.

RIPPY.

Whereas God in his infinite wisdom and righteous judgement has seen fit to take from our midst a loyal friend and worker for our Savior, Mr. Leonard P. Rippy. Our church, Sunday school and community have lost a good member, a faithful worker and a loyal friend.

We hereby submit ourselves to God's supreme wisdom and make the following statements in true sincerity:

1. That the wife has lost a true and faithful loved one, who placed his complete faith in God, who does all things well.
2. Mt. Bethel Church, Sunday school, the Board of Deacons and all who knew him have lost a faithful co-worker and a good neighbor whose devotion to the Master was inspiring and whole life will be an inspiration to all who knew him.
3. We extend to his wife and all who were near to him our heartfelt sympathy and pray that God will bless and comfort them.
4. That a copy of this memorial be sent to the wife, The Christian Sun and a copy be kept for the files of our church.

E. W. SIMPSON,
J. W. BARKER,
WALTER SHELTON,
The Board of Deacons.

PLACE OF EDUCATION AND RELIGION IN TELEVISION.

(Continued from page 9.)

theless given. I confess that I am disappointed by the neglect of religious education in commercial television today. It adds emphasis to our fears that commercial broadcasters either are unwilling or incapable of thinkink along educational lines.

Summary.

The history of the development of the United States has been characterized by a concern that education should have priority in any community. The Federal Communications Commission is only following standard American practice in protecting the rights of the people to education by means of television. Therefore, the Protestant Radio Commission reaffirms its support of your Commission's action in reserving television channels for non-commercial educational organizations in the Third Notice of Further Rule Making. We urge you to continue to maintain these channels inviolate until such time as accredited educational institutions may file for and be granted their use. The Protestant Radio Commission wishes to make it clear that the Protestant Churches, in taking this stand, are asking no special privileges for religion, but only that education as such be assured of its rightful place in the development of television.

A LETTER READ AT THE FIFTIETH ANNIVERSARY.

(Continued from page 7.)

the fiftieth anniversary of the founding of Dendron Christian Church.

Although my attendance at the church which I shall always feel to be my first real "home church," has been limited in the past few years, I hold dear to my heart countless memories of dear ones and happy experiences there.

Always, I have been proud of the rich heritage in the Dendron Christian Church which my grandparents and other beloved relatives have left. It was through the pastorate of my Granddaddy Harward that the lives of my mother and father were brought together, and through their happy relationship that today I feel strongly led to witness daily for the Lord.

As I prepare myself in studies here at the Andover Newton Theological Seminary, for further work for the glory of God, I think often of the influence that my heritage in the Dendron Christian Church has exerted on my choice of a life work, I thank God daily for the blesings of the lives of the Barretts and Harwards, and all the other dear ones whose lives have revealed some real truth and insight into God's bountiful goodness to all of us, his children.

So may I wish for this church fellowship, many happy years to come in the service of our Savior, Jesus Christ. May the love of God be exemplified daily in the lives of his children—in the Dendron Christian Church — and everywhere. Thank you, dear friends, for all you and the others who have gone before us, have done through the years.

My thoughts will continue with each of you in prayerfulness. May this day of commemoration be a joyous one for all.

Very sincerely yours,
VIRGINIA BARRETT HARWARD.

Note.—Miss Harward is the daughter of Mr. and Mrs. W. E. Harward of Washington, D. C. and granddaughter of the late Waverly S. Barrett, and Rev. W. D. Harward, a former pastor of the Dendron Church.

THE ANNIVERSARY SERVICES AT DENDRON.

By MRS. B. V. HARGROVE.

As a former member of the Dendron Church, one who has retained a close personal relationship with the friends there since moving away in 1928, and a favored guest at the celebration, this writer feels constrained to use this means of congratulating the church and its loyal workers for having made such a day possible.

The Anniversary Services inspired a great deal of sentiment in the capacity congregation, home-dwellers and home-comers alike. Rich and fond were the memories of former associations that flooded the hearts and minds of everyone, each with an individual touch. Dr. Scott's powerful sermon welded, "The Past, Present and Future Partenership of God and His Laborers," in that particular fold in a most impressive way. Commemoration of the Lord's Supper sealed this partenership so that a rededication of lives lifted partakers to a higher plane of spirituality.

This was evidenced in many ways, very especially in the large offering received at both morning and afternoon services. This money, with voluntary contributions received from friends who could not be present, will be used for the purchase and installation of a Memorial Friendship Window, to be placed behind the pulpit. The window will of course add greatly to the beauty and worshipful atmosphere of the church auditorium but will stand out in its deeper meaning as an ever-present reminder to present and future worshipers there, of the blessedness of the ties that bind them in Christian love with absentee friends and loved ones.

May God's richest blessings rest upon the Dendron Church and those who remain steadfast through the coming years in the service of his kingdom.

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

THE CONQUEST OF CANAAN.

Lesson XI—December 16, 1951.

Memory Selection: *As I was with Moses, so will I be with thee; I will not fail thee nor forsake thee*—Joshua 1:5.

Lesson: Joshua 1. 7; 6:1-5, 20.

Devotional Reading: Deut. 32:9-13.

A New Work, a New Leader, a New Method.

"Moses my servant is dead; now therefore arise, go over this Jordan, thou and all this people unto the land which I do give unto them, even to the children of Israel." No man is indispensable, as indispensable as he may seem. God buries the worker, but carries on the work through new men. For forty years, the best years of his life, Moses had led this people, and had brought them to the very edge of the "Promised Land." And then he was taken away. But God had a new man ready to take up the work and to lead his people into the land he had given them for a possession.

He was a different kind of man and leader. Whereas Moses had been a man of peace, an organizer, a teacher, a law-giver, Joshua was a man of war. He was perhaps the greatest soldier in Israel's history. When God appeared to Moses he appeared in the burning bush. When he appeared to Joshua, he appeared as a man with a sword in his hand. New occasions teach new duties. New times demand new types. One man can do one kind of work in the Kingdom, another man can do another. There is a place for all in the Master's service. Every man is important.

And a new method was needed. Before the children of Israel there lay Canaan, a rough, rugged country, inhabited by rough, rude, pagan, licentious war-like people. A man with a sword instead of a man with a pen and paper was needed. We live in a new world. New methods are needed. The church must be as wise as the children of the world. To be sure there are fundamental principles underlying the work of the church. But the church that depends upon old, out-worn methods is handicapped and perhaps doomed. The church must use new ideas, new methods, new materials if it is to do its work effectively.

The Same Divine Resources.

"As I was with Moses, so will I be with thee; I will not fail thee nor forsake thee." That must have given Joshua a great lift. He had seen ample evidence of God's help in Moses' life. It was reassuring to him to know as he set about his difficult and dangerous task of subduing Canaan that the same God would help him and give him the victory. No leader, and no man has access to any resources from God which every man does not have. The same God who was with Moses, and Paul and Grenfell, and Kagawa and other leaders of the faith will be with us, whether our task be great or small. He will not leave us nor forsake us.

Possessing the Land.

"Every place that the sole of your foot shall tread upon, that have I given unto you, as I said unto Moses." The land was their's, not for the asking, but for the taking. They were to have as much as they subdued, as they "possessed." They were to posses it by the combination of their own efforts and divine aid. God was not going to give it to them, but he was going to help them to take it.

God helps those who help themselves. God does not do anything for us that we can do for ourselves. Faith without works is dead. Let a man pray as if everything depended on God and then let him work as if everything depended on himself. But let a man be sure of this—when he sets himself to do the divine will, when he gives himself to cause with in the divine purpose, he will have divine help. God equips those to whom he assigns tasks to do for him—even commonplace tasks.

Crossing the Jordan.

The story of the crossing of the Jordan River is a part of today's lesson, but it is not in the printed text. It is fraught with deep meaning and full of rich symbolism. There was more involved than merely crossing a narrow, muddy stream. It was the beginning of a new kind of life. Heretofore they had been nomads, wandering about from place to place; now they were to become settled, and to become tillers of the soil and keepers of the flocks and keepers of the vineyards. Their religious faith was to be tested by the superstitious and pagan beliefs of the inhabitants of the land.

The crossing itself was dramatic and suggestive. The forces of religion, the priests bearing the ark, went first. It was an act of prodigious faith, to start marching boldly into the water before ever the water had been rolled back. And to stand in the midst of the stream until all the people had passed over. Religious leaders must be willing to make great ventures of faith, and they must be willing to set the example of courage and sacrifice and unselfishness. The church must not lag behind the "march of time."

And when it was all over, they took twelve stones from the bed of the river and made a marker or monument on the other side. "What mean these stones?" was a question to be asked many times by their children and children's children. Those stones were a reminder of God's concern and care and power. We do well to have markers and monuments, historic shrines, and anniversary services to keep alive in each generation the exploits and lives of great men and women, and as reminders of the grace and goodness of God.

Taking Jericho.

And the story of the fall of Jericho is equally as dramatic and striking. Here the armed forces went before the religious forces. "Let him that is armed pass on before the ark of the Lord." Sometimes force must be employed before the moral and spiritual forces can do their most effective work. It was a strange procession and procedure. Here was a long line of people, soldiers, priests, men, women and children marching around a walled city once a day for seven days, saying nothing, doing nothing. And then on the seventh day they marched around seven times and upon a given signal by the priests with their trumpets, the people shouted with a great shout. "And the wall fell down flat, so that the people went in and took the city." "For not with swords' loud clashing, or roll of stirring drums, with deeds of love and mercy, the heavinly kingdom comes." The forces of righteousness are not al-

(Continued on page 14.)

The Orphanage

J. G. Truitt, *Superintendent*

Dear Friends:

How about this report! Isn't it a good one! For instance, the Wake Chapel monthly offerings plus their Thanksgiving Offering will put them above the $2,000.00 mark, and more also they gave us two black Angus heifers. And how about Holland! From several of their members we have received considerable help during the year, and now they send us a Thanksgiving Offering of $550.00. When we need it so badly can you not just imagine how happy I am to see this big-heartedness. There's Reidsville with a really great missionary budget, supporting their own missionaries through our American Board and The Convention, and sending us good help all during the year, and now a Thanksgiving Offering of $300.00. And you will hear from Burlington soon because they receive their offering the first Sunday in December. Look at South Norfolk, there is a group of people that helps us *big* all the year through and now they send in a large Thanksgiving Offering.

And so we could go on . . . but I want you to know that some of the other churches in this report have done things for us. They have cooperated throughout the year, and though they are not large churches they have sent large offerings in this report. I want every church and Sunday school and other contributors to know how much I appreciate their gifts. Not only in this report but in former reports, and in reports yet to be made.

We only need $16,887.58 to reach our goal. Sometimes I have been afraid we would not get as close to it as we now are! I was "blue" because so much was needed. Now I am beginning to feel much better about it, and if all Sunday schools and churches will see to it that a Thanksgiving Offering is mailed in, and all friends who read these lines (So many people do not take The Christian Sun) will make a special gift we shall reach that goal. It is not just something to shoot at, but something we must have. Thanks for your help in reaching it.

John G. Truitt,
Superintendent.

Donated Commodities for the Week.

Mrs. R. S. Petty, Greensboro, N. C.: Clothing.

Cammack Office Supply, Burlington, N. C.: Office Supplies.

High Point Sunday School: Clothing.

* * * * *

REPORT FOR NOVEMBER 29, 1951.

Sunday School Monthly Offerings.

Amount brought forward		$12,702.22
Eastern N. C. Conference:		
Lee's Chapel	$ 19.00	
Mt. Auburn S. S.	10.00	
Mt. Auburn	153.15	
Mt. Gilead	34.00	
New Elam, Thanksgiving offering	127.00	
Wake Chapel S. S.	49.00	
Wake Chapel	1,468.08	
		1,860.23
Eastern Va. Conference:		
Burton's Grove	$ 15.84	
Damascus S. S.	63.00	
Holland, Thanksgiving Offering	555.00	
Portsmouth, First S. S.	19.59	
South Norfolk, Thanksgiving Offering	306.53	
Suffolk, Thanksgiving Offering	100.00	
		1,059.96
N. C. & Va. Conference:		
Apple's Chapel	$ 10.00	
Berea	66.15	
Burlington S. S.	84.55	
Elon College, Thanksgiving Offering	32.40	
Reidsville S. S., Thanksgiving Offering	300.00	
		493.10
Western N. C. Conference:		
Albemarle	$ 18.00	
Bailey's Grove, Thanksgiving Offering	8.00	
Pleasant Cross S. S.	7.37	
Pleasant Union S. S., Thanksgiving Offering	53.48	
Pleasant Union S. S.	8.88	
Shiloh	16.00	
		111.73
Valley Va. Conference:		
Bethel S. S., Thanksgiving Offering		58.00
Total		$ 3,583.02
Grand Total		$16,285.24

Special Offerings.

Amount brought forward		$23,266.64
Mrs. W. M. Downey, S. Boston, Va. (for Morningstar children)	$ 20.00	
Gasoline Refund	60.98	
Philathea Class, Reidsville Church (for Clarence Williams)	10.00	
New Hope Christian S. S., Roanoke, Ala.	3.14	
Morningstar Bible Class (for Billy and Bobby Burgess)	20.00	
Mrs. F. H. Lewis, in memory of Rev. Frank H. Lewis	10.00	

Thanksgiving Offering.

Mrs. Carro Jones, New Hill, N. C.	$ 5.00
Miss Nellie May Holt, Burlington, N. C.	50.00
Mrs. Delores M. Barnwell, Burlington, N. C.	100.00
V. R. Holt, Burlington, N. C.	200.00
P. K. Holt, Burlington, N. C.	100.00
Odell King, Burlington, N. C.	50.00
Trollinger Florist, Burlington, N. C.	10.00
Mr. and Mrs. J. A. Russell, Suffolk, Va.	50.00
A Friend	50.00
Mrs. Esther E. Jinkens, Paris, Ohio	2.00
Vernon E. Ramsey, Suffolk, Va.	10.00
Mr. & Mrs. John Barry, Detroit, Michigan	5.00
Mrs. George B. Vick, Courtland, Va.	5.00
Mr. and Mrs. J. H. Alford, Tarboro, N. C.	10.00
James H. Anderson Co., Raleigh, N. C.	10.00
Graham Hardware Co., Inc., Graham, N. C.	20.00
Celanese Corp., Burlington, N. C.	25.00
Rev. and Mrs. Victor Murchison, Burlington, N. C.	7.50
C. A. Hall, Burlington, N. C.	30.00
King Electric Co., Burlington, N. C.	25.00
G. D. Moore, Burlington, N. C.	50.00
R. K. Moore, Burlington, N. C.	5.00
Ken Hughes Motor Co., Burlington, N. C.	15.00
Faucette Coal Sales Co., Inc., Burlington, N. C.	150.00
Mr. and Mrs. J. Spencer Love, Greensboro, N. C.	250.00
E. H. Moore, Burlington, N. C.	50.00
G. Marvin Holt, Burlington, N. C.	20.00
Garland Huffman, Burlington, N. C.	5.00
Miss Mamie Moore, Burlington, N. C.	5.00
Mrs. Alton Roberson, Graham, N. C.	1.00
Rev. Parks W. Fisher, Sanford, N. C.	1.00
Mr. and Mrs. M. W. Vipond, Norfolk, Va.	10.00
Mrs. Bettie F. Wright, Pittsboro, N. C.	5.00
A Friend from Holland, Va.	10.00
G. O. O'Berry & Family, Harrellsville, N. C.	25.00
Mr. & Mrs. L. S. Flynn, Winston-Salem, N. C.	25.00
L. D. Hearne, Carrboro, N. C.	10.00
S. G. Womack, Greensboro, N. C.	100.00
The Angie Crew Circle, Union (N. C.) Ch.	16.00
Miss Georgia Bradley, Mebane, N. C.	20.00
R. L. Morgan Lumber Co., Glen Raven, N. C.	5.00
Zimmerman Lumber Co., Burlington, N. C.	100.00

The Open Door in Africa

"Ignorance in any part of the world constitutes a threat to the well being of the whole world. The problem of Christian missions today is how best to help Africans who are passing so quickly from conditions paralleling those of the Old Testament in patriarchel days to conditions demanded by the modern industrial age," says William Dorland Webb, lay Congregational Christian missionary under the American Board who sailed back to Africa from New York City on the "Queen Elizabeth," November 28.

Mr. Webb will resume his work with the Vandau people. With him will be his wife, Mrs. Charlotte Frisbie Webb, a son, David D. Webb, 15, and their youngest child, Ellen Edith Webb, born during this recent furlough. In America the Webbs leave a daughter, Dorothy D. Webb, age 18, now a student at Lasell Junior College.

"Africans are hungry for an education and Africa must have an educated leadership if it is to cooperate in building a world order in which peace can continue. To share in the fashioning of Christian leadership is the opportunity of the church," says Mr. Webb on the eve of sailing.

Mr. Webb is principal of Mt. Silinda Institute in East Africa, a high grade Christian school for industrial and teacher training among the Vandau, founded in 1918 by the American Board. It is so popular that it turns down thousands of Africans every year because of limited facilities. The Webbs work in a district about the size of Connecticut stretching nearly 100 tropical miles between the Sabi River and the mountains on the border of Portuguese East Africa.

When Mr. and Mrs. Webb first went to Africa during World War II they made the journey in a 80-year old Argentine sailboat, a square rigged brig-barque, carrying a cargo of flour and butter, which sailed from South America and took 30 days to cross the South Atlantic.

Canadian born, (Rockwood, Ontario), Mr. Webb was educated at Earlham College (B. A.); Western Teachers College; Cornell University (M. S.); Kennedy School of Missions and Boston University where he earned his C.A.G.S. in elementry education during this past furlough.

From college days Mr. Webb had the spirit of adventure and during summer vacations pitched wheat in Denmark; dug coal in South Wales and worked in the flooded areas of France. Before going to the Christian mission field in 1944 Mr. Webb taught social studies in New York City and did YMCA work.

In 1929 he went to teach in Beirut, Syria, where he met Mrs. Webb. Their romance culminated in an oriental honeymoon which took them to China where they taught in the Shanghai area until Japanese bombs drove them out in 1937.

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches:
Elon College Library

1844 - Over a Century of Service to the Denomination - 1951

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials Unity — In Non-Essentials, Liberty, — In All Thing [illegible]rity

VOLUME CIII | RICHMOND, VA., THURSDAY, DECEMB [illegible] | NUMBER 49

Elon College Library

Advent & Adventure

By E. PAUL SYLVESTER

THE SEASON OF ADVENT is the beginning of the Christian Year. The Christian Year is not an arbitrary arrangement, but is based on the main affirmations of the Gospel in order that the followers of Jesus may become better rooted and grounded in their faith. We have too little understanding of what we believe, why we believe, and how our belief can help us. Accordingly, as long as life is easy and we can coast along and we suffer no particular tests of our faith, everything is all right, but let adversity, or sickness or sorrow come our way, and many soon discover that their highly varnished this-world faith is as shallow as a saucer. We need rootage today as to what and why we believe.

"Getting ready for Christmas" must mean something infinitely more than meeting the physical demands of this season. The Season of Advent must be a time of reverent and persistent planning to grasp the meaning of the coming of the spiritual into the midst of the temporal —the coming of the Christ Child and His spirit into a world that has largely denied both.

The Christian Adventure of life is based on the Advent of Jesus. The coming of Jesus into the world was, in the light of His whole life, a great adventure. He pioneered where other men never dared, or where others had only superficially entered. He pioneered in a world where even today there are dense thickets and impenetrable jungles—where the only light through the mass of the underbush is the way cut by Jesus 2,000 years ago. The world He explored was the world of human character and conduct. He adventured into this world of human life with faith in the eternal wisdom of God and in the potentialities of man, He came into a world of cruelty, harshness, barbarism, which thwarted and dwafed and endangered the plans and welfare of man. He came, as from another realm, with light and love.

This Sacred Season calls us not only to the Advent of Jesus—the meeting of the divine and the human in life, but it also calls us to the Christian Adventure—where the chasm dividing the human and the divine is bridged through the Spirit of Jesus in the hearts and lives of those who acclaim the Advent.

News Flashes

We urge you to heed the appeal made by Dr. Smith this week for the completion of the College Apportionment. Elon needs our financial and our moral support, if it is to be of the greatest service to our church.

Mrs. Garland Spartley, president of the Eastern Virginia Women's Conference has asked us to express for her the wish of a most happy Christmas to all the women of The Southern Convention. We suppose this would apply peculiarly to those of her own conference.

It is still not too late to send gift subscriptions of The Christian Sun to your friends. Use the blank on the opposite page. Write additional ones on a blank piece of paper. Dr. Scott will be glad to send notice of your gift to each one, and the paper will bring a reminder of your good will fifty times during the coming year.

EASTERN VIRGINIA CHRISTIAN MISSIONARY ASSOCIATION MEETS.

The Christian Missionary Association of the Eastern Virginia Conference of Congregational Christian Churches met Tuesday, December 4, 1951, at Liberty Spring.

Rev. Stanley Carne, First Church, Portsmouth, and president of the association, called the sixtieth annual session to order. The worship service was conducted by Dr. I. W. Johnson. In the roll cal of churches $3,245.00 was reported given for the work of the association in the year 1952.

The five churches that had received financial aid in the past year gave inspiring reports of work done in their churches.

Rev. H. E. Crutchfield, vice-president, gave a most timely address on "Giving." He said that, "As far back as records go man has felt the urge to give, to make his sacrifice in worship. This has been the prompting of God in man." In looking back he told the conference that more churches should have been built and today, "We need the fellowship of the prophets and saints who had a mind to work." He challenged the organization to continue to support the churches who gave such wonderful reports at this session, and to make an effort to build new churches.

Rev. W. A. Grissom gave the benediction and grace for the food served by the ladies of Liberty Spring.

The afternoon song service was led by Rev. O. D. Poythress, after which followed a short business session with reports by the appointed committees.

The afternoon address was given by Bishop K. C. Pillai, of Madras, India, and of the Eastern Orthodox Church. He said that "The western world lacks the practical experience of God. There is a lack of depth of sincerety. Christ is just head knowledge. The western world needs the experience of Christ in the heart."

The Bishop before becoming a Christian was of the high Hindu caste. In becoming a Christian he was cut-off from his family, his caste, his right to become a ruling chieftan and his property. But he said that though all these things were gone, "In Christ all was found, and rest for his soul."

An offering was taken following the address to help in the Bishop's work in India.

Churches to receive help from the C. M. A. for 1952 are: Hopewell, Sunbury (on parsonage), Little Creek, Bayview (new building), Second Church, Norfolk (on parsonage), and $750.00 is to be ear-marked for building a new church within the conference.

New officers elected were: H. E. Crutchfield, president; Earl T. Farrell, vice-president; R. E. Brittle, financial secretary; Johnson L. Griffin, recording secretary; E. L. Rawles, treasurer.

The association adjourned and Rev. Duane N. Vore, gave the benediction.

THANKSGIVING HARVEST FESTIVAL.

Thanksgiving Day marked the inauguration of what we hope will be an annual event at Pleasant Ridge (WNC). The Laymen's Fellowship sponsored a Harvest Day Festival Service.

The program committee of the Laymen's Fellowship advertised the service through the papers and on the radio. Letters went out to all the members of the church, explaining the service and suggested that all bring grain, eggs, poultry, cakes, or cash to the service. The products were to be sold and the proceeds turned over to the building program. A truck load of grain was contributed and the mill allowed ten cents over the market price for our church. The eggs, poultry, cakes and other things were sold at auction following the night service.

Mr. D. W. Holt, a business man of Asheboro, spoke of conditions in Europe as seen on his recent trip. His mesage was most helpful. The Home Demonstration Club of the community decorated the church in the harvest pattern. The corn shocks, pumpkins, fall flowers, and yellow candles made for an impressive Thanksgiving scene.

The Harvest Festival was planned by the committee composed of S. H. Pell, Raymond Cox, Earl Lowdermilk, Ray Thomas. Page Craven, Quinton Hicks, and Theodore Cox reported that something over $400.00 was realized from the sale of grain, cakes, eggs, and poultry, plus the evening offering.

The Pleasant Ridge Laymen's Fellowship have sown five acres of oats to be havested and sold with the proceeds going to the building fund of the church. Quinton Hicks furnished the land. Ray Thomas furnished the oats, other men furnished the fertilizer and work. Mr. Herman Pell is in charge of this project.

Quinton Hicks,
Secretary.

YOU TOO CAN HAVE CLASSROOMS!

This need can be met by even the smallest one-room churches if a little effort and imagination are used. Antioch Church in Warren County partioned off a double decker room arrangement in each rear corner of their one-room church. The rooms below have sliding doors for classroom and sanctuary use. Overhead a private beginners class was arranged with children's furniture. *This was all done inside their one-room church.* The old double door entrances were closed and a new reception and central entrance arranged. Total cost was approximately $1,000. Bethlehem, Mt. Gilead, Fuller's Chapel and Oak Level Churches in Eastern North Carolina are following the example of Antioch by arranging for private school rooms. After all, class rooms in a rural church, if they are available, are the most used part of the plant. Let's give those little people (the church of tomorrow) a private place in the church that they can feel is all their own. It will make a difference in the type and number of Christians and churches we have in the future in our rural sections.

Reporter.

REPORT FROM SHENROCK PARISH IN VALLEY CONFERENCE.

Shenrock Congregational Christian Parish is alive with special meetings and activities in its five rural churches of Shenandoah and Rockingham counties.

A parish-wide young people's rally was held at Wood's Chapel, northeast of New Market on Sunday evening, November 18, at 7:30 p. m. The speaker was Miss Edith J. Galt, a young missionary nurse, midwife, and professor, who helped to found the Peking Christian Maternity Center last year. Mrs. Austin Kipps, Wood's Chapel young people's advisor was in charge of the meeting.

An "open house party" at the parsonage, two miles east of New Market was held 2:30 to 5 p. m., November 18. Rev. and Mrs. Ralph M. Galt invited all members of the parish to attend. There was a display of Chinese articles and a reception for Miss Edith Galt at this party.

At a special missions service on Sunday evening, November 25, at Palmyra Church southeast of Edinburg, Mr. Galt told of missionary work in China. Special music was planned for this meeting.

A union Thanksgiving service was held at Bethlehem Church in Tenth Legion on Thursday morning, November 22, 10:00 a. m. Bethel, Concord, Fairview, Mayland, and St. Paul's Churches, and many from the surrounding community participated in thanking the Lord for his blessings at this service.

A Christening service was held at Bethlehem Church on Sunday morning, November 17. The babies baptized were Thomas Milton Lohr presented by Mr. and Mrs. Stanley Lohr, Dinah Sue Shope presented by Mr. and Mrs. Clarence Shope, and Phyllis Adams White presented by Mr. and Mrs. Shirley White. Another Christening is planned for the Christmas season.

Progress in plans for a new addition to Bethlehem Stone Church to take care of its overflowing Sunday school was made at a church business meeting on November 5. At this meeting Mr. Clark Foltz was elected to be a new deacon of the church. The deacon's ordination was on Sunday morning, November 25.

Young people's activities of the parish include regular meetings and parties of both younger and older young people at both Wood's Chapel and Bethlehem. A rollicking Halloween party was held in John Kagey's chicken house on October 31. Wissler's Chapel young people and their friends enjoyed a "tacky party" at the home of Mr. and Mrs. Claud Thomas in Mount Jackson on November 10. About 35 persons from Shenrock Parish attended a Pilgrim Fellowship Rally at Winchester Christian Church in October. Miss Nancy McWilliams of Tenth Legion was reelected Secretary of the Valley Conference Pilgrim Fellowship, and Rev. Galt was elected an adult advisor.

Christmas programs are being planned in the several churches. Moving pictures and plays will be part of the features of these.

Wood's Chapel members boiled about 50 gallons of apple butter for the parsonage fund at the Kageys' chicken house. Concord Church members are also making apple butter for the church. Palmyra, Bethlehem, and Concord ladies have replenished their treasuries by means of very delicious public turkey, chicken, and oyster dinners. Bethlehem and Concord ladies are holding a number of sewing bees, making quilts, towels, etc. for the benefit of the church.

Shenrock Parish participated in a Leadership Training School at Timberville to be held from December 3 to December 7. The school had excellent courses and faculty, and parish leaders expect that the Sunday schools of the churches will be indirectly improved through this school.

Sympathy is something to be encouraged apart from humane considerations, because it supplies us with the materials of wisdom.

—*Robert Louis Stevenson.*

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

Editor..................Robert Lee House
Managing Editor.........John T. Kernodle

Departmental Editors—Convention, Wm. T. Scott; Missions, F. C. Lester; Women's Work, Mrs. F. C. Lester; Young People's Work, Miss Pattie Lee Coghill; Children, Mrs. R. L. House; Sunday School Lesson, H. S. Hardcastle.

Institutional Representatives—Elon College, L. E. Smith; The Christian Orphanage, John G. Truitt.

Area Reporters—M. W. Andes, W. J. Andes, J. Frank Apple, H. G. Councill, Jr., Clyde Fields, Stanley C. Harrell, I. W. Johnson, S. E. Madren, Will B. O'Neill, Fred Register, P. H. Ricketts, Guy H. Veazey, R. A. Whitten.

Board of Publications—Duane Vore, Chairman, S. T. Holland, Secretary; R. C. Helfenstein, S. E. Madren, P. H. Ricketts, G. D. Colclough, Treasurer, ex officio.

SUBSCRIPTION RATES

One Year...........................$3.00
Two Years.......................... 5.00

Published by the Board of Publications, agent for the Southern Convention of Congregational Christian Churches, and printed every Thursday except the last in June and December by the Central Publishing Co., Inc., Richmond, Va.

Entered as second-class matter at the Post Office at Richmond, Va., July 25, 1922, under Act of March 3, 1879.

All other matters of business should be addressed to The Christian Sun, 1536 East Broad Street, Richmond 19, Va.

Give "The Christian Sun" for hristmas

Subscription Price: 1 year, $3.00; 2 years, $5.00

Date.................................195....

Dr. Wm. T. Scott, Supt.,
Elon College, N. C.

Enclosed find $.............. for which please send The Christian Sun
( ) 1 year, ( ) 2 years — ( ) New Subscription, ( ) Renewal.

To ....

Address ....

Who is a member of .... Church

( ) Renew, ( ) Enter my own subscription for ( ) 1 year, ( ) 2 years.

My Name ....

My Address ....

From the EDITOR'S Desk

FOR GOODNESS SAKE!

Child: "How long is it until Christmas?"

Mother: "Not very long, dear."

Child: "Well, is it time for me to start being a good girl?"

The time for being good and doing good is always present. The good is not always easy to determine. W. Burnet Easton has observed that "Our insights are so partial and our prejudices are so strong that as anyone who has sincerely prayed knows, it is terribly easy to interpret our own will as God's will. We need to test our judgment against the accumulated judgment of the Church of Christ."

While the border-line between good and evil, especially in highly controversial issues, may not be clearly defined, there is a broad field of recognized good. Now is the time to explore that field more completely and re-activate our goodness.

The strictest stewardship of energy, influence and resources must be exercised if one is to be perceptibly and persistently good. Christmas brings to us the vivid reminder of One who was completely and aggressively good. He was Goodness personified. His goodness was synonymous with truth. It was not divorced from human need. It was ethical as well as etherial.

Evil has been let loose in our world. It is rampant. Explain it as you will. "Overcome evil with good," said the Master. The redemptive power of multiplied, sustained goodness is incalculable. Eventually, it will tip the scales of destiny.

Is it time to begin being good? Yes, it is time to begin being good in earnest. In fact, the time for being good is running out on us. "Wake up, or blow up," says Frank Laubach. We must find new resources and new channels for goodness, now or never!

FINISHING OFF FIFTY-ONE

Are you ready to say "good-bye" to nineteen hundred and fifty-one? Has it been a good year? Has it been for you the "year of the Lord?" Have your new year's resolutions been fulfilled? If high ideals and resolutions lie like abandoned toys near the threshold of this year, what assurance have you that next year will be different or better?

A few days of grace remain. There is yet time to make amends, restitution, bring forth works meet for repentence. The unwritten letter, the unasked pardon, the neglected duty, the forgotten opportunity, the unlearned lesson, the belated visit await completion and fulfillment.

Every chapter should have a good beginning and ending. This is the time to put the finishing touches on Chapter '51. Only the person who can cry with a clear conscience, "It is finished!" at the end of each year will be able to shout the note of victory at the conclusion of life's journey. He who trifles with a year can never be the master of the years.

Days of grace are the gift of God. Every day should be precious, fruitful, victorious. Some have learned through painful experience the value and importance of days of grace. In suspense-laden emergencies a careless soul may come to a new awareness of time's blessings. A lesson can be learned, a debt paid, a duty performed, a sin forgiven in a brief span of time, provided full and devoted attention is given.

Divine energy and resources await those who attempt the divine plan. Declare a state of emergency. Let conscience stand sentinel from morning until night. No loafing on the job! The unfinished task of stewardship, evangelism and righteousness may be complete within the year.

WHAT'S HAPPENED TO CHRISTMAS?

Drunken parties, speeding cars, suggestive greeting cards and blatent commercialism—those are fast becoming the symbols of our celebration of one of the holiest days of the year, the anniversary of the birth of Christ. Our Christmas orgies of sex, liquor and smashup have reached the point where they are a national disgrace, protests an article in the December issue of Pageant magazine entitled, "Are We Killing Christmas?"

What has happened to the real spiritual meaning of Christmas? It has dissolved into a vulgar, commercialized celebration having nothing to do with the origin of the "holiday"—once, of course, called "holy day." . . .

But perhaps the grossest travesty on the spiritual joy that Christmas should mean is the "office party"—sometimes held in homes and taverns too—which disguises drunkenness, vulgarity and even lewdness as legitimate Christmas jollification. . . .

The holiday street scene in any American city bears out this growing misconception as to the meaning of Christmas. . . . In every store a Santa Claus prompts greedy recitations of the bikes, games and toys that children want. But the Manger, concludes the Pageant article, is tucked away in the churches and must be deliberately sought out. Are we killing Christmas?

Southeastern Convocation Charts Progress

One of the most significant trends highlighted by the Southeastern Convocation of Churches held recently in Atlanta, church officials believe, is the rapidly growing trend toward church cooperation in the South.

The three-day meeting drew some 800 delegates from the churches and councils of churches in ten Southern states — Alabama, North and South Carolina, Florida, Georgia, Kentucky, Mississippi, Tennessee, Virginia and West Virginia—as well as a score of top national church leaders.

Among the actions taken at the Convocation, were the setting up of a committee to organize a state council of churches in Georgia, and the awarding of "ecumenical citations" to 11 Southeast Protestant leaders—seven of them laymen—and a Presbyterian church for promoting Christian cooperation in their states and communities.

Scheduled to meet January 24 is the provisional committee to organize the Georgia Council of Churches. Committee chairman elected at the Convocation is the Rev. Rembert Sisson, district superintendent, Atlanta-East District of the Methodist Church; vice-chairman, Dr. Stuart R. Oglesby, pastor, Central Presbyterian Church, Atlanta; and secretary, the Rev. Charles Erickson, pastor, Congregational Christian Church, Demorest, Ga.

The ecumenical awards, first of their kind, were given by the National Council and the Southeastern Advisory Committee, to men and women from eight Southern states, members of seven different denominations, for "unique and distinguished service to Christianity by advancing the growing spirit of cooperation between the churches and Christians."

Those honored were: Mr. George Stroll, Sr., president of the Stoll Oil Refining Co., Louisville, Ky.; Dr. Ernest Thompson, professor at Union Theological Seminary, Richmond, Va.; Mr. Donald W. Shriver, Jr., student at Union Theological Seminary, Richmond; Dr. Benjamin Mays, president of Morehouse College, Atlanta; Mr. Stephen F. McCready, a layman, of Ocala, Fla.; Miss B. Louise Woodford, of St. Petersburg, Fla.

Also Dr. Henry W. Blackburn, pastor of First Methodist Church, Clearwater, Fla.; Mrs. Dorothy Blount Crandall, of Mobile, Ala.; Miss Edith Tesch, student at Salem College, Winston-Salem, N. C.; John M. Alexander, director of the Protestant Radio Center, Atlanta; and Dr. John Keith Benton, dean of the school of religion, Vanderbilt University, Nashville, Tenn.

The Covenant Presbyterian Church Atlanta, of which the Rev. Herman L. Turner is pastor, received a special citation for the opportunity it "afforded its members and the pastor to engage in cooperative Christian projects."

The Southeastern states, two top National Council officials commented, are more than keeping pace with a nation-wide trend toward closer cooperation.

One of the most heartening developments, said Dr. J. Quinter Miller, an administrative secretary of the National Council, has been "the increasing participation of many Southern Baptist congregations in local inter-church projects."

Southern Baptist cooperation, Dr. Miller said, was most clearly shown in week-day church and vacation Bible schools and youth councils, as well as in the promotion of community betterment projects such as control of juvenile delinquency and pastoral care in hospitals, prisons and orphanages.

The "unanimity" with which the churches expressed their opposition to the President's proposal to appoint an ambassador to the Vatican was cited by Dr. Samuel McCrea Cavert, general secretary of the National Council, as "illustrative of the great body of common ground in American Protestantism."

In a major address before the Convocation, Dr. Franklin Clark Fry, president of the United Lutheran Church in America, characterized diplomatic recognition of the Vatican as a display of "favoritism among religions" by the U. S. government.

"We desire no privileges for our faith that are not equally accorded to all others," Dr. Fry told the delegates. "Separation of church and state in the American sense," he said, "is not indifference to Christianity on the part of the government but a careful impartiality in its relations to all churches."

Stressing "our desire to live in peace and unity with all fellow Christians of all creeds," Dr. Fry urged the delegates to take a stand on the issue of church and state separation, "not as Protestant but as Americans."

The Convocation opened November 2 in St. Luke's Episcopal Church with the first interdenominational procession held in Atlanta. Participants included delegates from 15 denominations represented at the Convocation, officials and General Board members of the National Council of Churches and local church leaders.

At the opening session, Bishop Arthur J. Moore, President of the Methodist Council of Bishops, of Atlanta, reminded delegates that religion today is a "desperate necessity" for the nation.

Pointing to evidences of "a quickened interest in spiritual things" among soldiers, statesmen and writers, he warned, "We must be diligent lest this search for God by-pass the organized Church."

"If we are to achieve the great task of the Church," delegates were told at the same session by the Rt. Rev. Henry Knox Sherrill, president of the National Council of Churches and presiding bishop of the Protestant Episcopal Church, "we must have whole-hearted cooperation in every level of the Church."

"No Church, however strong, is able to meet alone the necessities and the opportunities of today" he added. "We must have the combined strength of all the Christian forces to meet adequately the crisis of the times."

Other major speakers at the Convocation included: Dr. James Ross McCain ,of Decatur, Ga., moderator of the Presbyterian Church, U. S., the Rev. Robert B. Giffen, of Atlanta, executive secretary of the Atlanta Christian Council; Dr. Frank Laubach, world-known missionary educator and literacy expert, of the National Council's Committee on World Literacy and Christian Literature; and Dr. Benjamin Mays, president of Morehouse College, Atlanta.

He that loveth a book will never want a faithful friend, a wholesome counsellor, a cheerful companion, an effectual comforter. By study, by reading, by thinking, one may innocently divert and pleasantly entertain himself, as in all weathers, as in all fortunes.—*Isaac Barrow.*

Fourteen Years with Turner's Chapel

Another chapter in the history of Turner's Chapel Congregational Christian Church was closed with the ending of the 1950-'51 meeting of the Eastern North Carolina Conference which recently met with the Sanford Congregational Christian Church in Sanfood, N. C.

With the closing of this conference year, Turner's Chapel has lost a wonderful pastor. With regret, the church accepted the resignation of Rev. Raymond T. Grissom who has so faithfully served as pastor of the church for the past 14 years.

Rev. Grissom has shown a fine spirit of layalty to the church. His integrity of character, his wisdom, and sound judgement have enriched and strengthened the church to do better work for the Master whose mission was to teach better fellowship and to give us a more abundant life.

Under our pastor's splendid leadership and through his untiring efforts the church has been made beautiful both inside and outside. Fourteen years ago when Mr. Grissom came to us the interior of our church had not been completed. But today, over a period of 14 years, the church has taken on a different appearance. The walls are plastered and painted a lovely shade of blue with white woodwork. Folding doors, in their natural color, are in use. The floors have been sanded and finished in their natural color. A beautiful rose-colored carpet has been put on the pulpit, down the isle, and across the front of the auditorium. New lighting fixtures have been added, as have new pews for the auditorium and chairs for the choir loft. A new heating plant has been installed.

The yards have been landscaped and a cement walk laid. The lawn is very pretty with its new coat of velvety green grass.

Not only has our church been made beautiful under the leadership of Mr. Grissom, but it has also grown in membership and souls have been won for our Lord and Savior Jesus Christ.

During the dark clouds of sadness and anxiety, our beloved pastor and friend has helped each of us to see a silver lining.

On the third Sunday morning in October at worship service the chairman of the deacon board, Mr. E. S. Wicker, in behalf of the church, presented a silver service set to Rev. Grissom and Mrs. Grissom and family as a farewell gift.

Rev and Mrs. Grissom and family will be greatly missed by the church and community. A deep bond of friendship and united purpose for better things will live forever in our memories.

As our pastor and friend leaves us and goes into new fields to witness for our Lord, may the grace of Christ our Savior, and Father's boundless love, with the Holy Spirit's favor, rest upon him from above.

THE MEMBERS OF
TURNER'S CHAPEL.

REV. R. T. GRISSOM

PHILLIPS BROOKS CLUB HOLDS MONTHLY MEETS.

For 20 years, ministers of all denominations from an area of more than 50 miles have been meeting at Duke once a month for informal seminars, designed to establish a bond between the University and ministers of the community.

Out of a small meeting of Durham ministers at the University in 1931, for an informal literacy discussion, grew the Phillips Brooks Club, conceived by Dr. Frank S. Hickman of the Methodist inspired Duke Divinity School, and named by Dr. W. R. Cullon, Baptist professor of Bible at Wake Forest College, after Phillips Brooks, an Episcopalian who had sponsored a similar meeting of ministers for intellectual stimulation and Christian fellowship in Boston.

Sponsored by the Duke Divinity School as an informal seminar, the Club elects its own officers from among the denominations represented in its membership. There are no dues, but an offering is taken to defray incidental expenses. All ministers are cordially invited to attend.

The Club meets at the Duke Divinity School on the Monday morning following the third Sunday of each month from October through May. Two hour periods, 10:30 to 11:20 and 11:30 to 12:20, are devoted to lectures and discussions on various topics, theological and otherwise. The programs are planned jointly by the officers of the Club and a committee of the Divinity School faculty.

Three sets of lectures have been scheduled for the year to be presented by three Duke faculty members: Dr. Frank S. Hickman, professor of psychology of religion; Dr. H. Shelton Smith, professor of American religious thought; and Dr. Robert E. Cushman, professor of systematic theology. Psychology of religion will be presented by Dr. Hickman's series entitled "The New Psychology and Religious Experience." Theological criticism and construction are dealt with in Dr. Smith's lectures on "Focal Points in Ecumenical Faith" and Dr. Cushman's lectures on "The Person of Christ in the New Testament."

The first meeting of the Club this year was held in October. For the year, the schedule is as follows:

December 17.

1. "The Instincts and the Religious Life"—Dr. Hickman.
2. "The One Household of God" —Dr. Smith.

January 21.

1. "The Religious Consciousness and Experience"—Dr. Hickman.
2. "The Kingdom of God"—Dr. Smith.

Februay 18.

1. "The Consciousness of Sin"—Dr. Hickman.
2. Program to be announced.

March 17.

1. "Psychological Conception of Conversion"—Dr. Hickman.
2. Program to be announced.

April 21.

1. "Peace and Power in Religious Experience"—Dr. Hickman.
2. "The New Testament and the Person of Christ"—Dr. Cushman.

May 19.

1. "The New Psychology and Christianity"—Dr. Hickman.
2. "Christ According to the Flesh and the Spirit"—Dr. Cushman.

News of Elon College

PRESIDENT L. E. SMITH, Elon College, N. C.

WHEN JANUARY COMES.

We are in the opening days of December. December is the last month of the year. When December is gone, then January comes. When January comes, another year is gone. Whether we relish it or not, we are one year nearer to the end of time for us. Such thoughts tend to sober us. What have we accomplished in life? What have we done with the opportunities that have been ours? When we were young, when life was in the bloom, were we careful and diligent to prepare ourselves for an abundant harvest? When economic opportunities confronted us, were we sagacious, diligent and honest? Have we been frugal and thrifty so that now we may share with worthy and noble causes that must depend upon liberal hearts and generous hands for their continued productive existence. In our spiritual poverty and doubt-tossed hearts, with the wealth of heaven and the riches of eternity accessible, have we had the courage to turn from our poverty and in faith lay hold of the true riches of God in Christ Jesus?

When the curtain drops on the old and rises on the new year, when December is gone and January comes, shall we be able to step out of the old and into the new year with a sense of satisfaction of what we have done and with a confidence and trust that shall make us equal to any and every task that a wise and a just God shall place upon us?

In these treacherous days we are confused, bewildered, restless and ill at ease. Much of our national honor seems to be besmirched. Our moral standards are threatened with dissolution. Our body politic seems to be shot through with a vacillating chicanery that promises but little good if any to anyone. Our economy rests upon an insecure foundation. Our spiritual hopes are blighted with the poisonous mists of doubt and fear.

For us who believe, a new day dawns, a new year comes, new opportunities confront us and a new faith possesses us. We shall come out of the past leaving the defeats of yesterday behind us. By the help of God we shall rise above our dead selves in the living Christ with a passion and a courage that brook no defeat. No night is too dark for the light of God, no task too great for the power of the spirit, no sin to heinous for the consuming love of Christ. December is leaving you; January is coming to you; 1952 is waiting for you. It needs you. Arise in the strength of the Almighty and do battle for the right.

CONTINUING TO LIVE.

In life we serve, save, and achieve. Life is precious, too precious to cease when breath is gone. While living we strive so to live that when for us life is over, we may enter into a life more abundant and more complete. But we want to continue to live here where we began to live and to live more richly and more significantly as the years pass.

The Founders of Elon College have made themselves immortal. They have written their names indelibly upon the hearts of a loyal constituency. Their names shall never disappear from the sacred archieves of the institution, noble in purpose and commendable in accomplishments, that they have founded.

For more than a half century Elon College has been teaching the youth of our church and of many churches, preparing their minds, enriching their lives, and directing their footsteps. From her campus have gone ministers, teachers, physicians, scientists, lawyers, lecturers, historians, agriculturists, statesmen, and homemakers. The best interest of the church and state demand the continuance of such high services.

God has blessed you with ability. You have met with a measure of success. Your holdings may be large or small. Whichever they be, you have the opportunity to write your name with the immortals. You should provide for your family; this is plainly your duty. But as life is not lived wholly for them, so its fruits should not revert solely to their benefit, but should contribute to the betterment of mankind, which should be a privilege and a joy to any person.

Leave your money to individuals, and there is a danger that money will not accomplish what you intended. There is a danger that it may be lost to those to whom it is given. Why not leave part of your money to Elon College, for the cause of Christian Education and character building; and that part will endure to all generations. In this way, when your body shall sleep in the earth, your life will still bless and enrich the youth of succeeding generations. It is a glorious fact that you may so live during your brief span of life as to exert your influence in society for all time to come. You may not be able to write a book, invent a machine, or rule a nation, but you can take a part of your earnings and make your name honorable and immortal.

Help Elon College to live and Elon College will see that you will live on and on and on. Remember Elon College in your will, and Elon College will remember you forever. Elon College is not asking for all that you have, but it is asking the privilege to share in your holdings that you may continue to live and that the lives of young men and women may be built up in righteousness and enriched as a result of your affection and generosity.

APPORTIONMENT GIVING.

This is a report, a statement, and an appeal.

Conference apportionments for the college, authorized by The Convention, total $15,000. To date we have received $12,590.41, which is $1,598.47 less than we received for the college last year and $2,409.59 less than the amount apportioned for the college. Forty-nine churches have not paid their college apportionments in full. One hundred forty-five churches have paid their college apportionments in full. This is our report.

The statement is that the college needs the entire apportionment as badly as any institution could ever need it. A reduction in enrollment means automatically a reduction in funds for current needs.

This is our appeal. The difference between the amount received and the amount apportioned is not a great sum, but when we fail to receive this amount, it accentuates our need. It would not be burdensome on the part of any one congregation, but when 49 churches fail to respond with their total apportionments, it does create a serious situation in our college treasury. This is an earnest appeal to those who are interested in the

(Continued on page 9.)

Church Women at Work

With Emphasis on Missions

Mrs. F. C. Lester, *Editor*
840 Sunset Avenue, Asheboro, N. C.

SUGGESTION FOR JANUARY.

From Pattie Lee Coghill comes the suggestion that the November-December issue of "Guide Posts" contains a very fine program for use in January entitled "At the Door of the New Year." This may be more suitable for some socities to use than the program suggested in the Plan Book for January. If you do not take "Guide Post" and think you would like to use this program, Miss Coghill has three extra copies of it. She thinks it would be most suitable for socities which have meetings close to the first of the year.

Incidentally, "Guide Post" is a fine program helper and suggestion giver published by our denomination. You may order it for 25c per year from 287 Fourth Avenue, New York 10, N. Y.

* * * * *

KNOW YOUR MISSIONARIES.

Many of us do not know as much as we wish we knew about our own missionaries and their work. Each year our American Board of Commissioners for Foreign Missions issues a "Year Book" which contains the names and a brief biography of every missionary now in service, a brief history of each mission field, mailing addresses of all our missionaries, a statement concerning the use of our foreign mission money, and other interesting things. This may be secured by writing Harvey Meeken, 14 Beacon St., Boston 8, Massachusetts and sending him 50c for every copy you desire. It is now ready to come off the press and this is the time to order the "American Board Year Book for 1952."

* * * * *

FINE THANK OFFERING PROGRAM.

Mrs. J. S. Rollings writes to tell what a fine Thank Offering service they had in Suffolk. She sent the following Thank Offering presentation compiled and given by Miss Gladys Yates, which Mrs. Rollings thought might be used by any society which had not yet given a Thank Offering for the Japan International Christian University. As she says, "This is a project which I think we should keep constantly before us, and learn as much about as possible, for it is certainly one of the biggest things that the future holds, in the field of education, for our world."

JAPAN INTERNATIONAL CHRISTIAN UNIVERSITY.

The first week in September was a most important one of the entire world, for it was at this time that the peace treaty with Japan was signed by the democratic powers of the world—48 of them. At this time we saw the communistic powers of the world refuse to sign this same treaty. It was an important thing for Japan and the entire world. The thrill that came to see the flag of Japan placed alongside the flags of the other free nations was something not to be forgotten soon.

However, we know that the signing of the treaty will not automatically make Japan a democratic nation. Her people need leaders of the highest quality to give direction to this period of transition. They need guidance in the Christian democratic way.

Japan's business men, churchmen, and educators see this. That is why they are so eager to see and have this International Christian University in Japan, so that their leaders may go to a Christian place to study this new democratic way.

The miracle of postwar Japan is that the Japanese people, instead of sullenly resenting the presence of the Occupation, are more sincerely friendly to the American people and more deeply interested in learning how to adopt the democratic way of life than at any time in their history.

At the present moment there is a strong tendency among the Japanese people to identify democracy very closely with Christianity. Many Japanese have expressed the belief that if a democracy is to flourish it must be based on the foundations of Christian convictions and standards.

Let us turn back for a few years and let our thoughts rest with the Japanese people during the days of the past war. We were thier enemies; they were ours. It is not my purpose to build up war hatreds, for that is far from my thoughts. I only want us to remember that the crushing defeat of the Japanese brought to them disillusionment with their own wartime leaders and with the creed that these leaders had set up—that the Japanese were a divine race superior to all others, with a manifest destiny to rule over east Asia.

At the same time the conduct and policies of the Occupation forces showed the Japanese that they had been mislead about the Americans. In place of vengeance, the Japanese people found firm but friendly measures designed to facilitate the earliest possible recovery and reconstruction of their nation. They met a Supreme Commander who declared that the spirit of the Occupation should be that of the Sermon on the Mount.

"The Japanese see more clearly than before," says William C. Kerr, an American who has had more than thirty years' experience among the Japanese people, "the strength of the Christian religion throughout the world. They see the potency of its moral standards. They see the material gifts of relief supplies coming from the people who were their enemies but a short time ago, coming not for Christians alone, but for the whole of Japan."

Today the Japanese, faced with the utter ruin of the totalitarian policy which led them to defeat, are looking more and more toward democracy as a pathway to their resurrection and revival as a people. They are actively resisting the inroads of communism and seek the friendly guidance of the American people in setting them on the path to democracy.

These are the circumstances which led General MacArthur to declare that the Christian Church faces in Japan today an opportunity without precendent anywhere or at any time in the past 500 years.

If Japan is to have a democracy, it must have a new education. In 1946, at the reqjuest of Gen, MacArthur, the Department of State selected 27 prominent American educators to constitute the United States Education Mission to Japan. This Mission studied the conditions they found and reported that the entire system of education was outdated and outmoded, that the teachers were teaching exactly what they were told to teach and exactly as they were told to teach it. Teachers were not expected to think independently, nor to encourage their pupils to do so. And so it was found that before real progress could be made the teachers would have to learn to throw off their shackles and begin doing some independent thinking and planning. This cannot be done as easily as might be thought. Teachers released from slavery of mind and of spirit find it hard to orient themselves to new conceptions of the right of men to be free—in their thinking, in their believing, in their living—and of their duty to seek truth in order to live by it. Their eyes, dimmed by the darkness of conformity, are dazzled by the light of freedom.

A new generation of teachers, habituated to freedom of thought and independence of intellectual and moral judgement, is the most urgent requirement of the new education for Japan. The quest for truth must be for all truth and the inspiring and the interrelating of truth—the truth in the sciences; the truth inherent in the humanities; the truth of the social, economic, and political relations; and religious truth.

The greatest need in the Christian educational system in Japan has been and is for graduate education commensurate with that in the universities in the United States, Canada, and other Western countries. As early as 1900 leading Christian leaders urged the establishment of such an independent Christian university that would fill a gap in the educational system.

In 1912 a statement of the needs and opportunities, a tentative constitution and an estimate of costs were presented and received with favor. Then came World War I and the plan was interfered with. In 1929 a misionary conference in Japan, under the leadership of John R. Mott, endorsed the establishment of a "Great Christian University." In 1932 the American Commision on Christian Education in Japan recommended the establishment of such a university for the training of Christian leaders.

World War II came before much could be accomplished, but with the coming of peace the project began to take definite form. The Rev. John A. McLean, a minister in Richmond, Virginia, and a Presbyterian, proposed a movement to raise funds among Christian people in America for the restoration of the Japanese cities destroyed by our atomic bombs. He said that it would be a Christian gesture which would impress a non-Christian world and would demonstrate, in a striking way, the spirit of Christ.

The Federal Council of Churches of Christ in America gave serious consideration to the suggestion and approved its spirit, but they felt that a wiser and more practical gesture of amity and Christian brotherhood would be to carry forward the project of creating the International Christian University. This was approved by the Foreign Mission Conference of North America. Initial funds were provided by Mission Boards and the Federal Council.

In the spring of 1948 the Federal Council and the Foreign Mission Conference united in inviting denominational boards to join in incorporating the Japan Christian University Foundation, to appoint representatives to its Board of Directors, and to make financial contributions to the University. The Congregational Christian Church is one of those entering into this project which promises so much and which can be such a power for good in this weary world.

The full significance of such a project can best be seen in the following facts and figures: leading Japanese men and women in the business, commercial and economic life of the country are lending their support to it; the Princess Chichibu, sister-in law of the Emperor is to be an honorary member of the Council—the first time that any member of the Imperial family has been specifically identified with a specifically Christian enterprise in the history of Japan.

The ultimate goal of the ICU project is a comprehensive university. The immediate purpose is to establish only those educational programs that are most urgently needed and that can be thoroughly supported financially.

Japan's most crucial needs are for highly trained leaders in three areas of public service: education, government, and social welfare. It is the intention, therefore, to take the first step in the creation of the University by establishing three graduate schools of professional caliber, and a four-year undergraduate college of Liberal Arts. The preparation of teachers will be of prime consideration. The School of Citizenship and Public Affairs will prepare students to undertake careers in government administration and public service.

Out of a war-torn country has come a great outpouring of gifts to this project. An objective of 150 million yen (over 420 thousand American dollars) had been set as a goal, and by July, 1949, over 154 million yen had been triumphally raised, the largest amount ever raised in Japan, except for the Community Chest. Another astounding thing was that 95 per cent of the contributors to the fund were non-Christians.

Perhaps the views of Mr. Hisato Ichimada, Governor of the Bank of Japan, are reflected in this giving by the people of Japan. He says: "I am not a Christian. However, I have come to the conclusion that nothing but a Christian philosophy underlying Japan's democracy will ever put us through."

The University will be non-sectarian. It will make no distinction between students on grounds of race, country of origin, or religious belief. The permanence of the University's commitment to Christian education is safeguarded by the constitutional provisions that all members of the Board of Trustees and all members of the faculty shall be of the Christian faith.

It goes without saying that teachers of the highest educational competence will be sought for the faculty of the university, but they must be men and women who not only have a proficient knowledge of the subject they are teaching, but who also know how to teach men and women. All of them must be committed to the democratic and the Christian way of life.

It is to such a challenging plan that we are asked to make our Thank Offering tonight. We should have thankful hearts that we have been so fully blessed and that we have the means with which to help further the word of God and the teachings of the Master Teacher of all mankind. Let us share with those who need and who seek the knowledge which is a part of our blessed heritage.

NEWS OF ELON COLLEGE.

(Continued from page 7.)

college to make this final effort before 1951 closes. Your college needs your cooperation and help.

Previously reported		$12,548.57
Eastern N. C. Conference:		
New Hope	$10.00	
Fayetteville	2.00	
Valley Va. Conference:		
New Hope S. S.	$14.00	
Linville S. S.	7.50	
Winchester S. S.	8.34	
		41.84
Grand Total		$12,590.41

A Page for Our Children

Mrs. R. L. House, *Editor, Southern Pines, N. C.*

The boys and girls of Sweden began their Christmas celebration today! It is called Luciadagen—Saint Lucia's Day. Not only is it celebrated in Sweden but in Swedish communities in our own country. Lucia was a beautiful girl from Sicily who lived long, long ago in the fourth century. She was a Christian when it was hard to be one and was made a prisoner and finally put to death by Diocletian.

Old people in Sweden spoke of the Lucia bride who crept across the snow, arrayed as a bride, carrying food and drink for the poor. Many communities choose a Lucia bride on the basis of her beauty, goodness and popularity and she makes the rounds of the village carrying food to each home. She is dressed in white with a red sash, wears a green leaf crown set with candles and is accompained by youngsters from the village as she goes from door to door. It is the official beginning of Christmas and all work in the home must be done by that day. Think of it!—all cleaning, baking and mending done and for 12 lovely days leading to the Holy Day itself there is celebrating and rejoicing.

In some homes the oldest daughter is the Lucia saint and she is garbed for the role and serves her family and friends who have come to call. There are traditional songs, food and even tableware for the day. Copper utensils are preferred in keeping with olden times.

Isn't it nice to know the customs of other countries? The holly and mistletoe, red ribbon and candles are traditions that have come to us. We have candles on our birthday cakes (and today is the birthday of a little boy who reads this page. Happy birthday J. W. because long ago the people of England had a Yule Cake with candles and blew them out with a single puff to bring luck to all during the year. We speak of the Yule Log. According to tradition it should be of oak, ash or apple wood. It should be lighted from a fie that hasn't been out all the year. That was easy to do when fireplaces provided the only method of heating homes.

Mistletoe was used by the ancient Druids in their religious services We hang it and say a girl caught under its glossy leaves may have a kiss. Tradition says that the boy should pluck a berry from the branch and hand it to her and that when all the white berries are gone—no more kisses!

The people of England believed that holly should not be brought into the house before Christmas Eve and that all of it must be out of the house by Twelfth-Night (January 6) The word holly comes from Holy as the ancients believed the tree was associated with Christ.

Christmas customs have come to us from everywhere and from long, long ago. So many people from different lands came to our nation that we have many interesting Christmas traditions.

TIME FOR CHRISTMAS.

By Lucia Mallory.

Issued by the National Kindergarten Association.

"It's wonderful to have time for Christmas this year!" exclaimed my friend, Evelyn Woodruff.

The December evening was cold, and Evelyn had come to my apartment for a cup of hot cocoa. We had been attending a rendition of Handel's *Messiah,* which is given annually by the combined church choirs of our city.

"I mean that it's wonderful to have time to enjoy such things as the oratorio we heard this evening," my friend continued in answer to the puzzled look I must have given her. "Last year I didn't hear the *Messiah.* I thought I couldn't find time for it."

"That was my first thought with regard to myself when you suggested our going this evening." I answered, "but I decided one should devote more time than is usually done to those things which are inspirational—especially at this Christmas season."

"If we miss the songs and stories about the birth of Christ we're missing Christmas itself," Evelyn declared. "I found that out last year when I almost let trivial affairs prevent my attending a program at the high school on the Friday before Christmas.

"When the girls were starting for school that day I was sitting at my desk, checking over a list of things that had to be done before Christmas. 'You're coming to our program, aren't you?' Jean asked. 'It begins at half-past-two.' 'I'll come if I have time,' I answered absentmindedly. 'Please try to come, Mother,' Rose urged. 'The pageant is so lovely we don't want you to miss it!'

"The list on my desk was appallingly long. There were gifts, letters, or cards to be sent to a host of relatives and friends, elaborate decorations to be put into place, and food to be prepared—enough for a multitude! After working feverishly through the morning I decided in the afternoon to do a little shopping.

"On my way downtown I came to the high school. It was just the hour for the Christmas program; I had almost forgotten about it. I was sure I didn't have time to join the throng of people streaming in at the door, but I knew the girls would be disappointed if I were not there. I decided to go in and listen for just a few minutes and then come out and continue downtown.

"The auditorium was darkened when I slipped into a back seat, and the orchestra was playing *Silent Night.* It was good to rest and listen to the strains of Christmas music. In a few minutes the curtain rose to show the beautiful manger scene, and from the balcony above me, where Jean and Rose were singing with the capella choir, rang out the triumphant words, 'Joy to the world, the Lord is come!' From the first joyous chorus to the last note of the solemn postlude I sat in reverent wonder as the immortal Christmas story was unfolded on the stage and the choir and orchestra poured forth the glorious Christmas music.

"My heart was filled with peace and joy as I walked out of the school building and proceeded downtown. I wished that all of our Christmas celebration could be like that pageant—a commemoration of the birth of Christ. Even as I made that wish, I knew that I could make it come true. I realized that my children would be more lastingly enriched by the evidence of my faith than would be possible by all the costly gifts and lavish entertaining my overworked hand could provide. I made a quick decision, turned around and started home, my heart growing lighter with every step. I was confident we could have a happy Christmas without the elaborate preparations that were de-

(Continued on page 11.)

Youth at Work in the Church

MAX VESTAL, Box 792, Elon College, N. C.

NEW UNITED FELLOWSHIP OF PROTESTANTS.

"What hapens to our young people while they are in service may well shape the future of U. S. Churches for the next five, ten and twenty years."

This was the comment of Mr. Thomas A. Rymer, director of the the General Commission on Chaplains, on the new United Fellowship of Protestants, a youth fellowship designed to supplement the regular religious services of the chaplaincy.

The fellowship has released its new emblem, which will be distributed through chaplains to be worn with the regulation "dogtags." The emblem shows a soldier and a Wave walking hand in hand toward a cross, over the motto "Forward in Christian fellowship."

Sponsored by the General Commission on Chaplains and the United Christian Youth Movement, which is affiliated with the National Council of the Churches of Christ in the U. S. A., the new fellowship already has groups operating on bases in this country and overseas in Korea and elsewhere.

Stresing the importance of the service youth groups, Mr. Rymer pointed out that there are now three and a half million men and women under 21 in the armed services, of whom approximately 70 per cent are of Protestant background. Of these, he said, a little more than a third are affiliated with a church .

"We hope that the United Fellowship of Protestants may be the door to Christian experience for young people who have not come under church influence or have broken away from it," Mr. Rymer said.

For those who are affiliated with churches, he added, the youth meetings, combined with regular worship services in military chapels, may offer a program comparable to that of their churches at home.

He also expressed the hope that the fellowship would help servicemen and women hold to their "ideals of home and church" in spite of adverse influences surrounding military installations.

The fellowship program, he explained, would operate through small groups of a dozen to fifteen young people, with several groups or several dozen at a single military base. In bases in this country, local churches may cooperate in the program.

Generally the work will be carried on under the supervision of chaplains, he added, but groups may be organized by the young people themselves on smaller stations, bases and ships where no chaplain is present.

* * * * *

YOUTH WEEK PACKET.

The Youth Week packet is ready and should be ordered from the United Christian Youth Movement, 97 East Adams Street, Chicago 3, Ill., and costs thirty cents. The theme for this year is: "United! Committed! in Christ!" Ordering now will mean an early start on the observance of Youth Week.

* * * * *

JOSE'S ON HIS WAY.

Jose Dabuet, our student from the Phillippines who is studying at Princeton Seminary, will be with us in The Southern Convention, December 16-25. Jose will then attend the Quadrennial Student Volunteer Convention in Lawrence, Kansas. This is a wonderful opportunity for Jose as it will be a national and international conference and he will be a wonderful representative there.

* * * * *

RELAX WITH MAX.

Something Nice.

How would your Pilgrim Fellowship Group like to do something really nice and different this Christmas? Dr. Truitt takes a lot of kidding because he is always asking for money for the orphanage—but he is not kidding when he asks for these gifts. They are urgently needed. This is where you can help. I'm not going to suggest that you send money or clothing. Instead I'm going to suggest that you and your group bring your money to the orphanage, select one of the boys or girls, take them to the store of your choice, and buy them a nice new outfit. The Gibsonville group has been doing this, and they have had a lot of fun. It may be a little more trouble, but it will be well worth while.

Don't try to forget this. Just think how much you hate to have to wear sister's or brother's old clothes. Think how much fun you have when you get to pick out your own outfit. Some of the children at our orphanage at Elon have never had this pleasure. You can give it to them. You will, won't you?

* * * * *

The police of a large city wanted a certain criminal, so they sent to all police chiefs in the country circulars with pictures of the man in six different poses. A few days later a letter was received from a small-town police chief reading: "I have your circular with the pictures of the six crooks you want. I wish to inform you that I already have five of them under arrest and have my eye on the sixth.—*Progressive Farmer.*

* * *

Drive carefully, so that all of us may be here for Christmas.

FOR OUR CHILDREN.

(Continued from page 10.)

priving me of the blessings of the day."

"And you did have a happy Christmas last year, Evelyn?" I questioned; and the answer I read in my friend's face before she spoke.

"Yes," she replied, "the happiest ever! We simplified our gift-giving, even to each other, and I do not think our friends suffered any lack because we expressed our good wishes to them in less wearisome ways than we had done in former years. The consideration of individual preferences, in planning simple holiday menus, brought more pleasure to our household than a lavish display had ever done. Also, because the expense was so much less, we were enabled to afford, in several cases, contributions to families whose meals would otherwise have been un-Christmaslike and scanty. We're going to have a happy Christmas this year, too."

SUNDAY SCHOOL LESSON.

(Continued from page 12.)

in a world as grim and hard and sordid as ours." May God give us grace at this Christmas season to pause and to look up and to follow the star that leads to Bethlehem to behold again the glory of God in the face of Jesus Christ.

MERRY CHRISTMAS TO ALL.

Based on "International Sunday School Lessons;" copyrighted 1951 by Division of Christian Education, National Council of the Churches in the U. S. A.

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

THE PROMISE FULFILLED IN CHRIST.

(CHRISTMAS.)

Lesson XII—December 23, 1951.

Memory Selection: *His name shall be called Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace. Of the increase of his government and of peace, there shall be no end*—Issaiah 9: 6, 7.

Lesson: Luke 1: 46-55; 2: 1-7.

Devotional Reading: Luke 1: 46-55.

The First Christmas Song.

The song of Mary, which is called the "Magnificat" because that is the Latin word for the first words of the song, might well be called the first Christmas song or carol. It came from the lips of the mother of our Lord when she was greeted by her cousin Elizabeth, who saluted her as the mother of the promised Savior of the world. It is a gem, one of the world's finest songs. It is, of course, in poetry, the poetry of that day. It is expressed in chaste language and is steeped in scriptural phrases. It is plainly an inspired creation, the expression of the spirit of God moving on the heart and mind of a pure, sensitive, spiritually-minded woman.

One feels some hesitancy in trying to analyze it—it is like tearing up a lily or a rose. But the song is composed of three parts, even if not of three "verses" or "stanzas." In the first section Mary expresses her amazement and awe that she has been so highly honored, that God had chosen her to be the mother of the Savior of the world. There is a note of humility and joy and adoration in it.

Then she magnifies the name and character of God, his holiness, his power, his mercy. And speaking as if he had already accomplised what he was to accomplish, she sings the virtues of the Savior, her son, and the son of God.

The song closes on a signficant note. All this is come to pass, and will come to pass "as he spake unto our fathers, toward Abraham and his seed for ever." Throughout this quarter the lessons have dealt with God's covenant with his chosen people, with his promises to them. These promises have been, and are to be fulfilled in Christ. This Christmas lesson is the climax of all the other lessons. Christ is the end of all things.

This song of Mary's was the first Christmas song or carol. It was not the last. The angels sang on the night of his birth. And men and women have written words and music centering in the Christmas story as the spirit of God has moved upon their minds and hearts. Perhaps more so than at Easter-time, the world's greatest music has found its inspiration in Christmas. At this Christmas season, all round the world millions of men and women, boys and girls, even small children will sing Christmas songs and carols. And beyond all this, Christmas will put a song in the hearts of many people round the world, for Christ will set their hearts to singing.

The First Christmas.

Like Mary's song, Luke's story of the birth of Jesus is so beautiful, so lovely, so overwhelmingly beautiful that one hesitates to write about it. Perhaps the best thing to do is simply to turn to Luke's gospel and read for ourselves his account of this momentous event, written so simply and beautifully.

It is a simple story. And it is a strange story, a surpassingly strange story. It is the story of the birth of a king, the birth of the Son of God himself. But look at it. No royal suite for the expectant mother—only o corner of a stable or nook in a cave, for the lying-in room. No beautifully carved crib for the baby's bed—only some clean straw in a manger in that stable. No royal physician in attendance, not even a mid-wife, but a maiden alone in that mysterious and meaningful hour. No trained nurse to wash and dress the child—the young mother had to do that herself. It was all so strange indeed. But it was in accord with the divine plan. God thus glorified the common-place. He would also have men to know that his dweling place was among the humble, that life is poor indeed which must borrow its splendor from its surroundings, that some of the world's greatest characters come from the world's most humble spots.

It was strange, too, where he was born. His mother and foster-father were living in Nazareth, quite a distance from where he was born. And they would have been at Nazareth when he was born if it had not been for decree by a pagan emperor, who knew little, and cared less about the Jews and Jewish prophecy. But he had decreed that a census was to be taken, and in accord with the custom of that day, the people were to be enrolled, not where they lived, but at their ancestral home. Inasmuch as Joseph was of the household of David, he had to go to Bethlehem to be enrolled. And in the strange providence of God when the babe was born, he was born in Bethlehem. And centuries before, a Hebrew prophet had predicted that the Savior would be born in Bethlehem!

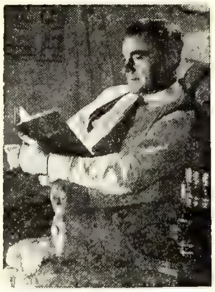
There were other strange things about the birth of Jesus. To shepherds watching their flocks in the fields by night there came a strange light and sweet songs from the heavens above them. There appeared a strange star which awakened the curiosity of wise men in a distant land, and which guided them to the place where the new-born baby lay. It may seem strange that such things should happen in connection with the birth of a baby. But it would have been even stranger if they did not happen in connection with the birth of that baby. For that baby was the Son of God, he was the word made flesh, he was God come down to dwell among men, he was the Son of man and the Son of God, the Savior of the world, the king of kings and the Lord of lords, the Lord Jesus Christ. No wonder the skies were livid and vocal on that night! It was as it should be.

The Meaning of Christmas.

It is this fact that gives meaning to Christmas. Christmas needs to be redeemed from materialism, from madness, from secularism. It needs to be transformed from a hollow-day or a mere holiday to a holy-day. Christmas gets its deepest and widest meaning from Christ. And Christmas can be meaningful. If men bring to the Master the things nearest their hearts and the things in their hearts in quiet, blessed adoration, the callousness of their hearts, the weight of the weary years, are lifted, and stars again appear in their skies and peace fills their minds and hearts. As Dr. Hough says, "Only the Word made flesh can give any sort of hope

(Continued on page 11.)

Have You Read ?



MONDAY TO FRIDAY IS NOT ENOUGH. Frederick M. Meek. The Oxford Press, New York. $3.00.

Dr. Meek occupies one of the great pulpits in America, that of the Old South Church (Congregational) in Boston, a pulpit made noteworthy by such preachers as Goerge A. Gordon and Russell Henry Stafford.

What does the minister of Old South Church have to say? What is on his mind? What themes does the he consider important? What battles is he fighting? What style of preaching does he employ?

The author states that these sermons "are a small part of one man's attempt to present the Christian way with contemporary releveance to a widely varied congregation," an "attempt in each sermon to speak directly to some particular area of concern in this troubled day."

This, at once, is the strength and weakness of the volume of sermons. Some of the sermons are more like essays or articles on religious themes. In a few instances, no use whatever is made of scripture, except that a text is prefixed. One is surprised to find so little exposition of the scriptures. One of the great and inescapable responsibilities of a great pulpit is that of bringing the full light of scriptural truth to bear on the contemporary scene. The contemporary pulpit faces the temptation of substituting the wisdom of man for the wisdom of God.

Otherwise, this is an interesting and helpful collection of sermons. The author wrestles with the problems of morality and ethics—and their opposites — in American life. These sermons are the product of an aroused and enlightened social conscience.

One sermon deals with "Life in Copley Square (Boston)." The sermon which gives the title of the book points up the importance of Sunday. Other sermons deal with such problems as modern superstitions, prayer, trouble-shooting, bread-getting, witness-bearing. In a number of instance, the text is used as a skillful climax to the sermon.

One gets the impression that the minister at Old South is bearing a forthright and challenging witness in Copley Square. The trumpet gives forth no uncertain sound.

YOU CAN PREACH. S. Ray Jordan. Fleming H. Revell Company, Westwood, N. J. $2.50.

Dr. Ray Jordan preached at Methodist Churches in Charlotte and Winston-Salem before going to serve as professor of homiletics and chapel preacher at the School of Theology in Emory University, Atlanta, Georgia.

The book is written with this conviction: "It may be that the Roman Catholic Church can continue without a strong pulpit. The Protestant Church cannot hope for a future without a pulpit of spiritual power and moral might. It is not too much to say that the sermon must become sacramental, if the pulpit and Protestanism are to survive." He warns: "Kindness is no substatute for skill!"

The author has a wide acquaintance with the literature on preaching. One criticism of the book may be that it leans too heavily on quotations, but it is obvious that pertinent material from wide reading has been assembled. The most original and personal chapter is entitled: "On the Line of Discovery."

Many phases of preaching are called to the attention of the reader: The Stewardship of Time, Preaching and Worship, The Price of Preaching, The Devotional Life, A Program of Reading, Outline of Bible Study, Source Material, Texts and Illustrations, Introductions and Conclusions. Various types of sermons (expository, life-situation, parabolic, doctrinal, orientation, dramatic, didactic, evangelistic) are described. Pulpit techniques are discussed: outlines, expression, variety, stories, suspence, drama, action. Interesting sketches of ancient and modern preachers are given. Extended attention is given to the problem of illustrations, how to find and use them.

The reading of this book will enable any minister to take an intelligent inventory of his sermonic store.

A MAN CALLED PETER. Catherine Marshall. McGraw-Hill Book Company, New York. $3.50.

This is the story of Peter Marshall, as told by his wife. It is grand biography, the life of a Scottish immigrant who came to America, studied at Columbia Theological Seminary, and soon became pastor of the New York Avenue Presbyterian Church in Washington, where he also served for two years as Chaplain for the United States Senate.

Ministers should acquaint themselves with the unusual ministry and unique sermonizing of Peter Marshall. His sermons are graphic, piquant, unorthodox. They do not smack of commentaries, but rather glow with the color and perfume of a garden. Here is a new variety of preaching. Peter Marshall helps one see life, its beauty, its variety, and its inner quality.

Anyone who has lost his zeal for sermonizing should follow Peter Marshall into his workshop. Anyone who is content to preach second-hand sermons should sense the workmanship of a man who has the intellectual and spiritual resources to manufacture his own sermons.

Peter Marshall's sermons (four of which are included in this volume) are not profound, but refreshing. They reveal not scholarship, but a companionship. If they do stop short of greatness, they nevertheless reveal the integrity, clarity, and questing spirit of a rare human soul.

R. L. H.

* * *

From a Woman's Point of View—

Every man who achieves greatness is in some measure indebted to a woman: mother, sister or wife. Catherine Marshall mentions her husband's mother, but most important is her own role.

Like many minister's wives she felt spiritually inadequate, especially during her lenghty illness. Although she was in the midst of spiritual riches, she found herself starving. Her story of recaptured faith and returned to physicial strength is indeed remarkable.

There is none of the self-assurance in her make-up that Peter Marshall possessed. Catherine Marshall writes as a very human, humble individual. Her terrific struggle with her husband's absences will bring a familiar note to other minister's wives, for it is a problem of the profession.

Homely details of decor, collecting, and house management make it a very readable book. It is regrettable that more space has not been devoted to the Marshalls' views on child care. There is slight mention of their young son, Peter John.

Peter Marshall was not a great

(Continued on page 15.)

The Orphanage

J. G. Truitt, *Superintendent*

Dear Friends:

Thank you very, very much for the good report I am able to make this week. So many people have helped us. I wish more people read The Christian Sun each week. Do a little missionary work and get your neighbor to take The Christian Sun. I am sure we would not have to "beg" as we do if 5,000 people read this paper each week. Friends of the orphanage, the college, our missions, Christian Education, the Convention Fund, and all the enterprises of our church could do something definitely worthwhile for each by interesting people in subscribing to The Christian Sun. Please do not read this and lay it aside, but help us reach more readers.

How thrilled we were this week to receive two $50.00 checks from our Rosemont Church — gifts honoring Dr. and Mrs. I. W. Johnson on their fiftieth wedding anniversary, and Mr. and Mrs. H. C. Hedly on their wedding fifty years ago! How about that? Gifts honoring these were sent to the orphanage thus making them happy and blessing 80 children who are foster sons and daughters of the church. May God bless these dear friends with many more anniversaries. Incidentally I notice that things hapen to make people happy wherever the Johnsons go.

You should have been with us last Sunday. We gave our program four times — Garner, Auburn, Ebenezer, Wentworth—each of them served by the Rev. W. Clay Farrell. The churches and their pastor were so good to us all. They made the children happy with their friendliness, their lovely dinner and supper, and many compliments. One of our own "boys," Clyde Rudd, drove and took a load for us. Clyde lives in Greensboro, has a lovely family, a good business, and a real devotion to the orphanage. What fine talks he made at each of the churches where we gave our program!

Today that much needed new roof for Johnston Hall has been completed. We are so thankful for that. We can now begin to look forward to fixing up some of the rooms for the boys who live in it. Thanks to everyone for your help. Please keep it up till we reach our goal.

John G. Truitt,
Superintendent.

Donated Commodities for the Week.

Columbia Mfg. Co., Ramseur, N. C.: Cloth.

Miss Bessie Thomas, Burlington, N. C.: Coat.

New Hope Christian Sunday school, Roanoke, Alabama: Clothing.

* * * * *

REPORT FOR DECEMBER 6, 1951.

Sunday School Monthly Offerings.

Amount brought forward		$16,285.24
Eastern N. C. Conference:		
Beulah, Thanksgiving Offering	$ 15.30	
Christian Chapel	11.60	
Fayetteville	25.00	
		51.90
Eastern Va. Conference:		
Berea (Nans.) S. S. Thanksgiving Offering	$ 70.00	
Cypress Chapel, Thanksgiving Offering	35.00	
Holy Neck S. S.	161.89	
Mt. Carmel S. S.	13.21	
Suffolk S. S.	50.00	
		330.10
N. C. & Va. Conference:		
Burlington, Thanksgiving Offering	$139.05	
Carolina, Thanksgiving Offering	25.10	
Concord, Thanksgiving Offering	75.00	
Durham S. S.	28.10	
Elon College, Thanksgiving Offering	5.00	
Greensboro, First, Thanksgiving Offering	15.00	
Greensboro, First	161.53	
Lebanon, Thanksgiving Offering	50.00	
Lebanon	42.00	
Shallow Ford, Thanksgiving Offering	80.85	
		621.63
Western N. C. Conference:		
Antioch (C), Thanksgiving Offering	$ 33.40	
Hank's Chapel, Thanksgiving Offering	55.48	
High Point, First	49.45	
		138.33
Valley Va. Conference:		
Linville S. S., Thanksgiving Offering	$ 35.80	
Linville S. S.	5.83	
Newport S. S., Thanksgiving Offering	100.00	
Winchester S. S., Thanksgiving Offering	51.00	
Winchester S. S.	8.34	
		200.97
Total		$ 1,342.93
Grand Total		$17,628.17

Special Offerings.

Amount brought forward		$26,827.81
Chester H. Roth Co., interest	$ 15.00	
Mr. and Mrs. J. E. Branch and Dottie, Garner, N. C.	150.00	
Women's Missionary Society, Amelia Ch., for Ray Knich	20.00	
Robert Lee House Class, Newport News Church, for Marie Proctor	20.00	
Ladies Star Bible Class of Bethlehem, in honor of Mrs. T. U. Savage	5.00	
Rosemont Chirstian Ch., in honor of Mr. and Mrs. H. C. Hedly's Golden Weding Anniversary	50.00	
Rosemon Christian Ch., in honor of Dr. and Mrs. I. W. Johnson's Golden Wedding Anniversary	50.00	
Mr. and Mrs. Joseph E. Gant, Burlington, N. C., in memory of Mr. W. C. Price and Dr. John B. Carlyle	15.00	
Chester H. Roth Co.	1,000.00	

Thanksgiving Offering.

Young People of Catawba Spring Church	$ 21.60	
Carolina Steel & Iron Co., Greensboro, N. C.	50.00	
Mrs. T. L. Chandler, Durham, N. C.	5.00	
Mrs. J. M. Darden and Tony Darden, Suffolk, Va.	75.00	
Melville Dairy, Burlington, N. C.	25.00	
Foster Farm Machinery Co., Burlignton, N. C.	10.00	
Sykes Foundry & Machine Co., Inc., Burlington, N. C.	75.00	
Philip Faucette & Family, Brown Summit, N. C.	10.00	
W. H. Scott, Franklin, Va.	25.00	
Mrs. J. H. McEwen, Burling, N. C.	200.00	
G. W. Hill, Ruffin, N. C.	90.00	
Garland Gray, Waverly, Va.	150.00	
Miss Lura Kennedy, Worthville, N. C.	50.00	
L. B. Gallimore, Greensboro, N. C.	10.00	
Tires Sales Co., Burlington, N. C.	50.00	
Wentworth Christian Ch.	67.50	
Hayes Chapel	76.09	
Ebenezer Christian Ch.	74.21	
Catawba Springs	41.20	
Big Bill Bottling Co., Reidsville, N. C.	10.00	
E. H. Wilkins, Greensboro, N. C.	100.00	
Elon College Public School	10.00	
Carolina Biological Supply Co., Elon College, N. C.	100.00	
Mrs. E. T. Sanders, Burlington, N. C.	25.00	
Jule Pace, Mebane, N. C.	20.00	
The H. R. Faucettes, Brown Summit, N. C.	3.00	
Mrs. Laurin E. Leete, Macon, N. C.	20.00	
Thomas O. Jones, Burlington, N. C.	18.00	
W. B. Kiker, Reidsville, N. C.	25.00	
C. V. Hooper, Morehead City, N. C.	50.00	
Auburn Christian Church	153.50	
Special Gifts	177.27	
		3,142.37
Grand Total		$29,970.18
Total for the Week		$ 4,485.30
Total for the Year		$47,597.72

In Memoriam

RHODES.

Mr. Harold Franklin Rhodes departed this life very suddenly on Friday night, September 28, 1951. His untimely death was a great shock to the community and to the members of the Linville Congregational Christian Church, of which he was a faithful member.

His many friends filled the Linville Church for the funeral services which were conducted by his pastor, assisted by the Rev. H. Fulk. The many beautiful floral tributes attested to the high esteem in which he was held.

Besides his many activities in the local church, he was president of the Laymen's Fellowship of the Linville, Antioch, New Hope and Mayland group of churches, which he was instrumental in organizing.

Whereas, God, who knoweth the end from the beginning and who always doeth all things well, has seen fit to take from our midst this brother and whereas, he was a man of splendid character and loved not only by the members of his own denomination, but also by a multitude of friends along his entire rural mail route which he served daily,

Therefore, be it resolved:

That we bow in humble submission before God and acknowledge his way as the best way.

That we thank our Heavenly Father for Harolds's life, friendship, service and leadership in the Laymen's Fellowship.

That in our loss we take courage and be determined by God's grace to carry on and promote an even greater and more successful men's brotherhood that he so dearly loved, and in which he was so vitally interested.

That we extend our sincere and prayerful sympathy to his wife and loved ones, commending them to lean more heavily upon God's promises and the sufficient grace that is able to sustain them.

OWEN ANDES, Chairman,
E. J. ROHART.

AUSTIN.

The Bethlehem Christian Church (Nansemond County) sustained a great loss in the death of one of its beloved members, Mrs. Mary Pierce Austin on March 26, 1951.

Hers was the kind of life that exalts the Christian home, the dignity and beauty of honest, faithful work and the worship of God in the church.

We shall always cherish her memory and extend to her family our sincere sympathy and hope that our appreciation of her may in some measure, lighten the burden of their bereavement.

Mrs. CALVIN BENTON,
Mrs. P. B. PILAND,
Mrs. MERRITT JOHNSON,
Committee.

MURRAY.

Mr. Ocie W. Murray died at his home near Virgilina, Va. on November 19, at the age of 61. Mr. Murray was born in Halifax County, Va., the son of Robert and Ruth Wilkerson Murray.

He is survived by his wife, Mrs. Laura Murray; two daughters, Mrs. Lottie Thames of Nelson, Va. and Mrs. Mollie B. Loftis of Virgilina; three sons, James, Alonza, and Bradley Murray, all of Virgilina; one sister, Mrs. Nannie Glasscock of Virgilina; and nine grandchildren.

Mr. Murray was a member of Union Christian Church of Virgilina, Va. for more than 25 years. Funeral services were conducted by Rev. M. W. Andes and Dr. C. E. Newman at Union Church. Burial followed in the town cemetery.

May the Father God continue his care for the family as they return to the daily scenes of life.

HUDSON.

Mr. Charlie Allen Hudson passed away at his home in Norfolk, Va., at the age of 51. He was born in Halifax County, Va., the son of Frank and Elizabeth Wells Hudson.

He married Miss Anna Collie of Halifax County in May, 1926. He is survived by his wife; his parents; three brothers, J. Clifton and Frank, Jr. of Halifax County, and William of Roanoke, Va.; and one sister, Mrs. Annabell Smart of Danville, Va.

Mr. Hudson united with Lebanon Christian Church, Semora, North Carolina at an early age and maintained his membership there the rest of his life. On October 14 funeral services were conducted at Lebanon by Rev. M. W. Andes, assisted by the Rev. Mr. Harrell of Danville, Va. Burial followed in the Highland Burial Park, Danville.

May God the Father continue to be a companion to the family.

HAVE YOU READ?

(Continued from page 13.)

man in the true sense. He was great because of a series of fortunate accidents of talent, being in the right place at the right time, but he was a man of great personality and his total life was surely enhanced by so lovely a helpmate. Moreover, his ministry is being extended by her writings and publishing his works.

J. J. H.

Southern Convention Dates to Remember

CHRISTIAN ORPHANAGE PERIOD

December	23	Christmas Sunday

ELON COLLEGE PERIOD

January	6-12	Week of Prayer (Interdenominational)
	14-15	Annual Meeting of Mission Board—Beverly Hills, Burlington
	16-17	N. C. Council of Churches—Greensboro
	18-20	Mid-winter Superintendents and Religious Educational Workers—Cleveland
	21-24	Missions Council Mid-winter Meetings—Cleveland
	27	Youth Week Begins (Interdenominational)
February	3	Elon College Sunday
	10	Race Relations Sunday
	27	Ash Wednesday (First Day of Lent)
	29	World Day of Prayer

MARCH-APRIL-MAY-JUNE MISSION PERIOD

March	11	Woman's Missionary Convention Executive Board
	24-28	North Carolina Woman's Conference Rallies
	30	Valley Mid-Year Conference—Bethlehem
April	1-3	Eastern Virginia Woman's Conference Rallies
	6	Palm Sunday
	8-10	Valley Woman's Conference Rallies
	13	Easter Sunday
	15-16	Southern Convention Executive Board
April 29-May	1	Southern Convention Biennial Session
	2	May Fellowship Day (Interdenominational)
	4-11	National Family Week
	11	Mother's Day
	18	Rural Life Sunday
	24-26	Elon College Commencement
June	1	Pentecost Sunday
	8	Children's Day
	12	Valley Sunday School Convention
	17-25	General Council of Conregational Christian Churches—Claremont, California
	25	Eastern North Carolina Sunday School Convention
	26	North Carolina and Virginia Sunday School Convention

"The Christmas Fund" for Retired Ministers and Their Dependendents

At the Christmas season each church in The Southern Convention is asked by The Convention to receive an offering for our disabled ministers. The Fund is known as "The Christmas Fund for the Veterans of the Cross."

What is the Christmas Fund?

1. It constitutes a fund from which extra checks are sent to our needy "Veterans of the Cross" at Christmas time. This is a Christmas gift to these saints who have given themselves for us in Christian service and who now depend upon their church to help provide for their necessities.
2. It constitutes an "Emergency Fund" from which extra assistance is given through the year to those of the ministry struck by expensive illness and distress. During 1951, the lovely wife and companion of one of our young ministers had to have two major operations. With a young family and a modest salary, the young husband was "hard put" financially. Needless to say, worry, anxiety, tears, were a part of that household. We let this need be known to our Division of Ministerial Relief, and help went to this home. If you could read the letters of gratitude and know the relief which this gift from "The Christmas Fund" brought, you would want to give generously to this Fund.
3. "The Christmas Fund" is an "extra" and is not included in the Apportionment for Superannuation. Your regular gifts to Superannuation provide the funds for the monthly or quarterly checks which go to our pensioners. But those checks are so meager for the year, that the "extra Christmas Fund" check brings relief beyond what you might imagine. Give generously to "The Christmas Fund."

Offering envelopes have been sent to the pastors of every church, or to some other person in the church. Please distribute them and receive a generous offering on a Sunday preceding Christmas.

The contributions should be mailed to The Convention Office, Elon College, N. C., designated for "The Christmas Fund."

WM. T. SCOTT,
Superintendent.

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.
Elon College Library

1844 - Over a Century of Service to the Denomination - 1951

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials Unity — In Non-Essentials, Liberty, — In All Things, Charity

VOLUME CIII | RICHMOND, VA., THURSDAY, DECEMBER 20, 1951 | NUMBER 50

Elon College Library X

The Real Joy of Christmas

By REV. W. MILLARD STEVENS, President
The Southern Convention

THE REAL JOY of Christmas belongs to those who can find in this festive occasion the real worth of Christ. Those who can take their eyes off the red ribbons and gay colored wrappings of things and center them upon the Child in the manger, will be those who will come to know that the real joy of Christmas is in remembering again that Jesus was "born to save." The birth of Jesus must always be associated with the word "save," if Christmas is to have real meaning. The key words of the Christmas story were written in the Gospel according to Matthew as follows: "And she shall bring forth a son, and thou shalt call his name Jesus; for he shall save his people."

We can find this precious to us, as individuals, if we will pause at this Christmas time and go back to the Gospels and walk with those who witnessed the first Christmas. Mary and Joseph stood in awe before the glory of God when they learned that they were to be the fleshly parents of the Son of God. Through that reverent and loving trust, they came to know the meaning of their mission. The Shepherds and Kings were made to tremble in Holy Fear when they heard the angels sing and saw the brightness of the eastern Star. Their fear was expressed in awe and wonder which evoked in them trust and hope, so that they went to the place where the Christ Child was. Simeon looked upon the Child in the temple and cried with joy, "Lord, now lettest thou thy servant depart in peace, according to thy word; for mine eyes have seen thy salvation."

When we stand in awe before the marvelous love and goodness of God, we too will hear the angels sing and see the brighteness of the stars. Then in hope and trust we will find the worth of Christ in salvation made real in our own hearts. Then the real joy of Christmas will be ours.

News Flashes

The choir of Oakland Church, Chuckatuck, appeared in new vestments last Sunday. Mrs. Max Gilliam is director and organist.

The Christmas program will be held at Zion Christian Church Saturday night, December 22, at eight o'clock. There will be a program by the young people and then the Christmas Tree and treat for all.

There will be no CHRISTIAN SUN next week. The office of publication wishes for each member of our church a Happy Christmas and a New Year that will be filled with joy and gladness throughout its days.

The Christmas program will be held at Lee's Chapel on Friday night, December 21, 1951. The young people there are very much interested in the work of the church and Sunday school, and always look forward to the Christmas program. The Christmas Tree and treat will follow the program.

Rev. R. Eugene Tally will begin his services as pastor of Elm Avenue Church, Portsmouth, Virginia, on January 1. Mr. Tally will move next week from Sanford, North Carolina, where he has served churches in both Eastern and Western Carolina Conferences. His many friends wish for him a happy and successful pastorate in Virginia.

LEADERSHIP TRAINING SCHOOL IN GREENSBORO AREA.

JANUARY 6-10, 1951.

First Evangelical and Reformed Church of Greensboro will participate in our school. They expect to have twenyt-five persons to attend all sessions of the school. We are happy to welcome them to the Leadership Training School. Dr. Ferris Reynolds will offer a course: "Survey of the New Testament." Miss Julia Woodson on "Teaching Primaries"; Miss Lelia Anderson on "Teaching Juniors"; Rev. H. E. Robinson on "Home and Church Working Together"; and Prof. Raymond Smith on "Ways of Teaching." The school will be held in First Church, Greensboro.

MARTIN GARREN.

CHRISTMAS GREETINGS.

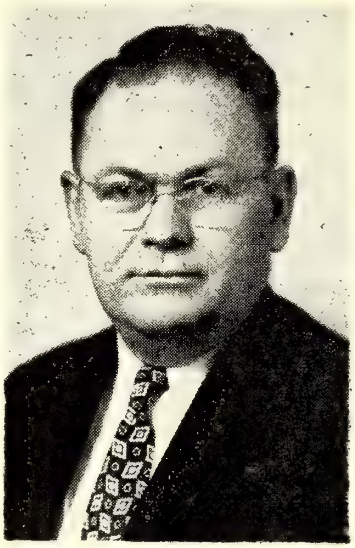
Dear Friends in The Southern Convention:

Several years ago I sent in a Christmas letter, the poem which contains the following lines, "I shall do my little errands of love early this year." I have always liked the poem and each year receive it in someone's Christmas message. Our little "errands of love"—that is what our planning and shopping and cooking and surprises are at Christmas time. Each year I resolve to do my little errands of love early so the rushing around which some of us do all through the year, will not be a part of preparations for Christmas.

When time came this year to send Christmas cards to my friends in North Carolina and Virginia, I found I wanted to write a letter to each one of you! I thought of all the homes in which I have been entertained and all the good times we have had together in our meetings, camps, and conferences. These two years at work again among the churches in this area have been happy ones for me and I find that I especially want to send you good wishes for Christmas. What better way to do it than

(Continued on page 6.)

NEW PASTOR, ELM AVENUE.



REV. R. EUGENE TALLY

PROGRAM'S OF E. N. C. MINISTERS' ASSOCIATION.

January 7—"Reflections of a Religious Educator"—Dr. W. W. Sloan. Devotional Service by K. N. Lindner.

February 4—Book Review: "Miinisterial Ethics" (Harmon)—R. L. Jackson. Devotional by E. M. Carter.

March 3—Book Review: "Strengthening the Spiritual Life" (Ferre)—W. L. Wood. Devotional by Carl Wallace.

April 7—Book Review: "Singleness of Heart" (Kennedy)—Fred Register. Devotional by W. C. Farrell.

May 5—"Opportunities of the Rural Church" Speaker to be announced. Devotional by Raymond Grissom.

June 2—Family Picnic—Place to be announced. Devotional by G. M. Tally.

All meetings, except picnic, will be held in United Church, Chapel Hill.

W. B. O'NEILL, *Chairman,*
Program Committee.

The Calendar

By DR. JAMES R. CLINTON

November-December! I'm thinking of you.
A year slips away like an aeroplane view
So while it is passing, I want to express
My very good wishes, in Calendar dress.

Thought-waves of a friend! They are swifter by far
Than rocket ships, jet planes, or even a star.
The old 'Time and Tide' they are now out of date.
The mail service is slow and I just cannot wait.

I shall ask Old Remembrance who never can fail,
To outwit the tide and the plane and the mail,
And out through the ether of prayer, I shall send
Heart wishes for health, Peace and plenty my friend.

STANDING COMMITTEES OF THE NORTH CAROLINA AND VIRGINIA COFERENCE.

Executive — Walstein W. Snyder, Mark W. Andes, W. J. Andes, Stanley C. Harrell.

Program — Walstein W. Snyder, Mark W. Andes, W. J. Andes, Stanley C. Harrell, G. C. Crutchfield.

Evangelism — Mack V. Welch, Thurman Bowers, M. T. Sorrell, Egbert Truitt, Truby Vincient.

Ministry—Stanley C. Harrell, W. E. Wisseman, D. J. Bowden, F. E. Reynolds, Kenneth D. Register.

Laymen's Fellowship—S. L. Mauldin, Charles H. McKinney, Lewis King, Joe Landrum, J. V. Simpson.

Social Action—W. P. Smith, Mrs. M. M. Joyner, Julius Rice, Lydia Dickens, Orville White.

Budget and Apportionment — W. E. Wisseman, Henry E. Robinson, D. L. Boone, Sr., Walter Cooper, Herbert Landrum.

Foreign Missions—Henry E. Robinson, Bland Leebrick, Mrs. Ed Mitchell, Mrs. W. E. Wisseman, John R. Lackey.

Memiors—C. E. Newman, Walter L. Taylor, Miss Lillie D. Fowler.

Stewardship — Tucker G. Humphries, J. E. Combie, Mrs. Howard Gerringer, Carl Chandler, W. W. Sloan.

Superannuation—J. Robert Walker, D. R. Fonville, Zeb Lynch.

Religious Literature—Mrs. John G. Truitt, Algie Blaylock, Mrs. O. H. Paris, Mrs. J. D. Strader, R. T. Woodruff.

Pilgrim Fellowship — Curtis Young, Mrs. M. W. Andes, James Madren.

Christian Education — H. P. Bozarth, Boyd Tickell, Mrs. John Long, R. C. Clapp, J. H. Rountree.

Nominations—George D. Colclough, Mrs. Harold Ingle, W. P. Smith, Fred Allred, Mrs. T. W. Chandler.

Resolutions—Mrs. Henry E. Robinson, Mrs. J. C. Wilkins, Earl Daniely, Mrs. Cecil Wilkins, Walter B. Simpson.

Public Relations — Wiliam M. Brown.

WALESTEIN W. SNYDER,
President.

Funeral services for Mr. Percy S. Harrell were held at Liberty Spring Church, Suffolk, on December 7. Mr. Harrell was a brother of Dr. Stanley C. Harrell of Durham.

"QUO VADIS."

PICTURE OF THE MONTH.

This grandiose photoplay opens to the rolling of drums, the stridency of trumpets and the majesty of martial music, heralding what may be, to date, the most "colossal" film ever to be shown on the screen. And for nearly three hours one never loses sight of the fact that "Ouo Vadis" (MGM) is primarily a spectacle, even thought one remembers Henryk Seinkiewicz's great novel has furnished the story being enacted. The main line of the story still stands out.

That "Quo Vadis," as written by Sienkiewicz, uses legends which have been so long fostered by the Roman Church as to become traditions (and in some cases superstitious beliefs) is well known. We are aware that the whole of Christendom does not believe that Peter was ever in Rome; yet Sienkiewicz built his novel on this legend, and thus we are considering fiction with its romantic overtones and religious emphasis set in a fanciful historical frame.

The time is during Negro's reign when carnal pleasures, degenerate lusts, exhilaration of conquest, subjugation of the conquered, oppression of the poor, intrigue at court and dictatorial arrogance were at their highest—or lowest, if you prefer. In the midst of this decaying society, the group of people called Christians make their influence felt. Both the apostles Paul and Peter are prominent in the plot—with Peter, as may be expected in a story built on Roman Catholic tradition, in the preeminent role. They exhort the Christians to patience, long suffering, mor-

(Continued on page 11.)

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

Editor..................Robert Lee House
Managing Editor.........John T. Kernodle

Departmental Editors—Convention, Wm. T. Scott; Missions, F. C. Lester; Women's Work, Mrs. F. C. Lester; Young People's Work, Miss Pattie Lee Coghiil; Children, Mrs. R. L. House; Sunday School Lesson, H. S. Hardcastle.

Institutional Representatives—Elon College, L. E. Smith; The Christian Orphanage, John G. Truitt.

Area Reporters—M. W. Andes, W. J. Andes, J. Frank Apple, H. G. Councill, Jr., Clyde Fields, Stanley C. Harrell, I. W. Johnson, S. E. Madren, Will B. O'Neill, Fred Register, P. H. Ricketts, Guy H. Veazey, R. A. Whitten.

Board of Publications—Duane Vore, Chairman, S. T. Holland, Secretary; R. C. Helfenstein, S. E. Madren, P. H. Ricketts, G. D. Colclough, Treasurer, ex officio.

SUBSCRIPTION RATES

One Year............................$3.00
Two Years.......................... 5.00

Published by the Board of Publications, agent for the Southern Convention of Congregational Christian Churches, and printed every Thursday except the last in June and December by the Central Publishing Co., Inc., Richmond, Va.

Entered as second-class matter at the Post Office at Richmond, Va., July 25, 1922, under Act of March 3, 1879.

All other matters of business should be addressed to The Christian Sun, 1536 East Broad Street, Richmond 19, Va.

Give "The Christian Sun" for Christmas

Subscription Price: 1 year, $3.00; 2 years, $5.00

Date..................................195....

Dr. Wm. T. Scott, Supt.,
Elon College, N. C.

Enclosed find $............ for which please send The Christian Sun ( ) 1 year, ( ) 2 years — ( ) New Subscription, ( ) Renewal.

To ....

Address ....

Who is a member of .... Church

( ) Renew, ( ) Enter my own subscription for ( ) 1 year, ( ) 2 years.

My Name ....

My Address ....

From the EDITOR'S Desk

SOMETHING or SOMEONE?

A foreign missionary's little son here in America at school always kept his father's picture above his desk. Visiting him one Christmas, his teacher asked, "What most do you want this year?" Looking up at the beloved face above him, the child replied, "I want my dad to step out of the picture."

God stepped out of the frame of eternity when Christ was born. His coming was the answer to an age-old longing. Deep calleth unto deep. God is no mere fabrication of the human imagination. "The Word was made flesh and dwelt among us."

Someone, rather than something, is the basic desire and satisfaction of life. An unlimited supply of things can never add up to a true Christmas. In fact, the mere addition of things may subtract from the proper observance of Christmas. A proper understanding and observance of Christmas should liberate personality. This is the time to step out of our traditional, self-contained frames and enter the paths of service. Multiplied acquaintances and joys await those who have the courage to assume the risks of service.

Bible study prayer and social service release Christ anew into our midst. Beware lest we keep him imprisoned within the framework of our atiquated theology or a crystallized religious experience. Let him tread the city streets again.

Christ is the someone who meets life at its deepest need and leads to its highest achievement. Make room for him in your love and gratitude, your giving and serving, your amusement and achievement this Christmas.

BIRTH and DEATH at CHRISTMAS

Birth and death are connected by life. As we celebrate the birth of Christ, the fact of death is ever before us—his death and that of others. Christmas reminds us of those who have died since last Christmas. Some will think of relatives, dear ones, without whom Christmas cannot be quite the same. We think of those who have lost their lives in Korea since last Christmas. Then we remember that Christ lived only to die at an early age.

We read that Albert Edward Bailey, author and authority on religion in art and Christian symbolism, died on October 31 at the age of 80. His passing should give pause for some review of his works. He wrote a dozen books, all of which give honor and glory to Christ. Some of his best-known titles are "Art and Character," "Art Studies in the Life of Christ," "Pictures in the Upper Room," "Jesus and His Teachings—An Approach through Art." His "History of the Hebrew Commonwealth" has been selling continuously for twenty-nine years. He visited Palestine many times and has brought to countless people a new appreciation of art, as well as of its central figure, Christ. His final publication was a labor of love, a monumental work: "The Gospel in Hymns." Now is the time for ministers, teachers and artists to check their libraries for works by Albert Edward Bailey.

Here is a fine lesson in the stewardship of life. Eighty years were lived in the service of Christ. "O death, where is thy sting?" Out of such voluminous writings, "He, being dead, yet speaketh."

THE ETHICAL DEMANDS OF CHRISTMAS

Our tendency to romanticise and sentimentalize the Christmas story makes it easy to overlook the stern ethical demands of him whose birth we celebrate. It is our constant and besetting danger that we worship him in complacency, failing or refusing to follow his teachings to their logical and far-reaching conclusions. These, therefore, should be days of earnest study, deep searching of heart, and humility before God.

Let us declare a momentary moritorium on Santa Claus and listen to the missionary. Ralph Richard Keithahn raises some pertinent and disturbing questions in a round robin from Ambathurai India. Consider his severe analysis of American Christianity: "How my convictions grow that we must live the way of Christ in all our relationships and that America is pretty much pagan in her way of living. Am I wrong in pointing out that in our three years of freedom, India has tackled the problem of drinking seriously; she has outlawed caste, and we have gone a long way in solving the prince and zemindars.

"Gandhi did not do less in his life than in his death. It was a tremendous life the kind of which will always result in suffering or death in this world of evil. It was not the cross of Jesus but the life of Jesus that was significant. The cross was the logical result of that way of life. The cross of Jesus cannot save us; his way of life must save us! But we are not ready to pay the price. These are days when we need revolutionary living—the life of Jesus and the early disciples; or, if we may bring it up-to-date, the living of a Gandhi and many of his followers. Imagine bringing freedom and peace in one life-time by means of love. Why is there not such a similar small group in the west to bring peace to the world!"

Let these and related reflections disturb us during an otherwise Merry Christmas.

A Sign--A Saviour

By REV. JOHN G. TRUITT, D.D.

"For unto you is born this day in the city of David a Saviour, which is Christ the Lord; and this shall be a sign unto you."—Luke 2:11, 12.

And when you see the sign you will know you have found the Saviour. "A sign . . . a Saviour" is, in brief, the motto heralded from heaven by angels two thousand years ago. Have we seen the sign? Have we seen the Saviour? May the Lord open our eyes today, so we may know that we have seen the sign, and that we have also seen, and known, and loved the Saviour.

The world is a seeker of signs. Every race and every age has had its ability in reading signs. "In the evening ye say, It will be fair weather; for the sky is red." Jesus called the folks hypocrites who knew how to read weather signs, and claimed they could not read the "signs of the times." He knew they were skilled in sign-reading, both of the weather and of the times. It is not so much that people are not able to read the signs of the times, as it is that they are not willing to heed them, and therefore pretend ignorance of them. Before we have read much more than a dozen verses in the Bible we find: "And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and for years." And now the angels' sign, "A sign . . . a Saviour."

We have not had to follow the chosen race far in their history until we see them yielding to sings as being sufficient to drive them on to seemingly imposible tasks in their efforts at deliverance, and peace, and plenty: "And Aaron spake all the words which the Lord had spoken unto Moses, and did the signs in the sight of the people. And the people believed: and when they heard that the Lord had visited the children of Israel, and that he had looked upon their affiction, then they bowed their heads and worshiped." Ah! how like a Christmas story that does sound! Let us paraphrase it: "Signs in the sight of the shepherds, and the shepherds believed: and when they heard that the Lord had visited the children of Israel, and that he had looked upon their affiliations, then they bowed their heads and worshiped him." Or connect the words from Exodus with this sentence from Matthew: "For we have seen his star in the East, and are come to worship him." There you have it all: signs, believed, worshiped. Signs, both for Jews and Gentiles—angels for those trained to see angels; stars for those trained in astronomy. A sign for all the world, and for all the world a Saviour.

"First the blade, then the ear, then the full corn in the ear." The blade is the sign of the ear; and the ear is the sign of the full grains in the ear. "A sign . . . a Saviour." "But when the fullness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons." The first signs that God placed in the heavens were foregleams of the light of the world which was to come. They were beautiful "blades" that brought harbingers of the Heavenly host which should announce the "full corn," the "true Manna," which should come down from heaven. And in the "fullness of time, God sent forth his Son."

Many sings had been pointing toward the fulfilling of the times. The Jews had looked for a personal deliverer ever since the day God said to Moses: "I will take you to me for a people, and I will be to you a God." Nothing can explain the tenacity with which Israel held on to that hope, but the belief in a coming Saviour and redeemer of God's people. Such great promises as the following had mounted the hope higher, and planted it deeper in the breast of every Israelite. "Now, therefore, so shalt thou say unto my servant David, thus saith the Lord of hosts, I took thee from the sheepcote from following the sheep to be ruler over my people Israel; and I was with thee whithersoever thou wentest, and have cut off all thy enemies out of thy sight, and have made thee a great name, like unto the name of the great men that are in the earth. Moreover, I will appoint a place for my people Israel, and will plant them, that they may dwell in a place of their own, and move no more; neither shall the children of wickedness afflict them any more as before time, and as since the time that I commanded judges to be over my people Israel, and have caused thee to rest from all thine enemies. Also the Lord telleth thee that he will build thee an house. And when the days shall be fulfilled, and thous shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of they bowels, and I will establish his kingdom. He shall build a house for my name, and I will establish the throne of his kingdom forever. I will be his Father, and he

(Continued on page 13.)

A Child Shall Lead Us

By DR. C. REXFORD RAYMOND

When Christ was born, the Magi said a star,
With guiding light no clouds or storm could dim,
Had led them westward on their quest for him;
And angels sang of peace no hate could mar.
Star-gazers say that now they see afar
A new-found star beyond our sun's bright rim;
And those who harken hear the seraphim
Sing songs of peace to heal sin's darkest scar.

The children whom we cherish here today
Were born beneath the magic star of love;
Above their cradles God's archangels sing
With radiant rapture of life's Christlike way:
A child shall lead us by the light above
To bring our gifts of peace and crown Christ King.

Dr. Drake Reports on Southern Tour

I have just returned from a trip in the deep South. I have never been in more beautiful country than autumn in Virginia, North Carolina, Georgia and Alabama. I confess with shame my idea that the real scenery of America was in some of the northern states.

Most of us so-called educated men assume that we are not provincial, but who of us is free of a chamber-of-commerce attitude toward our own part of the country? Most Northerners are inclined to refer to the backwardness of the South, whereas no part of the country is progressing so fast. Easterners rather pity folk who have to live in the West. And Westerners know that no one knows what America is like unless he has lived out "where the west begins."

I have lived for periods of years in nine states of the union, and for less extended periods in three other states, and unhesitatingly say that the most satisfactory place to live, so far as climate and general character of the community are concerned, is the Black Hills of South Dakota. I am sure that this would be a surprising statement to 99 per cent of the population of the United States.

One of the best rewards of my trip to Japan last year was to discover that Japan is such a delightful place that almost any American would be happy to spend years of his life there.

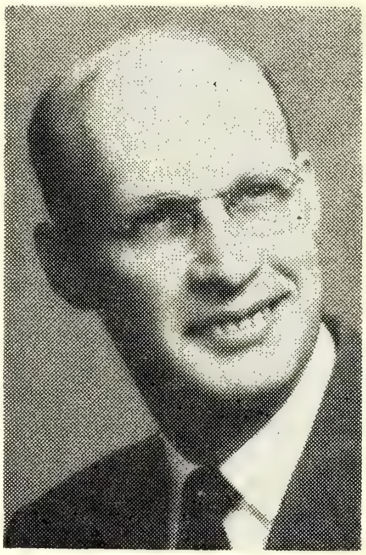
It is commonly assumed that the place where we are is the best, and the institution with which we are connected is superior to all others. Go to any university or college and the theme song is, "here the men are the squarest, and the girls are the fairest." I do not know how square the men are, but everywhere the girls are beautiful. Even Doctors of Philosophy are unphilosophical when it comes to university loyalty. According to them there is no university which is carrying out such important experiments and giving such significant intellectual leadership as their own.

One might expect to be taught that knowledge is universal and to be led toward an appreciation of scholarship in every nation of the world in a *university*, but such is not the case. The first lesson learned in university or college is that blind loyalty to the local institution is the first among virtues, and there are few lessons on the contributions of other institu-liefs. Even the most ecumenical among us unconsciously assume that the ultimate is somewhere in the area where we stand denominationally and theologically. It has been a wholesome experience for those of us in the Congregational Christian Churches who have been thrown into close association with members of the Evangelical and Reformed Church, for we have discovered that they are like ourselves. This may not be taken as a compliment by "E & R'S," but it seems like highest praise to us. The provincialism and smugness of religious people is nowhere more plainly evident than in the genuine surprise that those with whom one disagree theologically—liberals, neo-orthodox, fundamentalists, Unitarians, Jews—can be persons of spiritual depth.

To despise any other man or any group is sin. And to think more highly of ourselves and our own ideas than we ought deprives us of the rewards of fellowship and discovery of new truth. Brotherhood is the way to life.

Bryant Drake, *Secretary,*
Department of Higher Education, Chicago, Ill.

Another Pastorate Formed



C. FRED ALLRED

Three rural churches in the North Carolina and Virginia Conference have joined together to form a group and have called a pastor to live in their midst, New Lebanon, Kellam Grove and Mount Bethel. This group was brought about by the aid of their former pastor, Rev. P. H. Ricketts. The churches have called Rev. C. Fred Allred, who is now living on the field. The churches have their service schedule set up and the work is well under way.

This is the first time that these churches have worked in a group for some years and the people seem to be happy that they can come together and have their pastor and his wife with them.

The pastor and his wife are very comfortable and are happy to be with these fine people. We hope that we can be of greater service to Christ and his people by living in the community.

A word of advice may be offered to rural churches all over our convention. A pastor cannot do his best if he is too far from his work. If one church is not strong enough to go full time, the next best is to group with other churches which have the same problem. Form groups of churches and provide places for your pastors to live in your communities —you will be glad you did.

C. Fred Allred,
Pastor.

CHRISTMAS GREETINGS.

(Continued from page 2.)

through The Christian Sun. It is our church paper (and one of the best to be found anywhere I think) and I like the way our people use it for "fellowship." So, as I send you all Christmas greetings, I want to include a special "thank you" to the editor and his family—the Houses—and to the managing editor and his family—the Kernodles.

I know there will be separations to sadden some of our homes this year and the message of "Peace on Earth -good-will to men" must come to us through war-torn clouds; yet the Christmas hope is a part of the faith of Christians so that we rejoice together and share our hope with others.

Just this morning a Christmas message from my good friends Larry and Connie Stanton in Mexico, came and in it were these lines which remind us that Christ came to all the world:

If we can kneel as did those men of old,
Who laid their frankincense and myrrh and gold
Before the Christ-Child's feet;
If we can bring as our gift, a grateful heart,
Where unkind thoughts and envy have no part,
And love dwells, true and deep;
Then in Christ's birthday we may share,
And feel his presence with us, everywhere.

Pattie Lee Coghill.

Church Women at Work

With Emphasis on Missions

MRS. F. C. LESTER, *Editor*
840 Sunset Avenue, Asheboro, N. C.

Sincere sympathy is extended to two officers in our women's work: Mrs. F. C. Lester, Editor of the Woman's Page, who recently lost her father, Mr. H. B. Carlton; and Mrs. S. L. Mauldin, Vice-President of the N. C. Woman's Board, who recently lost her mother, Mrs. Whitaker.

MRS. W. J. ANDES,
N. C. President.

* * * * *

ITEMS OF VERY SPECIAL INTEREST.

The filmstrip "The Walking Giant—Mexico" is now available for 50c rental from The Convention Office. Please order from Miss Ruth Dunn. This will form a fine basis for a program on Mexico.

* * *

We regret to learn of the death of Mrs. L. L. Vaughan in Raleigh on December 7. She was a former president of the North Carolina Woman's Conference. Our sympathy is extended to her husband, for many years a member of our Southern Convention Mission Board.

* * *

The Fuller's Chapel Missionary Society, has given a Life Membership to Miss Susie Allen, our beloved state treasurer for North Carolina. Pattie Lee Coghill is a member of the society. What a nice, thoughtful thing to do—and no one deserves it more than "Miss Susie."

* * *

Mrs. W. E. Wisseman writes that two addresses are wrong in our Friendly Service material. It is very important to correct them, because it would be a terrible waste to send gifts to the wrong addresses! Miss Eleanor Wilson's should be: Majuro, Marshall Islands, Trust Territory of the Pacific, c|o Loren L. Miller. Rev. Anna Dederrer's should be: Truk, Eastern Carolines, Trust Territory of the Pacific.

* * *

Dr. and Mrs. W. W. Sloan of Elon College made a trip to Mexico last summer. They have lovely colored pictures which they will be glad to show in any of our churches along with a "travelogue" about their trips to Latin America. Let us take advantage of this opportunity for firsthand reporting on our foreign mission study for the year.

* * *

A letter from Betty Chicoine Eldridge says that she and her husband have taken a young lady—age four years—to live with them. She became a member of their family on October 9 and has been named Phoebe. To quote: "The new parents, John and Betty, are both doing well, and they are both highly pleased with the new domestic situation!" Here is Betty's address: Mrs. John Eldridge, 212 Capitol Trail, Newark, Delaware.

A CHRISTMAS PRAYER.

These are the things I pray the years may leave
Untarnished and untouched by dust and blight:
The old amaze, the spell of Christmas Eve,
Its rapture and delight.

The breathless wonder that stars awake,
The unfaltering belief that a star once led
Three kings a devious way—that it still can take
Men to Christ's manger-bed.

And hurrying years, in passing let us keep
Some starry-eyed expectancy aglow:
The thing that children, waking from their sleep
On Christmas morning, know.

And, oh, some little flame of eagerness!
Years, leave it lighted as you pass, I pray;
A little inner flame to lift and bless
All hearts on Christmas day.

GRACE NOLL CROWELL.

* * *

Word has been received from the Speaker's Bureau that Miss Angie Crew will be available for speaking in our area in January and February. Because she is not too well, it will probably be best for a block of her time to be given to the Valley, a block to Eastern Virginia, and a block to North Carolina, so that she will not have so much traveling. Any society wishing to have her speak in their church during that time, please write Miss Pattie Lee Coghill, Elon College, N. C., soon, so the schedule can be prepared. In case some wish to send Christmas greetings to Miss Crew, her address is West Milton, Ohio.

* * * * *

FAMILY NIGHT PROGRAMS.

Have you ever wondered how you could meet that requirement of the Achievement Goal—"foster development of Christian family life." The Greensboro First Church can give the rest of us some good ideas.

Here is an informal "report" which came to me from Mrs. W. E. Wisseman—

"The Wisseman Bible Class sponsored our first Family Service in November. It was a Family Festival—Irwin and Allene Smallwood presided; John and Laura Truitt led music. The congregation was divided into three groups which rotated from music to creative art to refreshments; came together for final worship led by Pete Perry family; offering went for CARE package to family in India.

"Our service last Sunday night (December 2) was extra good—Family Service sponsored by Truitt Bible Class with 150 present. Mrs. Stewart and her daughter, Evelyn, presided; four Scott sisters took up the offering for Relief and Reconstruction (families without homes); and the three generations of the Moffitt family had devotions—Grandma Moffitt, in her eighties, read the scripture; Fleta had a poem about the home; Robert Moffitt led the prayer. The play, first in a series of four about "the Fair Family" was grand—"The Fair Family Worships." There was a display later of family devotional material and open house with refreshments.

"The Rowland Bible Class is to sponsor our next Family Service in late January or early February."

How about some more reports on Family Life observances in your churches?

* * * * *

MOUNT BETHEL WOMEN MEET AT PASTOR'S HOME.

The Woman's Missionary Society of Mount Bethel Church held a surprise meeting at the home of their new pastor and his wife on Friday night, November 23, at which time they brought along a lot of nice gifts that they called a "pounding." The pastor and his wife were really glad to have the ladies come—not only for the nice gifts but for the nice fellowship that all enjoyed. In the

(Continued on page 10.)

News of Elon College

President L. E. Smith, Elon College, N. C.

PEACE.

CHRISTMAS—1951.

In darkness we seek the light. In disturbance we desire quiet. In contentions we strive for understandings. In war we pray for peace. In the long ago the prophet saw a great light—a light that streamed upon the pathway of weary pilgrims. This light was the herald of the coming of him who was to be the light of the world, who would bring understanding to bewildered minds, rest to weary souls, and peace to troubled hearts.

All through the years records are replete with the results of selfish beings, contentious spirits and grafty souls. Such attitudes have occasioned wars and bitter fightings among us. We have spent huge sums of money and piled up armaments mountains high, all kinds of weapons and implements of warfare. We have turned guns on marching armies, dropped missiles of death on innocent men, women and children, and bombs of destruction on priceless treasures. We have sacrificed tens of thousands, yea, millions of lives upon the altar and the battlefields of destruction. They bring us to judgement in the cousel chambers of our own hearts and before the tribunal of Almighty God to answer the one simple question, "Why?" We answer, "To right the wrongs of the world and to bring peace to mankind." How stupid and blind we are. Peace does not come this way. It never has, and it never will. Peace comes not by war but by counsel, not by fighting but by faith—by faith in him of whom the prophet said, "When He comes, He is the Prince of Peace." When the angels escorted him from the skies, they filled the air with heavenly music, "Glory to God in the Highest and on earth peace, good will twoard men."

When he came to think of the message that he would leave to those whom he loved and who loved him, he said, "Peace I leave with you, my peace give I unto you, not as the world giveth give I unto you." We cannot win peace; we cannot force peace; we cannot coax peace. We can only receive peace. It is the gift of God. Christ is the answer. He is the Mighty God, the Everlasting Father, the Prince of Peace. Open the doors of your hearts, swing wide the gates of the world, and he will come in—come in with pardon, forgiveness, peace, hope, and life everlasting.

THE JOB TO BE DONE.

Circumstances, conditions and needs have determined a job for the college that challenges our total resources—human and material.

During the past fifteen years Elon College has moved forward along all lines at a satisfactory pace. During these years the colege's indebtedness has been paid. Its educational standards have been advanced. Its faculty has improved in numbers, quality and efficiency. Its rating has advanced. These evidences of progress have gained for the college membership in the Southern Association of Colleges and Secondary Schools and approval by the New York State University System. The church, the alumni and friends of Elon rejoice in these achievements and are happy for its present recognition and position in the field of Christian higher education today.

Past achievements will not suffice for the present or the future. They only constitute a foundation upon which the college may stand as it seeks to project its influence and provide for the present and the future. To satisfactorily meet these requirements a financial goal has been determined. We are asked to secure a total of two million dollars, approximately half of which is in hand. The second million is needed as quickly as possible. To secure this amount of money will require all that the friends of the college will be willing to contribute. A contribution of time and money will be required from all (church, alumni, friends), not simply those whom an individual or a group of individuals may think should contribute to a cause of this kind, but each individual will need to make his contribution, whether that contribution be little or much. It is not the privilege of the pastor or a committee to say there are one, two, three, or a dozen of our members who could contribute, but it is his or its responsibility to request that every individual be given an opportunity to contribute and be urged to do so. The college was not founded for the favored few, nor are its services restricted, but the total constituency is to be benefited by the fruits of the college, borne in the act of instructing young men and young women not only in facts recorded but in the spirit and responsibility of living. We, the churches of The Southern Convention, have a job to do. No one individual can be justified in eliminating himself from the responsibility of undergirding our college so that it may be prepared to meet the requirements in the discharge of its responsibility for the preparation of leadership in a Christian society for a confused and a bewildered world.

As we come to the close of the year, and as we face these opportunities and responsibilities, may God help us to do our share of the work and to contribute our share of money.

APPORTIONMENT GIVING.

The spirit of Christmas is upon us. The streets of our cities and the windows of our places of business remind us that the time for giving and receiving is here. We consider the ones whom we are to remember and the ones who are likely to remember us. We like to match our gifts with theirs. This is right and proper at Christmas time. Personally, I do not condemn the practice of giving and receiving gifts in keeping with the spirit of Christmas. Our Father in Heaven set the example. He gave his best, his Son, to a sinful and undeserving world. He expects that we shall have kind hearts and generous spirits. Our gifts are bestowed not simply upon individuals but upon institutions and causes.

Our college is far short of its goal, to say nothing of its needs. A gift sent to your college would be of great assistance to the cause of Christian Education in our church and a means of grace and blessing to you.

Previously reported		$12,590.41
Eastern Va. Conference:		
Christian Temple S. S.	$ 94.05	
N. C. & Va. Conference:		
Tryon, Ersk. Mem. S. S.	$ 15.00	
Western N. C. Conference:		
Mt. Pleasant	$ 20.00	
Valley Va. Conference:		
Dry Run	$ 4.00	
		133.05
Grand Total		$12,723.46

Youth at Work in the Church

Max Vestal, Box 792, Elon College, N. C.

EDUCATION AND CHRISTMAS.

By Tom Wiley.
Rural Youth, U. S. A.

"Youth — America's greatest natural resource" is as true today as it has proven to be in our nation's birth and growth. When personal rights and human freedom became endangered the greatest nation on earth puts its faith in the strong hands and stout hearts of its youth. However, this nation, if it is to long live and serve its people truly, must provide opportunities for its youth to develop in a manner that they may freely fulfill this faith—this right and privilege of citizenship.

St. Luke in chapter two, verse fifty-two, gives us in one sentence the formula to the greatest life of service to mankind. "And Jesus *increased in wisdom*, and in *stature, and in favor with God and man.*"

Our educational system is the wonder of an enslaved world—*wisdom.* The strong healthy bodies of our people are the envy of a sick world—*stature.* Our Bill of Rights enables us to *increase* "in favor with God and man" to an extent unknown in most dark corners of the world. Yet, with all this, I wonder if the socio-economic and religious opportunities of all our youth are as great as the mental and physical? Was not Jesus' life, as St. Luke describes it, a balanced life? Should not the opportunities of our youth to develop be equal in all fields?

I think so and because of this, I believe greater emphasis should be given to opportunities for the youth of America to develop the strong spiritual undergirding needed to fulfill a balanced life of citizenship—a life so essential to our demorcracy in the world today and in the world tomorrow.

NATHALIE PILGRIM FELLOWSHIP PRESENTS PROGRAM.

The Pilgrim Fellowship of Liberty Christian Church presented a Christmas program on Wednesday night, December 19, at 7 o'clock. There was a one-act play entitle "Christmas Comes to Shiloh," also songs, special music and other parts in keeping with the Christmas season.

Mrs. Barkley Perkins.

RELAX WITH MAX.

A begger clutched at the sleeve of a benevolent-looking passer-by.

"Five cents, sir, for a cup of coffee?" he whined.

The other turned to survey him. "Why should I give you five cents?" he asked. "What brought you to this sad plight?"

"A terrible catastrophe, sir," the begger replied. "Two years ago, like you, I enjoyed business prosperity. I worked industriously. On the wall above my desk was a motto: "Think constructively. Act decisivly? Wealth poured my way. And then—and then—"

"Yes, and then?"

The begger's frame shook convulsively.

"The scrub lady burned my motto!"

* * *

Closer to the truth than he meant to be was the schoolboy who wrote on an examination paper: "The Armistice was signed on the 11th of November, 1918, and since then every year there has been two minutes of peace."

* * *

"Darling," the mother asked her small fry, "Why are you making faces at your bulldog?" "Well," the child defended himself, "he started it."

* * *

Horse sense is something which a horse has that keeps him from betting on people.

* * *

Keeping Christmas is good but sharing it is better.

(Jokes from The Beta Clum Journal.)

True Christmas

The clang of bells, the flash of lights,
The busy days and busier nights,
The untrue gift that asks return,
And takes the joy from giving—
Can we call these Christmas?

The toy drum, the doll, the train,
The prayers for snow instead of rain,
The "Holy" gone from holiday,
The Christ removed from Christmas—
Should we call it X-mas?

The fear of war, blind grasps for peace,
The captive souls that seek release,
The diplomat with Champagne toasts
And finds no peace on earth,
As we should have at Christmas.

What would the Christ whose first birthday,
The Son of God, what would he say
If he should come to earth to join
In its wild celebration?
Would we want him at Christmas?

The Prince of Peace, the Christ of love,
With angel hosts which sing above,
Let's share with them true Christmas
The peace on Earth, good-will to men—
'Tis these we need at Christmas

MAX VESTAL.

A Page for Our Children

Mrs. R. L. House, *Editor, Southern Pines, N. C.*

In "The Family Celebrates Christmas" published by our denomination's Press there is a poem by Elizabeth Cushing Taylor that goes like this

I like to think of Christmas
As happiness to give
Not once a year, but every day
As long as we shall live
Just loving care and kindness,
Friendly words and true
Will keep the Star of Christmas
Ashine the whole year through.

When your Christmas tree has been decorated and the lights have been turned on to twinkle let the family gather for a service together.

Call to Worship — "Silent Night" sung or played on an instrument.

Poem by a child—use the one above or one that you know.

A Group of Carols—sing your favorites.

The Christmas Story—Luke 2:7-14, read by mother. Matthew 2:1-2, 5, 9-11, read by father.

A closing prayer said by an older child or all the family.

It is the birthday of the Christ Child we keep. It is a day to remember his love for us. May the radiance of his smile shine upon all families everywhere this Holy Christmastide.

FED UP.

By Laura Gray.

Issued by the National Kindergarten Association.

Two women gazed at a toyshop window display on Christmas Eve.

"If only I had money I'd buy that large doll buggy for May and the electric train and yards of tracks for Bob! I'd love to be able to give the children a really wonderful Christmas," remarked Mrs. Blye, the younger woman, witsfully.

"Isn't there something you'd like for yourself?" asked her friend.

"Oh, yes; it's much more fun, though, buying for the children."

"But are you being fair to them?"

"How do you mean?" the mother questioned almost indignantly. "Would it *harm* the children to have lovely things?"

"No, but would it make them genuinely happy?"

After a few moments thought Mrs. Blye answered, "You mean the youngsters, like myself, could get more pleasure out of giving? I don't agree. They know nothing about that kind of happiness—they are too young."

"Well, I must catch this car. See you on Christmas Day." Mrs. Greer, the friend, hurried off.

In the Blye living room Bob, twelve, unwrapped a small parcel; it was one of several he had opened for this was Christmas morning. With scarcely a glance at the gift he hurled it into the litter of tissue paper. "Shucks, I have three knives already!" He kicked his sister's brown bear and sent it spinning across the room.

"For shame, Bob, and you with so many fine things!" scolded his mother.

"They aren't fine! Where's the electric train I wanted? I'm not going to that party tomorrow either—I'm fed up with parties!"

Mrs. Blye's temper rose. "You naughty, ungrateful boy!" she said, and pushing her son into his room she closed the door. Then she picked up his sister, who was crying over her abused bear, and carried her into another room. Returning after this to the disorder that spoke so loudly of unhappiness, she sank on the lounge, utterly miserable this Christmas Day.

Mrs. Greer stole in.

"I hate Christmas!"—Mrs. Blye sat up—"without money! If only I could have bought the train! Bob is older now and needs better things."

"No, my dear, the train is not the satisfaction his heart craves." The friend sat down beside the distraught mother.

"What is it then?"

"I learned one lesson from my Jimmy when he first went to kindergarten. There he made me and his father a present each. Days before Christmas he tied up the mysterious parcels. I wasn't allowed to come into the room. He just glowed with happiness and importance. On Christmas morning he left his toys and stood by, radiant, as I unwrapped a really well-made blotter with a picture of a duck pasted on it."

"My Bob's fed up with Christmas already," mused the mother.

"I'm not surprised. For weeks shop windows have been full of Christmas gifts. Papers, magazines, radio and television blare forth the urgency for buying presentes. School ends with a concert, a tree, presents, and carol singing. So does the music class—and the Sunday school. Christmas tree, candies, toys!—how could an intelligent child be anything but fed up?"

"I never thought of that!" responded Mrs. Blye.

"If I were raising a family again," continued her friend, "I'd try to center the thoughts of my little ones on what they wanted to *give* rather than on what they wanted for themselves. I'd try to make their own giving a very big part of the festival. I'd explain that the Santas they see in so many stores are only men, dressed up to entice people into the shops, to buy, and *not* the benign Saint himself. I would tell them the Christmas story, as something wonderful, beautiful—sacred. I would try to lead them to share in that magical something—the spirit of Christmas—for that makes people unselfish and kind to one another, and depends not at all upon the state of one's purse."

CHURCH WOMEN AT WORK.

(Continued from page 7.)

way of recreation, and a little work, we all made up "Birthday Calenders" that the ladies had printed to sell to raise money for a project that they have underway.

Progress was made in more ways than one—the pastor sold almost enough Sun subscriptions to reach our quota for Mt. Bethel Church. I think we only lack two subscriptions and we hope to get them shortly.

Thank you very much, ladies, for the nice gifts. Our house is open to you and every one at all times.

C. Fred Allred,
Pastor.

SUNDAY SCHOOL LESSON

(Continued from page 12.)

tegrity and honesty and Christian character. The words spoken by this soldier of old need to be proclaimed today—"If ye forsake the Lord and serve strange gods, then he will turn and do you hurt, and consume you, after that he hath done you good." Our hope is in God. Our strength is in him. We have nothing to fear except that we forget him.

HAPPY NEW YEAR TO ALL!

Based on "International Sunday School Lessons;" copyrighted 1951 by Division of Christian Education, National Council of the Churches in the U. S. A.

Christian Missions

At Home and Abroad

DESTINATION: AFRICA.

"Keep your eyes on Africa. There is much there that Americans might well learn, especially about how to take religion seriously. The African Christian is not ashamed to own his Christian faith and not afraid to live by it," says Rev. William Roberts Booth, young New England Congregational Christian agricultural and educational missionary in Adams, South Africa under the American Board.

Mr. Booth and his New England wife, and two-year old son Harold Wilfred Booth, are sailing back from New York on December 14 on the *Queen Elizabeth.* The Booths have just completed their furloughs during part of which Mr. Booth has been taking graduate work at Yale Divinity School.

In Africa Mr. Booth sees Communism reaching out for the Bantus with Utopian promises, using the weapons of "racial superiority" and oppressive legislation to fan the flames of unrest. He sees strengthening of the Christian community the greatest hope of combating these dangers.

For four years (1946 to 1950) the Booths worked among the Bantus of South Africa with Mr. Booth supervising African churches and heading up the Theological Department at Adams College, a fine school for Africans. He also built up the churches, traevling about a triangle of some 600 miles through rough country where 27 African ministers serve 14 circuits with many pastorless churches.

"Bill" Booth is a Pine Tree state man, born in York Village, Maine, and educated at Bowdoin College and the University of Maine where he specialized in agriculture and animal husbandry. His work is among a rural people in Africa. Later he took his theological training at Hartford Seminary where he earned the William Thompson Fellowship.

DR. RIGGS OFFERS CLARIFICATION.

I have just received the October 4 number of The Sun with the article, "Dark Days of Faith" by the Rev. Edward J. Vorba, on the back page. I enjoyed that well-written article, as I do the other features of The Sun every week. However, in spite of the fact that Dick Jackson and others have probably long since said the same thing, I feel constrained to point out an error in Mr. Vorba's thinking which I am afraid is shared widely by the American Church people.

He states that the letter sent by the Czechoslovakian Churches condeming "American aggression in Korea" is "another example of failure to show the same heroic resistance by the churches to Communism as against Naziism. There has been capitulation after capitulation, and this seems to be another one." He implies by this that the Czechoslovakian Christians are going against their deepest convictions in order to please the new regime. Actually they believe earnestly that *we are* the aggressors and that it is we who have betrayed our spiritual heritage. They believe this honestly because that is what they have been told, and their acceptance of it does not in any way reflect on the integrity of their Christian faith. We believe that they are mistaken and that the propoganda which we are being subjected to is more nearly the truth. But we will never know for sure until all this fuss and bitterness has passed away and the real truth can be known. Meanwhile it is up to us not to raise higher the walls of misunderstanding that separate us, nation from nation, and Western churches from the churches behind the Curtain. Their acceptance of what they believe to be the truth does not make them any worse Christians than we are; and if we believe they should not have sent letters condeming American aggression, we also, in our World Council of Churches, should not be passing resolutions condeming China for the same thing.

This may seem like a little thing, but our present mess is due to the compounding of thousands of such little misunderstandings; we need all the spirit of reconciliation and friendship that we can scrape together, but can do without this pointing of fingers and stirring up of bad feeling.

I hope this comment is not too presumptious. I am, of course, thinking of the Chinese Church as I write this and hoping that walls of misunderstanding will not unwittingly be built up between our fellow-Christians there and The Southern Convention.

Ed Riggs,
Mission Compound,
Mamamadura, Ramnad Dist.
S. India, Nov. 25, 1951.

"QUO VADIS."

(Continued from page 3.)

al living and peaceful conduct while showing them the way of salvation.

History records the cruel persecutions inflicted upon the Christians by Negro, who considered them a threat to his own power. We see the emperor and his entourage indulging in their carnal pleasures amid the splendor of palaces and the populous circus. We witness the burning of Rome, the tortures of the Christians in the arena after having followed them to their secret meeting-places, heard the singing of their hymns, observe their simple rites, visited their prison. Attention is focussed on the romance between a Christian girl's hostage and a military conqueror as a symbol of the forces coming to grips in the story.

This production was several years in preparation involving research in all fields as well as many months in actual filming in Italy. Rarely has Technicolor appeared so richly appropriate, whether in the mammoth settings or lavished on elegant costumes of the period, and it reaches its most tremendous effects in the burning of Rome by Nero.

Superb are such characterizations as that given by Peter Ustinov to the role of Nero, the vain and degenerate dictator. Leo Genn is particularly successful as the dilettante Petronius; Robert Taylor is the strong and domineering general conquered by the meekness of the beautiful Christian girl Lygia, played by Deborah Keer. Finlay Currie is the elderly Peter. Ursus, the giant Lygain guard who kills the bull in the arena, is well played by Buddy Baer. Many others have equally well-acted parts, to say nothing of the 30,000 extras who furnish the enormous crowds.

The musical score by Miklos Rozsa is particularly effective and stands on its own merits.

Nothing lies beyond the reach of prayer except that which lies outside the will of God.

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

THE PEOPLE MAKE THEIR CHOICE.

Lesson XIII—December 30, 1951.

Memory Selection: *Choose you this day whom ye will serve.*—Joshua 24:15.

Lesson: Joshua 24:1-8; 14-18.

Devotional Reading: Joshua 24:14-18.

A Fond Farewell.

Another leader of Israel was saying good-bye to the people. He had come to the end of the long, long trail. As he himself said he "was old and stricken in age." As an old soldier, he was about "to fade away" and soon die. And there was something on his mind and in his heart that he wanted to say before he went away. Although he had been a soldier all his life, he knew how to speak, and to speak well. His farewell addresses as recorded in Joshua 23 and 24 are great speeches. They awakened and stirred great emotions in the great congregation, and moved the people to decision and action. Joshua and General Douglass MacArthur have much in common—both were great soldiers and military leaders, and both could use words with great power and effect.

A Gentle Reminder.

Joshua first reminds the children of Israel of God's guidance and goodness to them as a people. And whereas Moses had spoken more or less generally on this theme, Joshua speaks specifically—he cites places and dates. He gives a long list of experiences through which the Hebrews had passed which demonstrated in a very definite maner the providence and provision of God in their national life. He makes it plain that it was God who did these things. "I" said God, "took your father Abraham . . . gave unto Isaac, Jacob and Esau . . . sent Moses also and Aaron . . . brought your fathers out of Egypt . . . brought you into the land of the Amorites . . . delivered them into your hand . . . have given you the land for which ye did not labor, and cities which ye did not build . . . vineyards and oliveyards which ye did not plant." Joshua pictures God as saying "Don't be too proud of your accomplishments, Israel. Do not throw out your chests and boast and say with the pride of a peacock, 'Look what we have.' You have not done this. I have done it. Without me you would have been helpless." And it was true, and they knew it.

There is a striking parallel here between the history of Israel and the history of America. From small beginnings we have become a great nation. We may well be proud of our history if that pride does not blind us to the fact that our history has been "his story." If we have any claim to being a great nation, it is because God has made us great. There is no place for boasting. Even a glance at American history should beget within us a sense of humility and a spirit of gratitude. We might well pray, "Lord God of hosts, be with us yet, lest we forget, lest we forget."

A Sober Warning.

Let them beware. There was danger ahead. There were elements within them that could bring disaster. In spite of the fact that God had done so much for them, they had not been faithful to him. Even now they had with them "other gods." Three varieties of foreign gods and idolatry tempted them — the ancestral worship of their forefathers represented by the "teraphim" which Rachael stole from Laban; the animal worship of Egypt represented by the golden calf; and the local statues and idols of Baal in Canaan. These were false gods, and they had to go if their nation was to be safe and sound.

Here again there is a point for us. We need to be warned against false gods. To be sure there are not many people in America who actually have idols and images in their homes before which they bow down and worship. But as Dr. S. Parkes Cadman said a few years ago "the age in which we live is an age of false gods." And he was right when he told a young minister that we "must know them, fight them, and whip them, or they will whip us." The gods of wealth, of pleasure, of recognition, of power, of the double-standard, of comfort, of social irresponsibility—their name is legion. And there are many people in America who bow down before these gods and worship them. These gods claim their allegiance and their love. As individuals and as a nation we must shun these false gods if we are to win the "Promised Land."

A Call to Decision.

"Choose ye this day whom ye will serve." This old soldier was not concerned with making a pretty speech; he was concerned with getting decisions and action. He insisted that the people do something about it. They had to stand up and be counted. They had to cast their vote one way or another. So far as he and his folks were concerned, they had already made their choice. "As for me and my family, or my house, we will serve the Lord." Here was a soldier with a sword who was also a soldier of the spirit. He was only one of many great military leaders who were God's men, and who were not ashamed to be known as such.

Life is largely a matter of decisions—we are always having to make decisions. Some of them are not very important or of any consequence. But some of them are—some are tremendously important with consequences both for the life which now is and for that which is to come. And one of them is "Whom will you serve?" Who is to have your supreme allegiance and loyalty? For what will you live? What ideals or principles are to rule your life? What will you do with Jesus Christ? "To every man there openeth a high way and a low and every man decideth which way his soul shall go." We must take a stand sooner or later—and the stands we take, whatever they cost us, determine whether we are for God or against him. Strictly speaking there is no neutral ground.

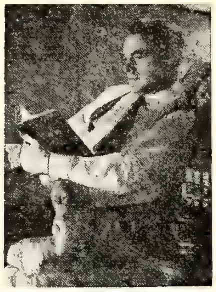
A Word of Encouragement..

The old soldier had one more word for his beloved people. They could count on God if they gave themselves to do his will. He would be with them and help them and give them the victory if they served him, if they obeyed his voice. The forces of paganism could not withstand them if God were on their side. He always has the deciding vote. Men may defer and delay his purpose but they cannot defeat it.

We need to be concerned about our national safety. We need to be prepared against aggression. But we must keep in mind the best secret weapon of preparedness—a sound national life, a nation of men and women of morality and sobriety and in-

(Continued on page 10.)

Have You Read ?



God Makes the Difference. Edwin McNeill Poteat. Harper & Bros. N. Y. $3.00.

North Carolina has its quota of theoligians, as well as of farmers, manufactures, etc. Edwin McNeill Poteat, pastor of the Pullen Memorial Baptist Church in Raleigh, is one of the senior members of the current crop of Tarheel theologians. His competence in this realm is a bit unusual, since we normally expect a theologian to be a professor rather than a pastor.

Although some abstruse language is used, it is refreshing to find a theologian employing scientific phraseology. God is conceived as an "inexhaustible, cohesive, self-conscious, and purposefully directed energy in a four-dimensional timespace continuum, within moral categories to achieve ultimate and inefable ends."

The relevance of this God concept to history, man, the family, society, government, the market, redemption, etc. is set forth in brilliant and illuminating chapters. R. L. H.

If Jesus Came to My House. Joan Gale Thomas. Lothrop, Lee & Shephard Co., Inc. N. Y. $1.00.

A little boy spends an imaginary afternoon with the little boy Jesus, "about the age that I am and about the size of me." This lovely little book by Joan Gale Thomas is now in its 20th edition. Originally published in England, it has been changed slightly to make it more readable for American boys and girls. The simple illustrations, the well placed text and the subject matter itself make it a delightful book.

Boy Jesus is pictured short frocked, barefoot with halo 'round his head. The boy whom he visits looks very modern-day. The author has done her illustrations well. The fundamentals of the Christian way of life are given in a manner easily grasped by the youngest reader or listener.

One dollar buys this book of charm and goodness that would be treasured all the year by some child. If you are an aunt, uncle, grandparent—put "If Jesus Came to My House" on your shopping list. Its message will last all the year and bring happiness "to my house."

J. J. H.

A SIGN . . . A SAVIOUR.

(Continued from page 5.)

shall be my Son . . . Thy throne shall be established forever." That promise shone like a star in the heavens for many centuries.

Israel followed that promise through peril and adversity such as no other nation has succeeded in getting through. David's grandson was a tyrant and lost ten of the tribes of Israel; and for about two centuries and a half they were in more or less conflict with those dissenting tribes. The ten tribes were then subdued by other nations, and for a century and a half longer the house of David reigned in Judah. Then this irrepressible little nation was picked up bodily and scattered to the ends of the earth; but by faith they saw a day when the Lord would visit the children of Israel, and look upon their afflictions, and they bowed their heads and worshiped him. Their faith was rewarded by the returning of their children, or grandchildren, to the land of Palestine; and to the rebuilding of the walls of Jerusalem. And in all this they said: "A sign . . . a Saviour."

Was not Amos saying to them in their days of affliction: "Thus saith the Lord, I will raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it, as in the days of old." In all their subjection to one emperor after another in the centuries that followed, they held fast to such promises, and linked them together with prophesies like one from Isaiah: "For unto us a Child is born, unto us a Son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counselor, the mighty God, the everlasting Father, the Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David and upon his kingdom, to order it, and to establish it with judgement and with justice from henceforth even forever. The zeal of the Lord of hosts will perform this." To them, all such words as these were sure signs of a Saviour.

And in the day of Herod were not the times fulfilled? There was universal peace, one empire, one languarge generally known, the Jews had carried Scriptures, with their promises, into all lands, and there was a general awakening every where. To Mary a promise from God had been made. "She shall bring forth a Son, and thou shalt call his name Jesus: for he shall save his people from their sins." Observe that there is something strangely New Testament-like in the last three words of that promise. Readers of the Old Testament in that day would have wished those three last words to have been, instead of "from their sins," "from their enemies." But these words are the sign of a Saviour, not a warrior: the sing of a Prince of Peace, not a maker of strife; not merely a deliverer from things without, but a Saviour from things within.

Thus in the days of Herod, Jesus was born of Mary. "And there were in the same country shepherds abiding in the field, keeping watch over their flock by night. And, lo! the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid. And the angel said unto them, fear not; for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord. And this shall be a sign unto you: Ye shall find the Babe wrapped in swaddling clothes, lying in a manger." "A sign . . . a Saviour." And those who were trained to see angels saw God just as those who were able to tell the final meaning of the stars brought their gfts and their worship to Jesus!

Was the sign sufficient to indicate a Saviour? Those who followed him said, "Behold, the Lamb of God that taketh away the sin of the world!" The beloved disciple has seen enough to cause him to say: "In the beginning was the Word, and the Word was with God, and the Word was God . . . and the Word was made flesh, and dwelt among us, and we beheld his glory, the glory of the only begotten of the Father, full of grace and truth." He did many signs. But it was not the signs which he did; but the cross he bore, and the death he died, and the resurrection, which finally caused his disciples to fully understand the signs of his Saviourhood. They had all seen his scars, save Thomas; and he said unless he saw the signs he would not

(Continued on page 14.)

The Orphanage

J. G. Truitt, *Superintendent*

Dear Friends:

Thank you so much for the good report again this week. We are so grateful for every penny of it. I see funds have come in from as far as Korea, Connecticut, California, Florida, Georgia, Alabama, Virginia, and North Carolina. There are gifts from churches, classes, other organizations and individuals; gifts from Congregational Christians, Presbyterians, Baptists, and others. We are thankful to all.

We have had one Christmas party at Chapel Hill. This coming Monday night our own Elon College students will have all the children over on the college campus and give them a grand Christmas party, and a couple of bicycles. We all look forward to this party very much because Elon College is our college.

Wednesday night the Greensboro chapter of the Woodmen of the World will come to Johnston Hall with gifts, fruits, candies, for everyone here. They will join with us in Christmas carol singing. We like their party very much, too.

Saturday night, December 22, the Junior Chamber of Commerce of Burlington is sponsoring a service of song in the new Williams High School auditorium in Burlington. Our girls and boys will furnish several numbers. The proceeds will be given to the Orphanage. We appreciate this effort on the part of these fine young men of Burlington. They are also giving each child here $2.00 with which to purchase gifts for their own friends—with the thought of teaching them to give as well as receive.

We are making an appeal to all women's socities, circles, groups, classes, and their friends in all our churches to *save coupons* and mail them to us. Collect them, bundle them up and send them to us. In 1952 let us see what we can do with coupons. Thank you for everyone you save for us.

Please help us reach our $60,000.00—every dollar or five dollars or more will help us. Thank you.

John G. Truitt,
Superintendent.

Donated Commodities for the Week.

Mrs. D. B. Richardson, Franklin, Va.: Clothing.

Men's Fellowship, Chapel Hill Church: Medicines.

Mrs. John W. Musick, Virginia Beach, Va.: Set of The Book of Knowledge.

Union Grove Missionary Society: Towels and toilet articles.

Claibourne H. Darden, Greensboro, N. C.: Christmas candy.

Mrs. W. C. Booth, Graham, N. C.: Sofa and jacket.

* * * * *

REPORT FOR DECEMBER 13, 1951.

Sunday School Monthly Offerings.

Amount brought forward		$17,628.17
Eastern N. C. Conference:		
New Hope	$ 51.80	
Southern Pines	25.00	
Fayetteville, Thanksgiving Offering	20.25	
		97.05
Eastern Va. Conference:		
Berea (Norfolk), Thanksgiving Offering	$100.00	
Bethlehem (Nans.) S. S.	100.37	
Cypress Chapel	20.00	
Liberty Spring S. S.	20.00	
Newport News S. S.	14.50	
Norfolk, Bay View	18.00	
Little Creek, Thanksgiving Offering	18.00	
Little Creek	30.00	
Norfolk, Second	50.00	
Oakland S. S., Thanksgiving Offering	89.25	
Liberty Spring	50.00	
		507.12
N. C. & Va. Conference:		
Bethlehem	$ 78.77	
Burlington, Thanksgiving Offering	296.65	
Elon College	130.00	
Graham, Prov. Memmorial, Thanksgiving Offering	25.00	
Greensboro, Palm St.	75.00	
Long's Chapel	7.93	
Mebane, Thanksgiving Offering	33.50	
Burlington, S. S., Thanksgiving Offering	477.71	
Burlington S. S.	126.36	
		1,245.92
Western N. C. Conference:		
Brown's Chapel, Thanksgiving Offering	$ 11.61	
Ether, Thanksgiving Offering	33.00	
High Point, First, Thanksgiving Offering	5.00	
Liberty	37.48	
Pleasant Ridge, Thanksgiving Offering	25.06	
Ramseur S. S.	27.35	
Zion	135.69	
		275.19
Valley Va. Conference:		
Bethel S. S.	$ 2.00	
New Hope S. S., Thanksgiving Offering	10.00	
New Hope S. S.	10.85	
		22.85
Total		$ 2,148.13
Grand Total		$19,776.30

Special Offerings.

Amount brought forward		$29,970.18
Elon College Community Civic Club (Christmas present)	$ 25.00	
Jr. Philathea Class, for Raymond & W. C. Harvell	5.00	
Onward Friendship Bible Class, South Norfolk Ch. (for David and Woodrow Haith)	51.54	
Mr. and Mrs. Ernest Sibley, W. Hartford, Conn.	5.00	
Holy Neck Missionary and Aid Society	40.00	
The Florida Congregational Christian Conf.	11.53	
Vanceville S. S., Tifton, Georgia	3.00	
Tommy Shoemaker, for Thurman Arnold	5.00	
Mr. and Mrs. N. T. Duck, Franklin, Va., in memory of Mrs. Frances H. Everett	6.00	
Thanksgiving Offering.		
Mrs. R. T. Brittle, Union Surry Church	$ 10.00	
R. O. Strange, Vernon Hill, Va.	35.00	
Youth Fellowship, Ether Christian Church	5.00	
Mrs. C. L. Richardson, S. Norfolk, Va.	5.00	
Mr. and Mrs. M. W. McPherson, Burlington, N. C.	25.00	
Salem Chapel Missionary Society	15.00	
First Cong'l. Christian Church School, Oakland, California	100.33	
Mrs. Betsy Penn, Reidsville, N. C.	50.00	
Clarence M. Fields and Family, San Leandro, California	5.00	
Miss Ruth Madren, Elon College, N. C.	40.00	
O. F. Story, Suffolk, Va.	10.00	
J. S. Felton, Suffolk, Va.	5.00	
Miss Iva Hughes, Pisgah, Ala.	10.00	
Pisgah Christian Church S. S., Pisgah, Ala.	17.00	
Special gifts	130.00	
		614.40
Grand Total		$30,584.58
Total for the week		$ 2,762.53
Total for the Year		$50,360.25

A SIGN . . . A SAVIOUR.

(Continued from page 13.)

believe it was the Saviour, and later Jesus stood before him—scars, and love, and all—and Thomas, falling down to worship him, cried: "My Lord, and my God!"

There is one thought more: "Ye are to be my 'signs.'" "Ye are to be my witnesses, both in Jerusalem, and unto the uttermost parts of the earth." My question in the outset was: Have we seen the signs? My question now is: Are we signs of the Saviour? Are we good witnesses? Can people say of us "He has been with Jesus?" All over the world today may the angel chorus resound in the hearts and lives of his followers: "A sign . . . a Saviour."

MARRIED

MANSFIELD—WORRELLS.

On Saturday, December 1, 1951, the wedding of Miss Betty Jean Mansfield and Mr. Stedman Worrells was solomnized in the home of the bride's parents, Mr. and Mrs. Garland Mansfield of Merry Oaks, N. C. Mrs. Worrells is a member of our New Elam Church, and the former pastor, R. Eugene Tally, officiated, using the double ring ceremony.

SHELTON—TILLER.

Miss Frances Elizabeth Shelton and Mr. Joseph Dale Tiller were united in marriage November 24, at five o'clock in Mount Bethel Church in Summerfield, N. C., Route I. The vows were heard by Rev. C. Fred Allred, pastor of the church. The bride is the daughter of Mr. and Mrs. Walter T. Shelton of Summerfield, N. C., Route I. Mr. Tiller is the son of Mr. and Mrs. Tiller of Bluefield, W. Va.

The bride's only attendent was her sister, Mrs. Edward Barham, Jr. of Summerfield, N. C., Route I. Mr. Tiller had for his best man, Mr. Edward Barham, Jr. of Summerfield, N. C., Route I, the brother-in-law of the bride. The bride was given in marriage by her father. The vows were heard under soft music played by Mrs. Essie T. Simpson.

Immediately after the ceremony the couple left for Bluefield, W. Va., where they will make their home.

C. FRED ALLRED.

BRADY—LAWSON.

Miss Wavel Brady and Mr. Henry Lawson were united in marriage November 24, at two o'clock, at the home of the bride's parents, Mr. and Mrs. L. H. Brady on Coleridge, N. C., Rout I. Rev. C. Fred Allred, former pastor of the bride, officiated. The wedding took place after a luncheon and cake cutting served to a host of friends of the bride and groom. The setting for the wedding was the living room of the home, decorated with snap-dragons and other white flowers. Music for the occasion was played by Billy Brady of Mebane, N. C., nephew of the bride. Rev. Mr. Allred sang "The Sweetest Story Ever Told." The vows were heard under soft organ music played by Billy Brady. The bride wore a navy blue suit with white accessories. On her shoulder was pinned a corsage of red rose buds. The bride is the youngest daughter of Mr. and Mrs. L. H. Brady of Coleridge, N. C. Mr. Lawson is the son of Mr. and Mrs. James R. Lawson of Greensboro, N. C.

The bride's only attendent was her aunt, Mrs. Clyde Gilliland of Charlotte, N. C. Mr. Lawson had for his best man, his younger brother, Joe of Greensboro, N. C. After a wedding trip to the mountains of Western North Carolina the couple are at home on Ramseur, N. C., RFD 2.

C. FRED ALLRED.

In Memoriam

EVERETT.

The Woman's Auxiliary of the Holland Christian Church, wishes to express its deep sense of loss in the death of a beloved member, Mrs. Frances Horne Everett, on October 28, 1951, and desires to pay tribute to her memory as our friend and coworker.

Although in failing health for some time, her untiring faithfulness and devotion to her church and all its organizations continued until her death. We are grateful for the influence of her deep consecration and the unfaltering faith in the Savior whom she loved.

We shall hold in lasting remembrance the high Christian standards so clearly exemplified in her daily living. Her kindness, patience, and unselfishness, combined with her sympathetic understanding of others endeared her to all who knew her and to know her was to love her deeply.

Her life was a benediction and a blessing to all of us and we shall strive to emulate her Christ like spirit as we honor and cherish her memory.

"Give her the fruits of her hands and let her own works praise her in the gates."

Mrs. AYLER HOLLAND.

RICHARDSON.

On November 5, 1951, our Heavenly Father in his infinite wisdom called home to rest one of our beloved members, Mr. Arlie Etheridge Richardson. Mr. Richardson was an active and loyal member of the Rosemont Congregational Christian Church for many years. Even though his lingering illness kept him away from most of the services of the church during the last few years of his earthly life, he still loved his chdrch and always had it it heart.

We, the members of the Rosemont Congregational Christian Church wish to pay loving tribute to the memory of our departed friend.

Therefore, be it Resolved:

1. That we bow in humble submission to the divine will of our Heavenly Father who doeth all things wisely and well.
2. That we extend our heartfelt sympathy and love to his family and pray God's richest blessing upon them in their sorrow.
3. That we commend the bereaved ones to the Great Comforter and assure them that earth has no sorrow which heaven can not heal.

I. W. JOHNSON,
LOWRINE HALSTEAD,
Committee.

Southern Convention Dates to Remember

ELON COLLEGE PERIOD

January	**6-12**	**Week of Prayer (Interdenominational)**
	14-15	**Annual Meeting of Mission Board—Beverly Hills, Burlington**
	16-17	**N. C. Council of Churches—Greensboro**
	18-20	**Mid-winter Superintendents and Religious Educational Workers—Cleveland**
	21-24	**Missions Council Mid-winter Meetings—Cleveland**
	27	**Youth Week Begins (Interdenominational)**
February	**3**	**Elon College Sunday**
	10	**Race Relations Sunday**
	27	**Ash Wednesday (First Day of Lent)**
	29	**World Day of Prayer**

MARCH-APRIL-MAY-JUNE MISSION PERIOD

March	**11**	**Woman's Missionary Convention Executive Board**
	24-28	**North Carolina Woman's Conference Rallies**
	30	**Valley Mid-Year Conference—Bethlehem**
April	**1-3**	**Eastern Virginia Woman's Conference Rallies**
	6	**Palm Sunday**
	8-10	**Valley Woman's Conference Rallies**
	13	**Easter Sunday**
	15-16	**Southern Convention Executive Board**
April	**29-May 1**	**Southern Convention Biennial Session**
	2	**May Fellowship Day (Interdenominational)**
	4-11	**National Family Week**
	11	**Mother's Day**
	18	**Rural Life Sunday**
	24-26	**Elon College Commencement**
June	**1**	**Pentecost Sunday**
	8	**Children's Day**
	12	**Valley Sunday School Convention**
	17-25	**General Council of Conregational Christian Churches—Claremont, California**
	25	**Eastern North Carolina Sunday School Convention**
	26	**North Carolina and Virginia Sunday School Convention**

Christmas Around the World

By DR. W. W. SLOAN, Elon College, N. C.

I have been asked to write about Christmas around the world. While I have been in 65 countries and possessions, I have spent but three Christmases outside continental United States.

The birth of Christ is celebrated in all parts of the world. Among non-Christian people in large cities around the world, Christmas is but one more apeing of European or Western customs, another excuse for sales pressure, decoration, parties, feasting and drinking. Perhaps that is not so different from many Americans. A couple years ago posters were put in the busses in one of our cities urging, "Put Christ in Christmas," and signed by the Council of Churches. One woman was heard to remark, "Humf, so the churches are trying to get in on Christmas, too, are they?"

My first Christmas abroad was in Egypt when I was teaching in a mission school in Alexandria. In the American family with whom I lived, decorating and exchange of gifts were much like that at home, although Christians of the middle east make more of Easter and New Year as times for gifts.

The entire mission group gathered at the school for missionaries' children for dinner. My diary records, "We had three immense turkeys and other eats in proportion." I recall that included mince pie which must have been a novelty to the servants, as the pies were brought in upside down.

An interruption of the day's activities stands out in my mind. One of our men was called out by visitor, a young Moslem, inquiring about Christianity. His brother had become a Christian, with the result that the family had made two attempts to kill him. However, he seemed to hold no resentment against the family but continued to treat them most kindly. Our visitor wanted to find out what there is in Christianity that makes a man act that way.

Our mid-winter vacation did not begin till January 1. I started that day on a visit to southern Egypt. In Cairo one of my students met me at the station. His father was a Moslem, but his mother an Italian. After seeing some of Cairo he took me to the home of his mother's relatives for our New Year's dinner. Arabic, Italian and French were the languages used, but my student and two others knew English. Numerous phonograph records were played, but in my honor, one English record was secured from a neighbor, "Why Did I Kiss that Girl?"

Another Christmas was spent in Kyoto, Japan. Mrs. Sloan and I were met Christmas Eve by an American missionary and taken to the Y. W. C. A. (the only Y. W. I have ever spent a night in). Throughout Christmas day we saw no one who was not Japanese, but we had a good day. In the morning we climbed a famous mountain behind the city and developed a good appetite for a French dinner we got at the elaborate railroad station restaurant. In the afternoon, we explored the city and found numerous Christmas decorations, including a thirty-foot tree in the lobby of Kyoto Hotel. Supper-time found us in a bazaar district where we located a restaurant. No one there knew English or French, and our Japanese vocabulary was extremely limited, but by pointing we got a good meal. We asked for chop-sticks with which to eat it. When we were well along in the meal, we chanced to look about and discovered that every Japanese in the place was eating with fork and knife.

The next day, Sunday, was a busy day with morning and night Christmas programs in Japanese, and an afternoon service of the English-speaking congregation in an Episcopal church. This was followed by a tea at which we met numerous people whom we still consider our friends.

Then there was Christmas three years ago in Puerto Rico. We reached Ponce on the south coast the day before and took part in the Christmas Eve service in one of our churches. After attending midnight mass in the Roman cathedral we spent the night at the home of one of our Puerto Rican pastors. After Christmas dinner at a missionary home we went by bus over the mountains to Humacao where we were to be guests of the superintendent of the Congregational Christian and United Brethren-Reformed combined work. As the superintendent and his wife would not be home till night we went to a restaurant for a bit of supper. Some one in this spot which has never seen snow put a nickel in a juke-box and brought forth the song, "I'm Dreaming of a White Christmas."

After a delightful night with our friends at Ryder Memorial Hospital, it was again Sunday and I had the privilege of addressing three of our churches in eastern Puerto Rico, each time through an interpreter. At the evening service Mrs. Sloan translated my sermon into Spanish. It was a thrill to stand in the pulpit together and deliver a message, "On Earth Peace Among Men."